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FRIENDS' INTELLIGENCER.

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EXTRACT FROM MEMOIR OF PRISCILLA GURNEY.

[Continued from page 815, Vol. xiii.]

The accustomed avocations of Priscilla Gurney —visiting the infirm and sick, attendance at schools, which she had been the chief instrument in establishing, and the higher duties of frequenting the religious meetings at home, and in other districts of her own Quarterly Meeting—occupied the Autumn months of 1817. Early in the Twelfth Month she left home, with the concurrence of her friends, in order to visit the meetings of Friends in Cambridgeshire and Huntingdonshire.

Fourth-day.—Called on some Friends. I felt the great privilege of the domestic comfort and good order which so conspicuously prevail amongst Friends. The meeting interested me much. Many serious people were present. A quiet solemnity seemed to prevail over them.—I had to speak on this text, "We have found him of whom Moses in the law, and the prophets did write," and of the experience of the disciples formerly. They were led to expect the Messiah and to feel the need of a Redeemer: they rejoiced to find Him. This also applied to those present: had they not also found their Saviour? Such were encouraged to follow Him, to take up their daily cross, and to deny themselves. I had also to express my desire that they might be more fully brought into the love of God, and the patient waiting for Christ; abiding in Him in spirit, so as to bring forth much fruit. The afternoon was occupied in calling on several of the Friends. Much sweetness and true simplicity were, I thought, conspicuous. I felt, as I entered a little cottage, the force of these words—"The blessing of the Lord maketh truly rich." I had to express my hope that, through faith and obedience, they would increasingly become partakers of this blessing. . . . I felt much exhausted and fatigued this evening, but I hope thankful in having been carried through another day.

Fifth-day.—At Earith. Felt low and cast down; but in the meeting had to speak on the *living waters.* "If thou hadst asked of me, I would have given thee living water." The invitation still goes forth, "Ho! every one that thirsteth!" Our journey through life may be compared to the Israelites. To those whose trust is in the Lord the waters are "driven back, the mountains skip like rams, and the little hills like lambs." My dear uncle and aunt joined us before meeting, which was remarkably solemn, and I felt the silence to be quieting and composing to my soul. Before the meeting closed, I had to remind them of the disciples in the storm, and the Master's gracious language, "Peace, be still;" exemplified in our own experience, the power of the Redeemer being known amongst us to quiet every storm, to enlighten our darkness, and to strengthen us in weakness—encouragement to sit at his feet.

First-Day.—Meeting at Downham, which was interesting. I felt inexpressibly my poverty and darkness; but in this state I felt the power of the Spirit to arise. I was engaged in supplication that those who had put their hand to the plough might be preserved from looking back. Afterwards, I had to speak on these words, "By their fruits ye shall know them. Do men gather grapes of thorns," &c. What are the fruits of the good seed? Love, joy, peace, long-suffering, &c. How far are they produced in us? Our situation in life is not the thing to be considered; but this simple question applicable to *all, Do we abide in Christ?* They that abide in Christ shall indeed be fruitful branches.

Second day, 22d, Twelfth Month.—Returned to Earlham with the C.'s, for whom I felt afresh interested. In reviewing this little journey I have reason to acknowledge that I have found strength to be given in weakness, and experienced the Lord to be a present helper in the needful time. I have also felt encouraged in my visits to these Friends, believing that He in whom is life is near to many of them. It was pleasant to see some in little cottages, which gave me the feeling of being peaceful habitations. My prevailing desire for them has been, and is, that they may be ever kept on the true and only foundation, Christ Jesus, the Lord: that he may be unto them the Way, the Truth, and the Life.

In the evening I attended our Norwich select meeting, and had to say a few words on the language of Peter: "Lord, I will lay down my life for thy sake;" and on the danger of afterwards denying Christ.

23*d*.—Quarterly Meeting. This might be truly called a solemn day, and one in which the presence of the Lord seemed to own us. I had to address the meeting on those words: "To you who believe, He is precious, but to the disobedient a stone of stumbling and a rock of offence;" also, on the preciousness of the Redeemer to the penitent sinner, to the afflicted, and, finally, to those who are brought to a bed of sickness, and to the hour of death. But what is the hope of those to whom the cross of Christ is a stumbling-block? Encouragement to those who, through faith, have known Christ to be precious to their souls, and warning to those who still stumble at his word: with my earnest desire for us all that we may be so brought to the Redeemer, as to know his preciousness here and hereafter. I had to lay my concern for visiting Ireland before the women, and then before the men Friends. The time in the men's meeting was one of deep solemnity. Dearest Joseph supplicated for me in a pathetic and feeling manner, for my support and consolation in this service, and that, if it be consistent with the Lord's will, I might be restored to them in peace. My heart was deeply affected; but the voice of the Lord had been mightier to my soul than the voice of many waters. I had to to leave with our men Friends these few words: "Say unto Jerusalem, fear not; and unto Zion, let not thine hands be slack." The women's meeting concluded with the supplication that we might yet *know* in all future seasons, when collected together, or when separated, that "the Lord's arm is not shortened that it cannot save, nor his ear grown heavy that he cannot hear." Dined at the Grove, and we passed a sweet evening, in much love and harmony. As I was reflecting on the past day, I felt as if it had been a wedding-day to me; though no *earthly* marriage indeed. I was thinking it was just as if all my dear friends had been signing my marriage certificate. I was engaged in these thoughts when my dear uncle Joseph broke the silence, by saying, "Well! this day has been to my feelings like a wedding-day, a day of espousals, a day of solemn covenant with our God!" He then expressed how very sweet and heavenly an influence had been spread over us; desiring that we might pay our vows and keep our covenants. It was particularly striking to me. I prayed that this day of visitation might be blessed to us: Dearest Lord! if this day has been, indeed, as a wedding-day to me—not temporally, but spiritually—if I have had afresh to enter into a solemn covenant with Thee, then be Thou with me, weaning my wandering affections from earthly things, and set them entirely on things above; that I may indeed say, "My heart is fixed." And as Thou seest meet that my longing heart should not be satisfied with anything here below, be pleased to fill up this void with thine own Spirit, and, by the consolations of thy presence, make the desert of my heart to blossom as the rose. Be the Bridegroom and the beloved of my soul, that, finally, I may find rest and peace and joy in Thee, my strength and my Redeemer.

First-day, 4*th*.— At meeting, I had to enlarge a little on the parable of the tares and the wheat. It is not for us to judge, or here to separate the tares from the wheat; but it is for us to watch individually over *ourselves*, that the tares be not sown, or suffered to grow up among the good seed. At the afternoon meeting, had to speak on the importance of partaking of the Bread of Life—even of Christ Jesus, who came down from heaven that those who partake of Him, spiritually, may never die. In the latter part of this day, I felt something of very deep conflict, almost tribulation of mind. The division between earthly and heavenly things has, at times, been a sharp and close trial.

First Month, 17*th*.—Of the conflicts which I have passed through in the prospect of visiting Ireland, it is enough to say that they have been peculiar, and very deep. But I desire, also, ever to remember that, in the midst of many infirmities and many sorrows, the Everlasting Arm has been underneath to sustain; and I trust that the fruits have been, to have my heart more simply fixed on Christ as my only Saviour, and on his Spirit as my only effectual Comforter.

First-day, 21*st*.—This was an exercising day to us—Dublin Meeting is large. I had to supplicate that the same gospel love that had led us forth might still be shed abroad in our hearts; and not only in ours, but in the hearts of those amongst whom our lot might be cast. We felt it difficult to reach the living seed of the kingdom and the deep waters. In the afternoon a a few words were expressed on the importance of watchfulness. Many Friends assembled to see us in the evening. I often feel much at being anything to be sought after, well knowing my poverty, weakness, and how little I have in myself.

Second-day, 22*d*.—Left Dublin for Wicklow, where we were received by Friends, who were very kind, hospitable, and easy in their manners. Before we separated at night I longed for us to be brought *at least to the spirit of prayer*, and had to say a few words on the subject.

23*d*.—The meeting interesting and relieving. Expressed a little on those words, "All flesh is grass," &c., "but the Word of the Lord abideth forever," and on the infinite importance of the Word abiding *in us*. After dinner supplicated for a blessing, and that the Word of the Lord

might bring forth fruit for the little community at Wicklow, that their light might shine before the people, who appear to sit "in darkness and in the shadow of death." Returned to Dublin.

How have we to experience, day after day, that grace is sufficient for us in our great weakness!

Fourth-day, Third Month, 4th.—The ride to Belfast very pleasing: the appearance of the country cheerful and flourishing. At the meeting at Belfast I had to express a little on the inquiring language, "Wherewith shall I come before the Lord?" &c. He requireth us "to do justly, to love mercy, and to walk humbly" before Him. We must be brought to walk humbly, and with repentance and contrition, before we can see and understand what it is that covers transgression, and before we can behold for ourselves "the Lamb of God which taketh away the sin of the world." In the evening many Friends came to see us. I continually feel, What have we to give, unless we receive an immediate and constant supply from the Source of all help? After all, what can we do for the salvation of others, but commend them unto the Lord and to "the word of his grace?"

7th.—Returned to Lisburn. Visited several families and the school, about forty children. They appeared nicely cared for. I ventured to give a little advice about reading the Scriptures.

On reaching home she addressed the following letter to a Friend:

Earlham, Sixth Month 10th, 1818.

Though I have had much comfort and enjoyment in meeting all my dear friends again, yet the pressure of engagements and interests during my stay in and about London was sometimes rather overcoming to me, and at last I felt so much exhausted that the rest of home was peculiarly desirable to me. It was an interesting, and, I think, encouraging Yearly Meeting: there appeared to me real cause for comfort in the state of the Society. I had not much part to take in any way, which was a relief to me; I went to none of the Committees, and was thoroughly disposed to retire into the background. It is a good thing, and I never felt it more than at this Yearly Meeting, that there is that spirit in the Society which leads to watching over one another for good: if it be kept under the right influence it is an invaluable safeguard. Individually, I passed along very much unnoticed; I felt neither encouragement nor discouragement from others. I sometimes fear falling into a flat, indifferent state, about myself; I feel there is a danger of it, from my circumstances, and from the tendency of my own mind. I have had hardly time to dwell much in our late interesting journey; but, on returning home, I feel afresh sensible of the great cause we have for thankfulness in having been carried through our various exercises and conflicts. I have felt very much without a burden on reflecting on our little exercises in Ireland, and the feeling of peace, I really believe, does rest upon it. This is an unspeakable, and I do sometimes feel, an unmerited favor. It is a privilege to have been so sweetly and so nearly united as I trust we were in this service. There are few things I more earnestly desire to attain than that spirit of love which would lead to still more unreserved rejoicing with those that rejoice, as well as mourning with those that mourn.

To be continued.

Extracts from a letter of ancient date, from Mary Brotherton, *to her friend John Hall.*

Esteemed Friend:—I being of the number that desire to prove all things, and hold fast that which is good, and not having my understanding biased by other men's conceivings, I have liberty to read all people's opinions; having my faith fixed that the omnipresent God, in whom are all the treasures of wisdom and knowledge, will condescend to guide my judgment by his infallible Spirit in things of a religious nature, that I may thereby be enabled to separate truth from falsehood without being indebted to the studyers of the letter of the sacred Scriptures for a knowledge of the Truth as it is in Jesus; and this being my care, I have read the books which thou lentest me in that candid, unprejudiced disposition of mind so necessary for a professor of Christian charity to read in, if he would form a right judgment of things, and without which it is impossible to do as we would be done by; and as I perused them, my God gave me unity with all therein contained that may be justly called with the Scriptures of Truth, right, reason, and the spirit of real Christianity; but all that is contrary to these I reject, it being no breach of charity to call bad good, though perhaps the confused strainings of Scriptures to make them subservient to her own purpose may answer the end I imagine she aimed at, viz., the exalting herself by gaining on the minds of those who are not subject to the teachings of the pure spirit of God, so we are easily imposed on, being willing slaves to the lo! heres and lo! theres; not considering that the kingdom of God is within us, as saith our blessed Lord; such are ever learning and never able to come to the knowledge of the Truth. Nevertheless, though I see this sort of people, I am far from making this remark out of hatred or a preconceivable prejudice against them, for that holy principle or ingrafted word of life which is the adequate rule of faith, practice, and doctrine, and by which I desire to be attended continually, teaches me to love mine enemies, and that not feignedly, or only in word, but in sincerity, reality, and simplicity of heart, desiring their eternal welfare;

and then, consequently, I must pity those who ignorantly receive the traditions of men or the commandments of men, for the commandments of God; and by so doing, rely on human wisdom, and the conceivings of mere men for their rule of faith. These are apt to have hard thoughts of others, and of the truth itself; yet but few of them know what they dislike, and why they are displeased, unless it is because their teachers are not willing they should receive any thing for truth that clashes with their interest, who generally are hirelings, and whose interest it is to keep the people in a disbelief of that which alone is sufficient to enlighten the understanding, and give a true faith in, and knowledge of, that pure and holy Being who inhabiteth eternity; which knowledge is indispensably necessary, seeing the very lip of Truth hath said it is life eternal to know the only true God, and Jesus Christ whom he hath sent. Now, though this be granted by all, yet the way to obtain this saving knowledge hath been shut up, by men of mercenary dispositions, who boldly deny that there is any such thing as inspiration or revelation, since the Apostles' time; saying that all things profitable and necessary are contained in the Holy Scriptures, which we esteem, prize and honor, as the best of books; and a true declaration of the truth itself, the word of God, which was in the beginning with God, which truth and word is Jesus Christ, who himself saith, concerning them, they are they that testify of me; yet although they testify of God, and of true faith, and of repentance, and of regeneration, yet they cannot give faith, that being evidence in the mind of things not seen, and is the gift of God; neither can they give repentance, or work the new birth in us, or create us anew in Christ Jesus; and these things being necessary to be known, and it being profitable to experience them, there must certainly be some other way to obtain that which we cannot be saved without; which we, without lessening the worth of the Scripture, believe to be by inspiration and revelation, and that according to Scripture, because the same unerring lips that said it is life eternal to know the only true God, and Jesus Christ, hath also left upon record that no man knoweth the Father save the Son, and he to whom the Son will reveal him; and as a confirmation of this, Paul saith the things of God knoweth no man, but the spirit of God; no man can say that Jesus is the Lord but by the Holy Ghost.

Therefore, if these Scriptures be true, as I firmly believe them to be, there is consequently no other way to arrive at this saving knowledge but by revelation; and since it cannot be revealed by any meaner or lesser thing, than the Spirit of God, whose office it is, and by which the scriptures were dictated, it would be well for those who are taught to deny this doctrine to consider how they can understand or comprehend the divine mysteries contained in the sacred records which testify that the natural man cannot know the things of God, because they are spiritually discerned. To me it seems most arrogant presumption for men to pretend to unfold the mysteries of the kingdom of God, by the strength of mere reason, which is the consequence of denying revelation, and does evidently constitute man the rule of faith and practice instead of the Scripture, which they only call so; for certainly that cannot be a plain rule which needs explaining, as the Scriptures, we may conclude, are thought to do by people hiring men for that purpose; and the thing which needs explaining being subject to that which explains it, brings the Scriptures down to human reason as the expounder; so the meaning it gives to those truths hard to be understood is the real, and not that which could not be comprehended without it; so at this rate depraved man's poor vitiated reason is the rule for himself to steer by to the mansions of bliss, which how absurd let the witness within every conscience judge. For my part, I do not mean nor want, by revelation, any new doctrine to be brought to light, contrary to the Holy Scriptures, but can freely subscribe to that saying of Paul: "Let him that preacheth any other Gospel than that which was preached by the Apostles be accursed."

I have not wrote any of this out of the least disesteem of the Holy Scriptures, or that noble faculty in man called reason; but purely to prove there is something else wanting to make both useful in matters of religion that is to refine the one, and give me an insight into the nature of the promises and threatenings contained in the other, and also to enable me to make a right application of them to my own state, which they themselves cannot do; neither can any one heart be sufficient for this. Therefore I believe these things no way attainable but by and through the illuminating revealer of divine mysteries, the Spirit of Grace, a measure whereof is given to every man to profit withal; so I heartily wish that all people would believe in, and come to the free teachings of the pure, unerring spirit of God, that they may witness his promise fulfilled of teaching his people himself.

To be concluded.

HERETICS.

James Lainez, a Jesuit, wrote to Faber, another of the same order, then employed in converting German heretics to the Roman Catholic faith, for some rules to direct the Society how to proceed with them. Faber returned a sensible answer, and laid down the following rules.

1. Sincerely love heretics yourselves.
2. Engage them by your behavior to love you.

This was certainly good advice, worthy to be attended to by Protestants as well as Roman Catholics.—*Cope's Anecdotes.*

Some account of the wonderful operations of Redeeming Love and Mercy, as manifested in the Life and Experience of JOHN DAVIS.

(Concluded from page 824.)

My old companions urged me to go with them to former practices, having a pleasure in my good company, as they called it, for I could drink, game, sing, and tell abundance of diverting stories; but I durst not go, and would sometimes lock myself up, and occasionally steal into the garden or fields. Once they found me, and with them, they said, I must and should go. So after reasoning awhile I consented, on condition that I might have my liberty to drink only what I pleased, and not meddle with any games. To this they consented, and I went staying several hours; but I was concerned to keep near the Lord in spirit, who preserved me; and I could perceive they got tired of my company, I being a burdensome stone to them. I left them, and they never asked me to go with them again, that I remember.

Shortly I was concerned to go to a Friends' Meeting, about five miles off; and, notwithstanding what had passed, I had much ado to persuade myself to sit down amongst such a poor despised people: but the Lord led me. We sat in silence for nearly two hours, and I had a testimony in my heart for them, that they were of God;—He owned them, and I was glad I was amongst them, for the Lord's power and presence was with them, of which I was a witness. A woman Friend spoke a few words, by which my spirit was comforted. Meeting broke up, several perceiving I was a stranger, were civil to me; and an ancient Friend took me to his house. After spending some time together in sweet conversation, we parted. This Friend was made instrumental as a help to me in many respects.

I rode home, but the news of my having been at a Quakers' Meeting got there before me; and a mighty noise it made. I took little notice, but went to my friend, to inform him of the satisfaction I had that day, and to encourage him to faithfulness. He was now well enough to leave his room, and I was earnest with him to be careful of drinking, for that was his danger. He did not follow my advice; for he daily grew more and more wicked, and became worse than ever I knew him; so that I was afraid he would be finally lost, for I was not then so much acquainted with the depth of that great Fountain of love and mercy, as I hope I have since been.

About this time, as I was waiting on the Lord in my bed, I had a view given me of having to meet much trouble, and a cry arose in my heart to the Lord, that He would be pleased to convince my wife of the blessed Truth, so that I might have some comfort in that respect.—(She was then in London, about eighty miles distant.) Such was the mercy and condescension of the Lord, that before I saw her she was powerfully visited by Him, and had become a religious character, and an honest Friend; for which my soul makes thankful acknowledgment.

But to return to my friend. The time drew near, when the terrors and judgments of the Lord followed him, and he was brought in some degree to obedience; but the lady, who was kind to him, used all possible means to divert his attention from the right thing, she having her instruments, who kept him almost continually intoxicated, so that wickedness increased in him; and my trouble on his account was inexpressible. One night, as I lay in bed, I had a sight of his further backsliding, which brought great trouble to my spirit; and calling to a servant that lay near, I bid him tell my friend that I was not well, and I wanted to speak with him. He got out of bed, and came and sat down by me, when I told him the oppression of my spirit on his account, and that the Lord was displeased with him: but for a time his heart was very hard. I felt a cry within me to the Lord on his behalf, that He would touch his heart, and make him sensible of the condition he was in; which I felt so forcibly, that I could not forbear giving utterance to my secret feelings, which was not usual with me. The Lord, whose love is everlasting, answered my petition, so that in a few moments this young man was humbled; confessing and bemoaning his great disobedience, he told me, that whilst that woman (meaning the lady) was his friend, he could not be faithful.

One first day, I got horses to carry us to meeting. (After detailing the persevering and bitter opposition they met with in various ways from the members of the family, the narrative proceeds.) The meeting was silent, excepting that a woman Friend spoke a few words; and the Lord's power and presence was with his people, of which we were measurably made partakers. An ancient Friend took us to his house, and encouraged us to be faithful; and in much love we parted. On going home, we received information that our master had ordered we should not stay in the house that night, but go to the inn near; and in the morning come to settle accounts, and be discharged. (His friend becoming again intoxicated, J. D. was obliged to leave him; on which occasion he writes) I cannot express the depth of my sorrow on his behalf, for he was very dear to me; and the separation was like dividing a man from himself. Such was my concern, for I felt that the forbearing love of God was, at that time, very great towards his soul.

I then prepared for my journey to London, intending to go as soon as possible. Meeting with a Friend going thither, I bought a horse, and set forward with him. We reached London, and were kindly welcomed by my wife, who had become a plain honest Friend: and I also felt constrained to appear in my clothing more like one of that people. I resolved, however, to imitate only the smartest I had noticed amongst them. I bought cloth for a dress, and carried it to a

Friend to make up, who wished me to give directions how the suit was to be made. I told him I had not freedom, but would leave it with him. He made the clothes so plain, I was much ashamed to put them on. I thought to have sold several of the books I once leaned upon, but I considered I had been deceived by them, and to prevent their doing further mischief, I cast them into the fire.

Being now out of business, I spent most of my time in going to meeting, and walking in the fields retired, where the Lord showed me I was wanting in many things, concerning plainness of speech, which is the language of Truth; the keeping on of my hat, and refusing the customary salutations. These crosses to my natural inclinations brought me under much exercise many days and nights before I could submit. But I knew the Lord to be a swift witness against the evil nature that was in me; and many times when my hand was on my hat to pull it off, I felt in myself condemned, so that I durst not do it; so likewise in speech and such things as by many are accounted little matters.

I now began to consider what business I must commence for the maintenance of myself and my wife. My capital not exceeding sixty pounds, I feared to enter upon my own trade. In a little while I heard of a Friend who wanted a foreman in that line. On speaking to him, I found the work was very different to what I had been accustomed, and I thought it much too mean for me to accept. I therefore felt unwilling to engage. Friends were very loving to me in this matter, and they desired me to make trial of the occupation; which I did, and discovered that the greatest hindrance to it had been the pride of my own heart. I was made willing to submit, this being the day of the Lord's power. I made no positive bargain with my employer; he was to give me what he thought I deserved. After I had been about six months in this situation, the Lord brought down that lofty domineering spirit, so that I was made submissive even to the boys of the place, and willing to do the meanest work, although I had two or three men under me, and was capable of managing the highest department. My mistress did not profess with Friends, but was loving towards them. I was mindful never to go from business without her permission, except I went to Meetings; and so particular was I on this point, that I durst not go home before my usual time, even though I had nothing to do. I was as much concerned for the interests of my employer, as if the business had been my own; which often made me admire the excellence of Truth, so truly (as kept to) does it teach all of us our duties in every station of life, and make us a comfort and happiness to each other—a qualification which is too much lacking in the world. The Lord showed me that *justice* was a first lesson of piety; and by degrees I saw that He required I should practise it, by paying my creditors what I owed, notwithstanding they had severally given me a discharge when I relinquished housekeeping. The sum owing was nearly forty pounds; and many were the reasonings I had against paying it out of my small stock, thinking I should be better able at a future day—that doing so now would leave me pennyless—and much more of this nature; so that whilst I had clearly seen my duty, I had nearly so far neglected it, as to persuade myself it was not required of me. But in a little time, I began to want that sweetness, comfort, and satisfaction I had inwardly enjoyed when found in the way of well-doing; and instead thereof, trouble was upon me. The Lord led me to look into myself, and there to inquire the reason; when He was pleased to condescend to show me clearly it was His will I should pay these creditors at this time; and for the rest I should trust in Him, casting my care upon His goodness. In His strength I was enabled to put this into execution. I got the money out of my wife's hands, and appointed my creditors to meet me at a house, near where the debts were contracted. There they brought their accounts, and I paid them in full, by which means I almost emptied my bag.

My master having but little business, I did not feel freedom to receive his money, my service becoming no more than what his apprentice could do without me. I had no other way of getting a penny for my support, yet in strict justice to him I could not remain. Hence we parted, and it was nearly seven months before I received a shilling, during which period I went to see my mother, in whom I perceived the Lord had begotten an honest concern for her soul's salvation.

After returning from my visit, I had much peace and satisfaction. I had not been long in London, however, before the consideration arose, of "What must I do to obtain a livelihood?" and this became my hourly concern, and great was my trouble respecting it. My friends and acquaintance began to despise me; my wife grew uneasy at the prospect before her. When the Lord had tried my faith and patience, way was made for business according to my desire: and although I have had much exercise, temptations, and provocations, I have received more than I could have asked.

And now I may give some account of what I met with from a spirit of deceit and self-righteousness. Many were the transformations—the subtle operations—the cunning appearances of this pretended Angel of Light, and various the bad fruits which were produced in me:—spiritual pride, zeal without true knowledge, want of charity, errors in judgment respecting the real states of other vineyards, to the neglect of my own; whereby I was in frequent danger of falling into those very temptations and snares con-

cerning which I so much and so readily condemned others. But through all, the Lord preserved that sincerity he had begotten in my heart.

In meetings, I was made to be content to fast, and feel thankful for the least crumb I could gather from the Holy Table, learning to stand still till the Lord had gained me the victory over all my carnal willings, runnings, and impatience. Many were my exercises, until the Lord measurably gave the victory; and as my enemies grew weaker, my faith grew stronger.

I shall now return to give further account of my friend, who came to London about six or seven weeks after me, having continued in a course of drunkenness most of that time, and unhappily fallen in with his associates in wickedness in London, so that for some weeks, though I endeavored, I could not find him. At length I accidentally met him in the street, and his very outward appearance discovered his inward man. He could scarcely speak without swearing—a practice to which he was not formerly addicted. In short he was the very revese of any thing that looked like good. Notwithstanding it was so with him, I loved him, and am satisfied my love proceeded from the love of God in my heart; so true it is, that Christ loved us when we were yet sinners and enemies to Him; and His love was extended towards my friend. After being with each other awhile, he gave me an account of his proceedings since we parted, which brought inexpressible sorrow on my spirit; but I had relief, in that the Lord followed him with judgments, and I sometimes got him to meeting, where I was desirous that the Lord would open something in His servants that might be serviceable to him. I had my prayer answered by a Friend speaking directly to his state, so that it affected him, and he began to think of being obedient; but then he would run back again, and had many afflictions, with signs and wonders from the Lord upon Pharaoh's nature in him; still that hard taskmaster would not let him go to serve his God. He came and told me that if he did not give up in obedience, he believed the Lord would cut him off; which so affected him, that he began to go to meetings; and the Lord was pleased to afford him strength to come up in obedience, and confess Christ before men—causing him to grow in the Truth. But the enemies did not fail to pursue, and many battles they had; but the Lord hitherto in mercy kept him, giving him more than ever he could expect, even in the things of this world—goods, and a wife to his mind,—I am a witness, for God, of His great kindness to him every way. And now I desire for him, and all the visited of the Lord, that we may be preserved in His fear, never forgetting His mercy, and especially His loving kindness, for I cannot but say our visitation has been large. If we should serve idols of our own making, and love any thing better than Him, I acknowledge we deserve double punishment. And I do believe it will be more tolerable in the judgment for the worst of men than for us, should we go back again into Egypt, and thus miss of obtaining the good land.

N. B.—as John Davis's account of himself concludes with some deficiency of information, it may not be amiss to supply the best we can, by subjoining the testimony his surviving friends gave of him, as prefixed to the original memoir, viz:—

"The following pages are the memoir of our worthy friend John Davis, late of London, who, we believe, through various trials, and much experience, gained an establishment in the blessed Truth.

"He was esteemed a valuable Elder in the Church; lived, beloved by his friends, to a good old age; and was gathered to rest as a shock of corn fully ripe.

"He died at Winchmore Hill, and was buried in Friends' burial-ground there, in or near the Fourth Month, in the year 1744, aged about seventy-seven years."

For Friends Intelligencer.

RUSTIC PREACHING.

"Lord Baltimore and his lady, with their retinue, attended a meeting for worship at Treddhaven, in Maryland, in the year 1700, to which, being the Yearly Meeting, William Penn accompanied them; but it being late when they came, and the strength and glory of the heavenly power of the Lord going off from the meeting, the lady was much disappointed, and told Wm. Penn she did not want to hear *him*, and such *as he*, for he was a scholar, and a wise man, and she did not question but he could preach; but she wanted to hear some of our mechanics preach, as husbandmen, shoemakers, and such like rustics —for she thought they could not preach to any purpose. William told her, some of them, on the contrary, were the best preachers they had amongst us."

The foregoing circumstance, taken from Barclay's Anecdotes, has brought to mind another of the same character, related by a friend who visited England more than half a century ago, and to whom it was told as a fact, viz.:

That there was a Friend who lived in the neighborhood of a nobleman, with whom he became acquainted; and the nobleman being interested in this Friend, desired to know more about the Society, and said he wished to attend the meeting held in that vicinity. But as there was no preacher esteemed *great* belonging to it, the Friend wished to defer the visit until some such a one should come that way, and promised to notify his neighbor of a suitable time, without giving the true reason. The nobleman waited for some time, when finding he was not called upon, he concluded to go alone, which was done

accordingly. There was a Friend there, who was *a little preacher*, in the common acceptation of the term, but whose concern it was "to minister (only) in Divine ability."

After a time of silence, he arose, and expressed a very few sentences. He then made a pause. After which he informed the meeting that before he arose, he had considerable on his mind, which he thought he should be called upon to deliver to them. "But friends, it has all been taken from me, and I cannot proceed any further." He then sat down. The Friend who had been so anxious to have a good meeting and good preaching when the nobleman was there, was now greatly mortified. He thought this little Friend made out very well sometimes, in a small way; but this was worse than ever; and after meeting he attempted to slip away. But his friend (the nobleman) followed, and expressed his great satisfaction with the meeting, saying he was now convinced of the truth of what he had heard, relative to Quaker preaching, that they had no prepared sermons, but spoke from the impressions made on their minds at the present time.

Thus it was made evident, that a long sermon from a great preacher would not have had so powerful an effect upon this stranger, as the simple obedience of the little Friend. W.

Philadelphia, 3d Mo., 1857.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 21, 1857.

We commence in the present number a sketch of the sufferings of Friends under the Conventicle Act, which was passed by Parliament, and rigorously enforced in the reign of Charles the Second, of England. The history of the people called Quakers, as recorded by those faithful historians, Sewel and Gough, and the biographical memoirs of the men and women by whose sufferings many of the privileges we now enjoy were purchased, are not excelled in interest by any that have been written in modern times, and we think our young members cannot fail to be instructed in making themselves acquainted with this remarkable history.

It is difficult for those who are in the enjoyment of civil and religious freedom to appreciate the sacrifices which were made by our predecessors in the maintenance of those Christian testimonies which they were raised up to maintain. These testimonies were in direct conflict with the prevailing opinions of the religious world, and their promulgation by a simple and earnest people, did not fail to draw down the anathemas and persecutions of those who held the power in Church and State. In 1661, about fourteen years after the rise of the Society, an act of Parliament was passed, imposing heavy fines and penalties upon those who refused to take an oath before a lawful magistrate; and three years later, the Conventicle Act was passed, which prohibited the meeting together of five or more persons for the exercise of religion in any other manner than is allowed by the liturgy or practice of the Church of England, under pain of being committed to prison for the first offence, and transported beyond the seas for the second. This act was intended to operate against all dissenters, and many eluded its penalties by meeting together in private, or giving up their meetings altogether; but as Friends could not flinch from their religious obligations, the persecution fell very heavily upon them.

Public religious worship they esteemed a solemn duty, which no laws or suffering would justify them in abandoning. The whole power of the government, aided by magistrates and clergy, with a band of infamous informers, were all engaged in the attempt to crush a harmless and unresisting people, and Sewell, the faithful historian, records that more than 4,200 of those called Quakers, both men and women, were imprisoned at one time in the jails of England.

In some instances their meeting houses were torn down by the populace, and they were driven into the streets, where they continued to meet in the rains, and where, the historian remarks, exhortations, thanksgiving and prayer were frequently offered. The damp and filthy condition of those prisons, and the large number of faithful Friends who were crowded into them, greatly aggravated their sufferings, and many died in consequence of the infection which spread through them. In some cases, it is stated, they were so closely packed, that they had to take it by turns to stand up, while others sat or laid down. Notwithstanding these grievous persecutions, their constancy in suffering and their exemplary conduct were the means of bringing many to the adoption of their principles, and the infant Society increased. Nor did they cease to protest, and remonstrate with the government against the iniquitous laws which imposed fines and penalties for religious opinions

and practices. "Nothing," says Wm. Penn, in one of his admirable protests directed to those in power, "can be more unreasonable, than to compel men to believe against their belief, or to trouble them for preaching what they believe, when it thwarts not the moral law of God. Conscience is God's throne in man, and the power of it his prerogative; it is to usurp his authority and boldly ascend his throne, to set lords over it."

After an experience of twelve years, it was evident that persecution could not affect the object contemplated by the framers of this iniquitous law; and in 1672 the King, by a declaration, suspended the penal laws in matters ecclesiastical, which released many from long and severe imprisonment.

MARRIED, at the residence of her father, on 5th day, the 22nd of 1st mo. last, according to the order of the religious society of Friends, JACOB SWAYNE to SARAH H. STUBBS, both of York County, Pa., and members of Deer Creek Monthly Meeting.

—— On 5th day, the 12th of 3d mo., 1857, with the approbation of Middletown Monthly Meeting of Friends, EDWARD WILDMAN, to ELIZABETH, eldest daughter of ELISHA NEWBOLD, all of Middletown, Bucks County, Pa.

—— On 2d day the 9th inst., with the approbation of the Monthly Meeting of Friends of Philadelphia, held at Spruce St., MARK WRIGHT, of Falls Meeting, Bucks Co., Pa., to LOUISA A. WARD, of Philadelphia.

DIED, At his residence, Gloucester Co., N. J., on the 6th inst., JACOB HOWEY, at an advanced age, a member of Woodstown meeting.

For Friends' Intelligencer.

SUFFERINGS OF FRIENDS UNDER THE CONVENTICLE ACT.

This sanguinary statute, so atrocious in its character, wantonly invading the liberties and torturing the feelings of British subjects was not made merely *in terrorem*, but was intended to be, and was, to the uttermost of the power of our persecutors, put in execution, and that without loss of time. At the assizes at Hartford, says Gough, in the very next month, the following eight persons of this profession, viz.: Francis Pryor, Nicholas Lucus, Henry Feast, Henry Marshall, Jeremy Hern, Thomas Wood, John Blendale, and Samuel Trahera, were brought to their trial before Judge Bridgeman, and indicted for the third offence against the conventicle act. This is a remarkable instance of the precipitant eagerness of the persecutors: for this was not in force till the month called July, and these persons were arraigned for the third offence on the 12th and 13th of the succeeding month. Now as the penalty for the first offence was imprisonment for a term not exceeding three months, and for the second not exceeding six, at the arbitrary discretion of two justices, it was usual for these justices to commit them for a few days for the first and second offence, not out of tenderness, but in order to subject them more speedily to the penalty of transportation for the third offence.

For, from their long approved constancy, they promised themselves an assurance of finding them again at their religious assemblies, as soon as at liberty. An indictment was drawn up against the aforesaid eight persons, expressing that they had been at an unlawful meeting three sundry times, at such times and places; and this being delivered to the grand jury, they could not agree upon their verdict; for there were some among them whose consciences would not allow them to be accessory to the condemnation of the innocent, and therefore they returned the bill, ignoramus.

Now, although this was a legal verdict, and the court by law had no power to reject it, yet the privileges of the subject were held by so precarious a tenure at this time, and the judges were so inured to go over every barrier of the constitution to gratify the partial views of themselves or others, that instead of accepting this return of the grand jury, Bridgeman addressed them with this angry speech: "My masters, what do you mean to do? Will you make a nose of wax of the laws, and suffer the law to be baffled? Those that think to deceive the law, the law will deceive them. Why don't you find the bill?" With this menace, and fresh instructions, he sent them out again:—they then found a bill with which the court seemed well pleased. Four of the prisoners were then brought to the bar, who pleaded not guilty, and added: "We have transgressed no just law," but, replied the judge, *you have transgressed this law*, (holding the conventicle act in his hand,) *and you have been twice convicted already.* If you be now found guilty, I must pass sentence of transportation against you; but if you will promise to have no more such meetings, I will acquit you of what is past. This favor you may receive, before the jury is charged with you, but not afterward. What say you; will you meet no more? They answered with one accord, "*We can make no such promise;*" upon which the jury was sworn, and witnesses examined, who deposed that they found those persons assembled above five together, at certain times and places, but that they neither heard any of them speak, nor saw them do any thing. The judge then summed up the evidence and gave his charge to the jury, in which he told them: "You are not to expect plain, punctual evidence of every thing said or done; a base proof of their having met for worship in their manner, not being according to the liturgy and practice of the church of England, is sufficient for their con-

viction. *It is not your business to enter into the meaning of the law*, but simply *determine the fact.*" The jury with these instructions went out, and soon brought them in guilty, and the judge forthwith passed sentence upon them, viz.: "You shall be transported beyond the seas to the Island of Barbadoes, there to remain for seven years." Then the other four were set to the bar, and tried in like manner, and condemned to be transported to Jamaica; and a fifth, John Reynolds, was tried among them, but the witnesses deposing that they had not seen him in the meeting, but within a yard of the door, with his face from it, he was brought in not guilty, and accordingly acquitted. The eight persons convicted were informed by the judge of that clause in the act, which provides that by paying £100 each, before the rising of the court, they might be discharged. The court adjourned, and when they met again, sent to the prisoners to know whether they would pay the £100, to which they unanimously answering no, the court broke up.

Pursuant to the sentence, the jailor, by the sheriff's order, as he said, applied to one Thomas May, master of a ship, called the *Anne*, and contracted with him to carry them to Barbadoes, at £5 a head, and those to Jamaica at 6*l.*, telling him they were freemen, and that six of them would carry goods.

When they were brought to the master, and he found they were under compulsion, he refused to receive them, as his contract was to carry freemen and not slaves. The jailor, vexed at the disappointment, betook himself to the Secretary of State, and made oath, that he had contracted with Thomas May for the prisoners' passage as persons convicted by the act.

May being sent for, took with him witnesses of his contract; but the Secretary told, oath having been already made for the King, his witnesses could be of no use; he must carry the prisoners. During this time they were closely confined, and but few of their friends admitted to see them. The master being thus compelled to transport them, against his will, they were put aboard; but put on shore by the master, and taken on again sundry times, between London and Gravesend, it being very remarkable, that although many other vessels passed them down the river, this ship could make no way, nor with the utmost application of the seamen make sail to any purpose. Having, by the master's orders, followed him from place to place, at last he met them altogether at Deal, and before several witnesses declared that though they had followed the ship so long, yet he was resolved not to carry them.

Here he finally dismissed them, with a certificate to show that they did not make their escape, but were freely put ashore by him, assigning for his reasons, that seeing adversities and various disappointments, he had hitherto met with, he concluded the hand of the Lord was against him —that therefore he durst not proceed on his voyage with those prisoners, they being innocent persons, and charged with no crime worthy of banishment—that there is a law in force that no Englishman shall be carried out of his native country against his will—that his men refused to proceed on the voyage, if he carried them.

There was on board one Manning, a man of a different disposition from the rest, who had been very officious in getting them aboard, and desirous of detaining them there, *with design, as was thought, of making a market of them beyond the sea.* This Manning, disappointed in his views, carried a complaint to the deputy or prinicipal officer at Deal, that the prisoners had made their escape from the ship; but they producing the master's certificate, he refused to concern himself in the matter. Then Manning, with two others, forced four of them into a boat which he found on the beach, to put them again on shipboard; but as no one would assist him to row it, he was forced to let them go. The master sailed that night, and so left them behind. The relation of the manner in which the ship left there, was attested by eleven persons, who were eye-witnesses thereof. Being thus set at liberty, they returned home, *and by letter acquainted the King and council thereof*; which letter being read before the council board, under pretence that their liberation was effected by a collusion concerted between the master and them, by order of the council they were again committed to prison until means of transporting them by some ship to those parts could be found; and were continued in prison until released by the King's letters patent, *more than seven years after.* On their return to prison, they found twenty-one more of their friends lying there under the like sentence, who at the quarter sessions held at Hartford, the 3d, 4th and 5th of 10th month this year, were condemned to banishment; under which sentence most of them lay there, till released by the same letters patent in 1672.

(To be continued.)

BUDS AND BIRD VOICES.

Balmy spring, weeks later than we expected and months later than we longed for her, comes at last to revive the moss on the roof and walls of our old mansion. She peeps brightly into my study window, inviting me to throw it open and create a summer atmosphere by the intermixture of her genial breath with the black and cheerless comfort of the stove. As the casement ascends, forth into infinite space fly the innumerable forms of thought or fancy that have kept me company in the retirement of this little chamber during the sluggish lapse of wintry weather; visions, gay, grotesque, and sad; pic-

tures of real life, tinted with nature's homely gray and russet; scenes in dreamland, bedizened with rainbow hues which faded before they were well laid on,—all these may vanish now, and leave me to mould a fresh existence out of sunshine. Brooding meditation may flap her dusky wings and take her owl-like flight, blinking amid the cheerfulness of noontide. Such companions befit the season of frosted window panes and crackling fires, when the blast howls through the black ash trees of our avenue and the drifting snow storm chokes up the woodpaths and fills the highway from stone wall to stone wall. In the spring and summer time all sombre thoughts should follow the winter northward with the sombre and thoughtful crows. The old paradisiacal economy of life is again in force; we live not to think or to labor, but for the simple end of being happy. Nothing for the present hour is worthy of man's infinite capacity save to imbibe the warm smile of heaven and sympathize with the reviving earth.

The present spring comes onward with fleeter footsteps, because winter lingered so unconsciously long that with her best diligence she can hardly retrieve half the allotted period of her reign. It is but a fortnight since I stood on the brink of our swollen river and beheld the accumulated ice of four frozen months go down the stream. Except in streaks here and there upon the hillsides, the whole visible universe was then covered with deep snow, the nethermost layer of which had been deposited by an early December storm. It was a sight to make the beholder torpid, in the impossibility of imagining how this vast white napkin was to be removed from the face of the corpse-like world in less time than had been required to spread it there. But who can estimate the power of gentle influences, whether amid material desolation or the moral winter of man's heart? There have been no tempestuous rains, even no sultry days, but a constant breath of southern winds, with now a day of kindly sunshine and now a no less kindly mist or a soft descent of showers, in which a smile and a blessing seemed to have been steeped. The snow has vanished as if by magic; whatever heaps may be hidden in the woods and deep gorges of the hills, only two solitary specks remain in the landscape; and those I shall almost regret to miss when to-morrow I look for them in vain. Never before, methinks, has spring pressed so closely on the footsteps of retreating winter. Along the roadside the green blades of grass have sprouted on the very edge of the snow drifts. The pastures and mowing fields have not yet assumed a general aspect of verdure, but neither have they the cheerless brown tint which they wear in later autumn when vegetation has entirely ceased; there is now a faint shadow of life, gradually brightening into the warm reality. Some tracts in a happy exposure, as, for instance, yonder south-western slope of an orchard, in front of that old red farm house beyond the river,—such patches of land already wear a beautiful and tender green, to which no future luxuriance can add a charm. It looks unreal; a prophesy, a hope, a transitory effect of some peculiar light, which will vanish with the slightest motion of the eye. But beauty is never a delusion; not these verdant tracts, but the dark and barren landscape all around them, is a shadow and a dream. Each moment wins some portion of the earth from death to life; a sudden gleam of verdure brightens along the sunny slope of a bank which an instant ago was brown and bare. You look again, and behold an apparition of green grass.

The trees in our orchard and elsewhere are as yet naked, but already appear full of life and vegetable blood. It seems as if by one magic touch they might instantaneously burst into full foliage, and that the wind which now sighs through their naked branches might make sudden music amid innumerable leaves. The mossgrown willow tree which for forty years past has overshadowed these western windows will be among the first to put on its green attire. There are some objections to the willow; it is not a dry and cleanly tree, and impresses the beholder with an association of slimness. No trees, I think, are perfectly agreeable as companions, unless they have glossy leaves, dry bark, and a firm and hard texture of trunk and branches. But the willow is almost the earliest to gladden us with the promise and reality of beauty in its graceful and delicate foliage, and the last to scatter its yellow yet scarcely withered leaves upon the ground. All through the winter, too, its yellow twigs give it a sunny aspect, which is not without a cheering influence, even in the grayest and gloomiest day. Beneath a clouded sky it faithfully remembers the sunshine. Our old house would lose a charm were the willow to be cut down, with its golden crown over the snow-covered roof and its heap of summer verdure.

The lilac shrubs under my study windows are likewise almost in leaf: in two or three days more I may put forth my hand and pluck the topmost bough in its freshest green. These lilacs are very aged, and have lost the luxuriant foliage of their prime. The heart, or the judgment, or the moral sense, or the taste is dissatisfied with their present aspect. Old age is not venerable when it embodies itself in lilacs, rose bushes, or any other ornamental shrub; it seems as if such plants, as they grow only for beauty, ought to flourish always in immortal youth, or at least, to die before their sad decrepitude. Trees of beauty are trees of paradise, and therefore not subject to decay by their original nature, though they have lost that precious birthright by being transplanted to an earthly soil. There is a kind of ludicrous unfitness in the idea of a time-strick-

en and grandfatherly lilac bush. The analogy holds good in human life. Persons who can only be graceful and ornamental, who can give the world nothing but flowers, should die young, and never be seen with gray hair and wrinkles, any more than the flower shrubs with mossy bark and blighted foliage, like the lilacs under my window. Not that beauty is worthy of less than immortality; no, the beautiful should live forever; and thence, perhaps, the sense of impropriety when we see it triumphed over by time. Apple trees, on the other hand, grow old without reproach. Let them live as long as they may, and contort themselves into whatever perversity of shape they please, and deck their withered limbs with a spring-time gaudiness of pink blossoms; still they are respectable, even if they afford us only an apple or two in a season. Those few apples, or, at all events, the remembrance of apples in by-gone years, are the atonement which utilitarianism inexorably demands for the privilege of lengthening life. Human flowers, shrubs, if they grow old on earth, should, besides their lovely blossoms, bear some kind of fruit that will satisfy earthly appetites, else neither man nor the decorum of nature will deem it fit that the moss should gather on them.

One of the first things that strikes the attention when the white sheet of winter is withdrawn, is the neglect and disarray that lay hidden beneath it. Nature is not cleanly, according to our prejudices. The beauty of preceding years, now transformed to brown and blighted deformity, obstructs the brightening loveliness of the present hour. Our avenue is strewn with the whole crop of autumn's withered leaves. There are quantities of decayed branches which one tempest after another has flung down, black and rotten, and one or two with the ruin of a bird's nest clinging to them. In the garden are the dried bean vines, the brown stalks of the asparagus bed, and melancholy old cabbages which were frozen into the soil before their unthrifty cultivator could find time to gather them. How invariably, throughout all the forms of life, do we find these intermingled memorials of death!

On the soil of thought or in the garden of the heart, as well as in the sensual world, lie withered leaves—the ideas and feelings that we have done with. There is no wind strong enough to sweep them away; infinite space will not garner them from our sight. What mean they? Why may we not be permitted to live and enjoy, as if this were the first life and our own the primal enjoyment, instead of treading on these dry bones and mouldering relics, from the aged accumulation of which springs all that now appears so young and new? Sweet must have been the spring time of Eden, when no earlier year had strewn its decay upon the virgin turf, and no former experience had ripened into summer and faded into autumn in the hearts of its inhabitants! That was a world worth living in. O thou murmurer, it is out of the very wantonness of such a life that thou feignest these idle lamentations. There is no decay. Each human soul is the first created inhabitant of its own Eden. We dwell in an old moss covered mansion, and tread in the worn footprints of the past, yet all these outward circumstances are made less than visionary by the renewing power of the spirit. Should the spirit ever lose this power,—should the withered leaves, and the rotten branches, and the moss covered house, and the ghost of the gray past ever become its realities, and the verdure and the freshness merely its faint dream, then let it pray to be released from earth. It will need the air of heaven to revive its pristine energies.

What an unlooked for flight was this from our shadowy avenue of black ash and balm of Gilead trees into the infinite! Now we have our feet again upon the turf. Nowhere does the grass spring up so industriously as in this homely yard, along the base of the stone wall, and in the sheltered nooks of the buildings, and especially around the southern door step, a locality which seems particularly favorable to its growth, for it is already tall enough to bend over and wave on the wind. I observe that several weeds, and most frequently a plant that stains the fingers with its yellow juice, have survived and retained their freshness and sap throughout the winter. One knows not how they have deserved such an exception from the common lot of their race. They are now the patriarch's of the departed year, and may preach morality to the present generation of flowers and weeds.

Among the delights of spring, how is it possible to forget the birds? Even the crows were welcome, as the sable harbingers of a brighter and livelier race. They visited us before the snow was off, but seem mostly to have betaken themselves to remote depths of the woods, which they haunt all summer long. Many a time shall I disturb them there, and feel as if I had intruded among a company of silent worshippers, as they sit in Sabbath stillness among the tree tops. Their voices, when they speak, are in admirable accordance with the tranquil solitude of a summer afternoon; and resounding so far above the head, their loud clamor increases the religious quiet of the scene instead of breaking it. A crow, however, has no real pretensions to religion, in spite of his gravity of mien and black attire; he is certainly a thief, and probably an infidel. The gulls are far more respectable, in a moral point of view. These denizens of sea-beaten rocks and haunters of the lonely beach come up our inland river at this season, and soar high overhead, flapping their broad wings in the upper sunshine. They are among the most picturesque of birds, because they so float and rest upon the air as to become almost stationary parts of the landscape. The imagination has

time to grow acquainted with them; they have not flitted away in a moment. You go up among the clouds, and greet these lofty-flighted gulls, and repose confidently with them upon the sustaining atmosphere. Ducks have their haunts along the solitary places of the river, and alight in flocks upon the broad bosom of the overflowed meadows. Their flight is too rapid and determined, for the eye to catch enjoyment from it. They have now gone farther northward, but will visit us again in autumn.

The smaller birds—the little songsters of the woods, and those that haunt man's dwellings, and claim human friendship, by building their nests under the sheltering eaves or among the orchard trees—these require a touch more delicate, and a gentler heart than mine, to do them justice. Their outburst of melody is like a brook let loose from wintry chains. We need not deem it a too high and solemn word to call it a hymn of praise to the Creator, since Nature, who pictures the reviving year in so many sights of beauty, has expressed the sentiment of renewed life in no other sound save the notes of these blessed birds. Their music, however, just now, seems to be incidental, and not the result of a set purpose. They are discussing the economy of life and love, and the site and architecture of their summer residences, and have no time to sit on a twig and pour forth solemn hymns, or overtures, operas, symphonies, and waltzes. Anxious questions are asked; grave subjects are settled in quick and animated debate; and only by occasional incident, as from pure ecstasy, does a rich warble roll its tiny waves of golden sound through the atmosphere. Their little bodies are as busy as their voices; they are in a constant flutter and restlessness. Even when two or three retreat to a tree top to hold council, they wag their tails and heads all the time, with the irrepressible activity of their nature, which perhaps renders their brief span of life in reality as long as the patriarchal age of sluggish man. The blackbirds, three species of which consort together, are the noisiest of all our feathered citizens. Great companies of them—more than the famous "four and twenty" whom Mother Goose has immortalized—congregate in contiguous tree tops, and vociferate with all the clamor and confusion of a turbulent political meeting. Politics, certainly, must be the occasion of such tumultuous debates; but still, unlike all other politicians, they instil melody into their individual utterances, and produce harmony as a general effect. Of all bird-voices, none are more sweet and cheerful to my ear than those of swallows, in the dim sun-streaked interior of a lofty barn; they address the heart with even a closer sympathy than robin redbreast. But, indeed, all these winged people, that dwell in the vicinity of homesteads, seem to partake of human nature, and possess the germ, if not the development, of immortal souls. We hear them singing their melodious prayers at morning's blush and eventide. A little while ago, in the deep of night, there came a lively trill of a bird's note from a neighboring tree—a real song, such as greets the purple dawn or mingles with the yellow sunshine. What could the little bird mean by pouring it forth at midnight? Probably the music gushed out in the midst of a dream, in which he fancied himself in paradise with his mate, but suddenly awoke on a cold, leafless bough, with a New England mist penetrating through his feathers. That was a sad exchange of imagination for reality.

Insects are among the earliest birth of spring. Multitudes of I know not what species appeared long ago on the surface of the snow. Clouds of them, almost too minute for sight, hover in a beam of sunshine, and vanish, as if annihilated, when they pass into the shade. A mosquito has already been heard to sound the small horror of his bugle horn. Wasps infest the sunny windows of the house. A bee entered one of the chambers with a prophecy of flowers. Rare butterflies came before the snow was off, flaunting in the chill breeze, and forlorn and all astray, in spite of the magnificence of their dark, velvet cloaks with golden borders.

The fields and wood-paths have as yet few charms to entice the wanderer. In a walk, the other day, I found no violets, nor anemones, nor anything in the likeness of a flower. It was worth while, however, to ascend our opposite hill, for the sake of gaining a general idea of the advance of spring, which I had hitherto been studying in its minute developments. The river lay around me, in a semicircle, overflowing all the meadows which give it its Indian name, and offering a noble breadth to sparkle in the sunbeams. Along the hither shore a row of trees stood up to their knees in water, and afar off, on the surface of the stream, tufts of bushes thrust up their heads, as it were, to breathe. The most striking objects were great solitary trees here and there, with a mile wide waste of water all around them. The curtailment of the trunk, by its immersion in the river, quite destroys the fair proportions of the tree, and thus makes us sensible of a regularity and propriety in the usual forms of Nature. The flood of the present season—though it never amounts to a freshet on our quiet stream—has encroached farther upon the land than any previous one for at least a score of years. It has overflowed stone fences, and even rendered a portion of the highway navigable for boats. The waters, however, are now gradually subsiding; islands become annexed to the main land; and other islands emerge, like new creations, from the watery waste. The scene supplies an admirable image of the receding of the Nile, except that there is no deposit of black slime; or of Noah's flood, only that

there is a freshness and novelty in these recovered portions of the continent, which give an impression of a world just made, rather than of one so polluted that a deluge had been requisite to purify it. These upspringing islands are the greenest spots in the landscape; the first gleam of sunlight suffices to cover them with verdure.

Thank Providence for Spring! The earth—and man himself, by sympathy with his birthplace—would be far other than we find them, if life toiled wearily onward, without this periodical infusion of the primal spirit. Will the world ever be so decayed, that spring may not renew its greenness? Can man be so dismally age-stricken, that no faintest sunshine of his youth may visit him once a year? It is impossible. The moss on our time-worn mansion brightens into beauty; the good old pastor who once dwelt here renewed his prime, regained his boyhood, in the genial breezes of his ninetieth spring. Alas for the worn and heavy soul, if, whether in youth or age, it have outlived its privilege of spring-time sprightliness! From such a soul the world must hope for no reformation of its evil, no sympathy with the lofty faith and gallant struggles of those who contend in its behalf. Summer works in the present, and thinks not of the future; autumn is a rich conservative; winter has utterly lost its faith, and clings tremulously to the remembrance of what has been; but spring, with its outgushing life, is the true type of the movement.

HAWTHORNE.

FRUGALITY.

What, though an abundance around you is spread,
Your fields stored with plenty, your garners with bread,
Your store-house secured from chill poverty's frost,
Yet, "gather the fragments, that nothing be lost."

See, Nature has loaded with blossoms her trees,
So richly, her treasures are filling the breeze;
But she spreads her green lap to the fast-falling host,
And "gathers the fragments, that nothing be lost."

And when the rich fruit has been yielded for man,
And bright glowing summer has lived her short span,
When the autumn-seared leaves are by chilly winds tossed,
She will "gather the fragments, that nothing be lost."

Now listen, my children: the lesson for you,
In all things it teaches be careful and true;
O let no fair hopes be by negligence crossed,
But "gather the fragments, that nothing be lost."

And when the kind words of instruction you hear,
From parent, from friend, or from teacher, give ear,
And let not your thoughts in wild fancies be tossed,
But "gather the fragments, that nothing be lost."

For God gives us nothing to trifle away,
But trusts us with blessings and time, day by day;
Be careful of all,—of each hour make the most,
And "gather the fragments, that nothing be lost."

Say not, "Here is plenty, and I need not fear;
I am sure not to want, so why should I care?"
Remember, the fruits are succeeded by frost:
Then "gather the fragments, that nothing be lost."

But confine not your thoughts to self-interest alone:
Let kind care for others come in with your own;
Go look at the poor, by sad sufferings crossed,
For them "gather fragments, that nothing be lost,"

Remember, when Jesus the multitude fed
On a few little fishes and five loaves of bread,
Although he could cause them to feed such a host,
He said, "gather the fragments, that nothing be lost."

I cannot mourn that time has fled,
Though in its flight some joys have perished;
I cannot mourn that hopes are dead,
That my young heart too dearly cherished.

For time has brought me as it passed
More valued joys than those it banished,
And hope has o'er the future cast
Still brighter hues as others vanished.

Nor can I mourn that days are gone
With many a heartfelt sorrow laded;
Nor will I grieve o'er pleasures flown
That early glowed and quickly faded.

For time with kind and gentle sway
Still softens every passing sorrow;
And though it steals one joy to-day,
It adds another on the morrow.

CARL BENEDICT.

HELP FOR THE INDIANS.

TO THE PUBLIC.

At the request of several benevolent citizens I have assumed to address you on the subject which the caption indicates. It is notorious that vast sums of money have been expended, both by the Church and State, with but little benefit to the Indians. The former taught them religious theories, but at the same time they were fed with tobacco and whiskey, and their lands divided among those who should have been to them examples of truth and justice. Hence, as might have been expected, the Methodist Conference in Oregon report as follows:

"They (the Indians) are almost, if not quite, as degraded and as destitute of everything embraced in morality, civilization and religion, as they were when the first missionary to this land found them in their nakedness, their ignorance and their pollution."

As for the civil officers employed as agents among them, there can be no doubt but many of them are clever, upright citizens, and probably not one but what would fill honourably many spheres in life; but the following, which I quote from a California paper of Nov. 15, 1856, is a lamentable illustration of something which should not be:

"The poor Indians of this region are in a suffering condition, and humanity demands that something should be done to save them from starvation and extinction. We have an Indian agent here employed by the United States Government to look after these remnants. Why is it that no attention is paid by J. F. Henly, Esq., the Government Indian Agent? We beg leave to call his attention to the sufferings of poor

Digger Indians in this country. Many of their own children are as sprightly and susceptible of mental culture as our own. All that is wanting is the fostering arm of the Government."

The natural inference from the foregoing is, that if the Methodist Conference report is true (which we shall not dispute), "morality," "civilization," "religion" have not been presented to them in a form worthy their acceptance. Drunkenness, debauchery, destitution and prospective annhilation could not in the nature of things be to them a "Gospel of glad tidings of great joy," and yet this has been the general accompaniment of "the preached Gospel." And in regard to their legal protectors, there is good reason to believe that the above quotation is only a fair specimen of the majority; and indeed how can it be otherwise, when agents are appointed destitute of the requisite qualities, pecuniary and party considerations being the chief passports to office? The writer of this has been credibly informed of the appointment of a school-teacher who in his heart despised the Indians, and openly avowed they "ought to be killed"; and of a physican, with a handsome salary, who but a short time previous to his appointment occupied many columns of the Oregon press with arguments for their destruction, and in a public speech declared he would not leave southern Oregon but with the "last scalp of the red skins." Some of the Agents, whom the writer could name, are distinguished for lechery and injustice; and yet it must be from the reports and statements of these men that Government chastises and makes war. There is much talk about "destiny, destiny," until it has become a stereotyped sentiment; but does not the above uncover the secret of this mysterious thing called "destiny" as applied to the fading tribes? Should it not rather be called apathy, and unjustifiable neglect? It is true there have been many earnest efforts and sacrifices made by noble-minded men, but all have been either misapplied or counteracted by overwhelming antagonistic influences. And, judging from the fatal and expensive past, there is no hope for the future but in an entire change, and appropriate means to meet the case. We should not expect the sick to recover under the treatment of a physician who desired their death (my informant stated that the Indians on the New Reserve were dying by dozens, and that many of them believed they were poisoned), neither should we expect Indians to progress in literature under the tuition of one who had no earnest desire to impart instruction; much less should we expect kindly feelings between the races, when the Agents, who should sustain the office of mediators and peace-makers, engender difficulties by their selfishness, and then excite and mislead the public by one-sided reports. But what is

THE REMEDY?

Nothing less than a great national association, independent of both the churches and the Government, and yet uniting the elements of both, so far as pecuniary means and moral power are concerned.

Let intelligent minds communicate through the press upon the subject, until the suggestion (if feasible) is elaborated in detail. For the present, I respectfully submit a few reasons for such an organization:

First: Because, no matter how wise the plans or ample the means appropriated by Government, it always has and always will be inadequate to the full protection of the Indians or safety of our own people, until the magnanimity of the nation is awakened to a practical consciousness that we are in fact, as we are in name, the Guardians and Protectors of the weaker races on this continent.

Second: Because oppression and cruelty are incompatible with true civilization, and tend to self-destruction.

Third: Because it especially becomes us, as a great and numerous people, to be a blessing, and not a blight, to any of the nations of the earth.

Fourth: Because we have ample means and generous natures, and there is at the present moment, all over the land, a deep yearning sympathy in their behalf, which should be localized and expressed.

Fifth: Because the highest glory and prosperity of a nation can only be attained by the security and progressive development of all under its control.

Sixth: Because we owe it to the Indian race, and as a pecuniary consideration it will be vastly cheaper to save than to destroy. A dozen Quakers, with love and truth, would conquer and maintain a peace more effectually than a dozen generals with as many armies.

Seventh: Because we owe it to our children's children to the last generation; or otherwise, when they think of the relics of the past, and of the generations who raised the Pyramids and scattered monuments of antiquity, they will feel ashamed of their fathers to think of not a living specimen of the race of a Tecumseh, a Black Hawk, a Osceola, or a Logan.

Eighth and Lastly: We owe it to universal humanity, and especially to ourselves, that a branch of the human family committed to our care shall not become extinct through our neglect.

The importance of this subject calls for the attention of Legislatures, of editors, of clergymen, and of every citizen—all are responsible. Will the Press please copy and oblige their fellow-citizen.

JOHN BEESON.

Depend upon it, the most fatal idleness is that of the heart; and the man who feels weary of life, may be sure that he does not love his fellow creatures as he ought.

DO YOU KNOW?

I have often been surprised, when talking with little boys, to find them so ignorant of many things which they ought to have known as well as their own names. The other day I was questioning one, at least eight years old; who knew neither the number of days, weeks, or months there are in the year! He could not tell me whether the sun rose in the east or the west, and was equally ignorant whether his jacket was made of hemp, flax, or wool. There are things certainly more important for him to know than these, but he should make himself better acquainted with things of this nature.

Every boy ought to know that he has five senses,—seeing, hearing, smelling, feeling, and tasting; that the year has four seasons,—spring, summer, autumn, and winter; that the earth turns round, and travels round the sun; that the world is composed of land and water and divided into four parts,—Europe, Asia, Africa, and America; that there are four cardinal points, —east, west, north, and south; that gold, silver, and other metals, and coal, are dug out of the earth; diamonds are found on the land, and pearls found in the sea.

The boy must be ignorant indeed who does not know that bread is made of the flour of wheat, butter from cream, and cheese from milk; that when flour is mingled with yeast it makes leavened or light bread, and that when no yeast is used the bread is heavy or unleavened. The passover-cakes of the Jews, the biscuits eaten by sailors, and the barley-bread of Scotland, are all unleavened. A boy ought at an early age to be acquainted with such things as are in common use; but I have frequently found it necessary to explain to young people that sugar is made from the juice of the sugar-cane, which grows in the Indies; that tea is the dried leaves of a shrub which grows in China, about the size of a currant-bush; that coffee is the berry of a bush growing in Arabia and the West Indies; and that chocolate is manufactured from the seeds of the cacao, a plant of South America. Many boys know very well that ale and beer are made with malt and hops, cider from apples, and perry from pears, who do not know that wine is the juice of the grape, that brandy is distilled from wine and rum from the juice of the sugar-cane, but that the liquors sold as spirits, and especially what is called gin, are usually made from malt mixed with turpentine and sometimes with other vile and dangerous ingredients. And they have been equally ignorant that oranges, citrons, and lemons, grow in Spain and the Western Islands, and spices in the East Indies and other parts; that pepper and cloves are fruits of shrubs, nutmegs the kernels of a fruit something like a peach, cinnamon the bark of a tree, and ginger and rhubarb the roots of plants.

A great deal of this kind of knowledge may be obtained in a little time by young people, if they keep their eyes and ears open, and now and then ask a question of those who are wiser than themselves.—*Y. P. Gazette.*

PHILADELPHIA MARKETS.

Flour and Meal.—The market for Flour is dull. Good will not bring more than $6 00. Sales of better brands for home consumption at $6 25 a 6 38, and extra and fancy brands at $6 87 a 7 50. There is very little export demand. Rye Flour is held at $4 00 per barrel. Corn Meal is selling at $3 12 per bbl.

Grain.—Wheat is dull, and prices favor buyers. Sales of prime Pennsylvania red are making at $1 42 a $1 45, and $1 57 a 1 61 for good white. Rye is steady; sales of Penna. at 81 a 82c. Corn is in fair request; sales of old at 69c, and new yellow at 66 a 67c, afloat, and 64 a 65c in the cars and in store. Oats are steady; sales of Pennsylvania at 44 a 45c per bushel. Sales of Barley Malt at $1 60.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,–4t.pd.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—The Spring Term of this School will commence on the 2d of 3d mo. next, and continue fourteen weeks.

Terms.—$42 per term for tuition, board and washing, fuel, pens and inks, for particulars address the Principal for a circular.
STEPHEN COX, Principal.
Scottsville P. O., Monroe Co., N. Y.

FRIENDS' INTELLIGENCER.

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EXTRACT FROM MEMOIR OF PRISCILLA GURNEY.

[Continued from page 3.]

That the extracts from P. Gurney's Journal may not exceed the limits of our paper, much of an interesting character is necessarily omitted. Her health continued to decline, and in 8th mo. of 1819, she had a hemorrhage of the lungs, of which is the following notice in her diary

ED.

8th mo. 24th, 1819.—In the evening I was much oppressed in body, and still more in spirit; and, on retiring to my own room, I was surprised, but not much agitated, by the breaking of a blood-vessel. A low and feverish night ensued, but I did not feel at all alarmed.

25th.—I was ill, but not uneasy. In the evening I passed through a serious conflict, from a return of the hemorrhage, accompanied by much difficulty in breathing.

26th.—In the evening, had a slight return of the bleeding.

27th.—I thought myself better, and was altogether comfortable; but was, through unwatchfulness, overset in the evening. We applied leeches. I had a deeply trying night, and was very ill.

28th.—I was very much sunk during this day; and, to my own feelings, it was a conflict between life and death; but through infinite mercy, I *felt*, and, according to my very small measure, *believed* in the power of the Redeemer to overcome death. We had some edifying and instructive time together, though it was a day of much trial. Dr. Farr came in the evening, and comforted and encouraged us.

29th.—Rather better to-day, but the night was one of much conflict. Death was brought very closely before me: but I now feel thankful in having been enabled, through the mercy of our Lord, to view death with hope and tranquillity.

The reader, who has thus far traced, in Priscilla Gurney's course, the remarkable exemplification of the gospel spirit, that breathes "Glory to God in the highest, on earth peace, and goodwill towards men," will doubtless be impressed with sympathetic interest, by these affecting entries in her journal; and will be prepared for the heavy cloud which overshadowed her path, during the few remaining steps of her earthly pilgrimage;—a cloud through which, nevertheless, the bright effulgence of the Sun of Righteousness shed upon her soul the radiance of heavenly light and peace. Four weeks after the alarming attack, she writes:—

I have been gradually recovering from this very serious illness. It has been a memorable and an instructive time; and I have inexpressible cause for thankfulness. I am left in a low state of spirit, and low as it regards the things of this world; but may I still place all my trust in the Lord, who has done so much for me, and be enabled to commit all my way unto Him. I have had great comfort from all my beloved brothers and sisters, and also from the love and sympathy of our numerous kind friends and relations. I must just note down how much I have been confirmed in the importance of religious instruction during this illness, on having the mind properly informed on the truths of the gospel—these truths, through the power of grace, often return with fresh life in the hour of need.

By the direction of her medical advisers, Priscilla Gurney was removed to the Isle of Wight. She was accompanied by her beloved sister Rachel; and on the 25th of Ninth Month, after arriving at Ryde, she writes:—

I was fatigued and poorly. If we would secure anything like perfect peace, it is indeed most needful that the mind should be kept staid on God.

First-day, Tenth Month 3d.—Enjoyed some retirement of spirit this morning, and visited, mentally, those from whom we are now separated. Whilst disabled from all active service and employments, how important it is that such a time should lead to deep self-examination! My mind is not capable of much continued reflection; but may I endeavor, like Mary, to sit at the feet of the Redeemer, to wait upon Him, and to hear his word!

To Elizabeth Barclay.

Isle of Wight, Ninth Month, 1819.

I have felt peculiarly near to thee, my dear Elizabeth, in sympathy and understanding, when to my own feelings I seemed wholly uncertain as to life or death. It was a comfort to think of thee, and remember how the same power had mercifully supported and sustained us in the hour of need. Such proofs of the unremitting love of the Reedeemer ought to animate and encourage us to hold on our way, and to follow Him with more devotedness of heart. There are times when, I trust, this has been the effect upon my mind; but I have been often much cast down since by internal lowness, and a sense of my weakness, as well as something of a reluctance to enter the conflicts of the present state again. I have been so thoroughly disabled that it is no longer a question, but a necessity, to retire from the field of action, and I should not be surprised if the present system of care proved beneficial (through the Divine blessing—for what are all our efforts without it?) for the future. I am very doubtful whether I shall ever recover much power of voice again; but this point, as well as all others, I desire to leave; I should be well content, if it be the will of our dear Lord and Master, to be more withdrawn from anything of public service, and to lead a more secluded life. The future is remarkably in obscurity to me; it is good to feel we have here no continuing city. We are very pleasantly situated at this place, and enjoy our retreat from the world.

First-day, Tenth Month 10th.—I feel my absence from meetings; and from that precious communion which, in meeting together, we have so often enjoyed.

16*th.*—I consulted Dr. Hamilton, who took an unfavorable view of my case, which I felt seriously, but not painfully. It would, I think, give me little real concern to believe that my continuance here was not likely to be long. I shrink, however, too faithlessly from the prospect of suffering.

Extract from a letter to a friend, Tenth Month 28th, 1819:—

"My experience has long been that of walking through the *valley* to which I *see* not the end; yet a quiet hope generally prevails that I shall be upheld through it; that it may be the passage to more of the glorious liberty of the children of God, even here. But should it prove the "valley of the shadow of death," still I believe there is cause for faith and confidence that the good Shepherd will be with me; that his rod and his staff will comfort me. I cannot but hope that this wilderness journey, and my many low estates, will be blessed in more effectually shaking all self-dependence, and in leading me to place my trust more simply and more faithfully on the Saviour as our only hope of glory. I do truly long to have my heart more enlarged in humble thankfulness for the many eminent blessings granted to us *all*, and to dear J. J. G. and Jane in so especial a manner, enriched, as I believe they are, not only by the fulness of the earth but the dew of heaven.

In 12th mo. 1819, she writes to her sister Louisa Hoare—

Sand Rock Hotel, 1819.

The last two or three months, though I have passed through some conflict and trials, have yet been a period of much comfort, and often of tranquillity and peace of mind, and especially since we have been here. I never, that I remember, experienced, so much of the wonderful consolations of the Gospel, or was so deeply sensible of the unsearchable riches of the Redeemer. It is, indeed, an unspeakable blessing, sometimes during our pilgrimage here, to be refreshed by the view of an eternal state of blessedness and rest. This has been more realized to my mind than I almost ever have known it before; and I long for myself, and for those most near to me, that we could, with more faith and submission of will, "count all things but as loss, that we may win Christ and be found in Him," &c. I am inclined very weakly to shrink from entering into the conflicts, cares and interests of life again, I have been so sheltered from them for a time. It is in vain, however, to expect, and we ought not to desire, to find our resting place here.

First Month 1st, 1820.—A day of much serious and solemn feeling. In the morning I had to plead for the renewings of the Holy Spirit, which prayer I feel to be mercifully answered. A fine winter's morning. We continued our village visits, and I felt some increased capacity for exertion. A letter in the afternoon from dear Chenda, giving a most affecting account of a shipwreck on their coast (near Yarmouth.) Well may we say,—"Thy ways, O Lord! are past finding out." My whole mind, during this day, seemed clothed with the spirit of self-humiliation, and of supplication in the beginning of *yet another year*. After our reading, the springs were mercifully opened, and a little utterance was given me. We were, I believe, unitedly brought to humble ourselves, and to know something of a deep sense of the necessity of repentance before our God, in remembering the transgressions and manifold weaknesses of our lives during the past year: at least, this was strongly my own individual impression. I felt called upon to commend our little community here, as well as our beloved friends absent from us. to the tender mercy—the directing and preserving care of the Good Shepherd, with the desire that our being withdrawn for a season from the world, and brought into our present circumstances, may be a means of edification to our souls, and, if it please the Lord our Saviour, of good also to our fellow-creatures. It was in-

deed the sincere and fervent prayer of my heart for myself, and for those most near and dear to me, that, whatever may be the dispensations of our God towards us during the year on which we have now entered, neither life nor death, heights nor depths, things present nor yet to come, may be able to separate us from the love of God which is in Christ Jesus our Lord. We parted this evening in love, and, I fully believe, in a measure of the unity of the Spirit in the bond of peace; and my poor, weak, and often depressed spirit, was, through the mercy of the dear Redeemer, a little refreshed and comforted in the Lord.

Extract from a letter to her Sister Hoare.

Sand Rock, 7th day Evening, 1st Mo. 23d, 1820.

We shall not I think forget to visit one another in mind to-morrow. It is very sweet (and how much ought it to be cultivated) to unite in communion on our "Sabbath" days. It is now nearly five months since my First-days have been spent in retirement, and very much in solitude. I am sure they ought to be profitable to my own mind. I too often, however, suffer from languor of spirit as well as body. The thought of meeting you all again is very delightful. Sometimes I shrink a little from the prospect of re-entering the stage of life. Nothing, however, can be more unwise, or indeed more unfaithful, than to be apprehensive for the future, when everything ought to make us "trust and not be afraid." The best way to secure tranquillity of mind is to confine our views to the present, and to commit ourselves unreservedly to Him, who can do all things for us, and give us strength in our weakness. How I sometimes long for more of this spirit for and about myself and others!

First Month, 24th, 1820.—Dear Rachel and I were together this morning, and were permitted, through the sweet influence of the Spirit, to be united in prayer, both for ourselves and for the absent members of our scattered family, as well as for all the members of the Church of Christ. It is truly a blessed thing to feel that we are partakers of the same hope—having "one Lord, one faith, one baptism," one Father over all. Our evening sweet and uniting. I had to say a few words on the importance of our being *doers of the Word and not hearers only.* Oh, may every fresh experience lead us more humbly, more earnestly, to the prayer,—"Lead us in thy truth and teach us."

First-day, 31st.—A day of much peace and encouragement to me: less care for the future: some reliance on the power and mercy of the Redeemer, whose arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. I wrote a little on the subject of *love and family harmony.**

* Published in a previous number of this paper.

In directing the attention of the reader to the instructive observations which were now penned by the dear invalid, (as referred to in the last entry in her journal,) it may well be accompanied by some reflections on the remarkable evidence, afforded by the circumstances of the Earlham family, of the *practical influence* of Priscilla Gurney's sentiments, not only on her own mind, but also upon each one of the interesting circle. Whilst, as it referred to their religious course, some of them trod in paths that led into external observances varying much from the track conscientiously pursued by others of the household and nearest connexions, there was, throughout, preserved amongst them a very careful and tender regard to the feelings of each one, with a most affectionate and constant solicitude for the welfare and comfort of all; and, under circumstances of sickness or affliction, they exhibited a rare example of self-sacrificing devotedness of every energy of body and mind to console and to assist the beloved ones who were in suffering or in sorrow.

Second Month 3d, 1820.—In the afternoon our dearest Samuel, with his boy and R. F., arrived. Very interesting it was to meet again.

First-day, 7th.—We had a little meeting together. Evening reading with all the party. We were, before reading, drawn together under the sweet influence of the Spirit, and I had to express a few words on the hope that, not only were we united here, but that we might look forward to be joined together in communion in eternity.

8th.—All our party went to Ryde. We parted, I trust comfortably, with dear Samuel, &c.; but I could not be easy to separate without commending one another to the constant, sure, and preserving care of the Shepherd of Israel.

13th.—A sweet and peaceful day. I felt my clouds to be mercifully removed, and the Sun of Righteousness to arise with healing in his wings.

21st.—My breath very poorly; but I have lately felt much internal quietness and peace, which compensates for every external deprivation. I desire to be thankful for the calmness and ease which is at this time granted me about the present and the future.

The disease which had so seriously prostrated the bodily powers of the beloved invalid had been, for a time arrested in its progress; but its insidious operation was not eradicated. She left the Isle of Wight in the Fourth Month, and returned to Earlham. Her spirit was, at this time, introduced into much sorrowful sympathy with her beloved brother and sister Buxton, who were bereft of three lovely children in the short space of five weeks. This affecting circumstance producing, in her very sensitive condition, a degree of physical excitement, caused a return of the hemorrhage, and from this time she be-

came increasingly ill. Of this renewed indisposition she writes to one of her sisters :—

Earlham, Fifth Month 7th, 1820.

Once more, my dear, I must write to thee from by bed, to which I have been closely confined for the last four days C., I hope, told thee all the particulars of this attack. It was most unexpected to me. I have, indeed, cause to be very thankful for having, in every way, been mercifully dealt with in this illness. I have been kept in much quietness of mind, and been enabled to feel, in some degree, what is the joy and peace of believing, when our hold on this life is shaken; still this has been accompanied with much infirmity. The sensitiveness of my nervous system is always some trial in illness, and, with other deeper faults and weaknesses ought to be very humbling. What are likely to be the effects of this attack we cannot yet tell. I confess I have felt this return seriously, and to my own mind it makes the prospect of recovery more doubtful than ever; but I truly desire to leave this and all my concerns to a better wisdom and care than our own.

To another Sister—

Fifth Month 12th, 1820.

I have often, through the Divine blessing, (for truly we have nothing of ourselves,) possessed much quietness and composure of mind,—something of that peace which can only be felt and enjoyed when we are kept, by the power and mercy of God, stayed upon him, as our Saviour and Redeemer. So much for the infirmities of the flesh. I must not enlarge upon the much deeper and more pressing infirmities of the mind and spirit. After all, the evils of our own hearts are our greatest trials; at least I am sure I find this to be increasingly my experience. I am at times low and cast down in spirit; but this is not to be wondered at: the afflictions of our beloved brother and sister, which are also our own, must overshadow every enjoyment, and the things of this life must be clouded for the present. We are called upon patiently to submit to our portion of suffering, and most thankfully to acknowledge the consolations and Divine support which have attended this deep family trial. Our blessings have been and are abundant: we may believe that our afflictions are amongst the best of them.

To F. and R. Cunningham.

(Then in France.)

Earlham, Sixth Month 20th, 1820.

My Dearest F. and C.,—I hope you will have received C.'s letters, giving an account of this return of the bleeding. I have been recovering very favorably. I do, I hope, feel very thankful for having been thus mercifully and comfortably brought through this little illness; but it is still a greater blessing that I have been kept (for I am sure we cannot keep ourselves) in a quiet and composed state of mind, and I have felt more sensible comfort and consolation than for a long time past; indeed, this best help has sometimes been so present to me, that I have felt more reconciled to the portion of suffering and trial, which we may be sure has been in mercy and wisdom administered to us. I have longed that we all, in our various allotments, may keep near to Him who is our Head, and that there we may quietly rest, and seek more and more for a spirit of submission and acquiescence with whatever is dispensed. We have many of us had a time of discipline lately: I have felt this myself. I value being at home much: there is a rest in it which no other place or situation can yield. I hope, dearest C., thou wilt not feel anxious about me. As far as I am able to judge, I have not one symptom in my present state to excite serious anxiety; still it is impossible not to feel the doubtfulness of entire recovery. I cannot say it is much my own expectation; I have for so long a time been getting gradually lower and lower, and my cough is so very tenacious. I am not at all anxious. Such a pause ought, I am sure, to be a time of preparation either for life or death. It is as much our privilege as it is our duty, to endeavor to resign our own will, and to commit our way entirely to our Lord, who can only bring it to pass to His glory and our good. I have felt my separation from dear R. C. It is also a serious loss to have so kind and devoted a friend as Dr. H. withdrawn, whilst I have been so poorly; and yet I can often be thankful when human dependencies are taken away, if it be a means of fixing our hearts more on that help which is from above.

[To be continued.]

THE SPIRIT OF CHILDHOOD AND THE SPIRIT OF THE KINGDOM.

The dispute was constantly arising among the disciples of Jesus concerning pre-eminence in the coming kingdom. Perhaps we, of this day, can hardly conceive the intense interest with which the long-prophesied Messiah was waited for, by the whole people of Israel,—an interest which every exciting event deepened, and sometimes even caused to blaze forth in ungovernable enthusiasm. The entire nation was on the tiptoe of expectation, their ears stretched to hear the first notes of the herald, calling, "Prepare ye the way of the Lord, and make his paths straight;" and their hands and hearts all ready for the glorious work. The prospect of the reign of the Messiah, as has been said, over the favored people on a renovated earth, was to the people of Palestine nearly what the hope of Heaven is to the Christian. It was their comfort under their trials, and their boast even amid their defeats and degradations. Into this kingdom they esteemed it their birthright to enter: the title and prerogative were in their blood. "At the

gate of the kingdom," says one, "they looked with no meek and far-off desire; they knelt and knocked with no suppliant air, breathing such confessions of unworthiness as gave their security for gratitude; but turned on it the greedy eye of property, and reached to it with intent to do what they liked with their own; so that the kingdom of Heaven suffered violence, and the violent would take it by force. Scarcely were they content with the notion of admission as its subjects; they must be its lords and administrators too. For them, thought the Pharisees, were its dignities and splendors created; for them its patronage reserved; and the glorious sovereignty of God was not to be *over* them but *by* them; so that, in every proffer of their services to him, they contemplated not the humility of submission, but the pride of command."

The disciples of the Lord shared, of course, in these feelings, and anticipations. As often as their hearts experienced, more than usual, the goodness of their Master,—as often as he rose majestically upon their revering minds.,—constantly as the thought sprang up amid their meetings, or in the presence of some signal act of power, that he was indeed the Christ, the long-looked for Prince and Saviour,—the question which most naturally suggested itself to them and formed the topic of their private debates, was, who should be greatest when he assumed his throne: which of them, who had left all, and followed him in his humiliation, would be nearest to him in his exalted glory. Can we not imagine the earnestness with which the discussion should be carried forward,—the marshalling of their claims, the comparing of the dates of their service, the measuring of the quantity of their sacrifices, the counting up of the marks of their master's regard, to learn whom he esteemed the most? Can we not imagine that the dispute should often run high,—words and looks exchanged which revealed the bitter passions at work in their bosoms? See how ready to burst forth their excited minds were, in that incident of the mother of James and John coming to Jesus with the petition to sit on his right hand and on his left in his kingdom. When the ten heard it, they were much displeased with James and John, and Jesus interfered to allay the irritation.

Now it was before these, thus agitating the constantly recurring question and referring to the Master himself for the answers, that Jesus held in his arms a child—gazing on his face, no doubt, with wonder, and yet with a pleased look of trust, and said: "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven;" as if he said, you dispute about the posts of power and authority, the seats of honor and glory in that kingdom, as if already you were of the kingdom, and in it; but look first to the question whether you shall even enter it; for entrance is not by blood and inheritance, not by right and of necessity, but only through the conversion of the heart back to the *lowliness* and *simplicity*, and *the gentle spirit of the child;* and the greatest among those who enter is he who has has most of the little child in his heart and life.

What an answer to humble their proud ambition, grasping with narrow selfishness the chief gifts of place and power, seeking heights whence to look down in triumph upon their brethren and the world! How abashed must have fallen their conceited expectations before his sublime exaltation of humility! How deeply must they have pondered in their hearts, "what this meaneth!" A little child! To enter the kingdom so! A little child, the emblem of greatness! It was indeed a new and a strange thought; perhaps they could make nothing of it; it was only an additional perplexity in regard to him whose disciples they were. Perhaps it was only long after, when the Holy Ghost had been poured out upon them, and changed them indeed, making those who had quarrelled together for crowns and robes, and offices, the meek, earnest, persistent servants of the lowest of men for Christ's sake,—perhaps it was only then that this saying came to their hearts with all its heavenly significance.

It is a word of meaning and interest to us, no less than to those who listened while it fell from the Master's lips. It is what he speaks in his spirit, and by his spirit, to each of us: "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." What meaneth this? Pride and conceit, self-sufficiency and boasting, will not be able to tell us.

The kingdom of Heaven; what is this, that we shall not enter save as a little child? It is not a place primarily. It is not a far-off region. It is not a country like any of the earth. It is not a land whither we are to be transported. We must not entertain our imaginations with visions of thrones and offices, and splendor, as of earthly royalty. This were to make the same mistake with the Jews, and to bring up the same questions which agitated their minds. The kingdom of heaven, says the Master himself, is within you. And his Apostle says: "The kingdom of God is righteousness and peace and joy in the Holy Ghost." That kingdom is in the heart—in those swelling bosoms of ours—in the depths of these closed and secret breasts—in those silent recesses of the soul, where passion is hushed and the world's voices are still,—where God dwells—where he sets up his abode, and talks with us in mercy and love—where He reveals the full light of his presence, and the Holy Spirit breathes upon every thought, affection and desire;—where all heaven opens itself in glory

and descends in raptures upon the heart, thrilling with pious joy. That kingdom is the feeling of God, the devout sense of his presence, the sacred gladness of parental love. That kingdom is the deep, unfaltering, unbroken, unalterable consciousness of divine tenderness, sympathy, care, mercy,—open to us every moment, and filling the whole being with the peace of believing. That kingdom,—how shall one tell *what it is*, when it is so much, so great, so wonderful, and yet so simple, that it is the child's heart that understands it best! *It is in that soul where God dwells and reigns in all the majesty of his power and in all the gentleness of his Fatherhood.* The soul where that kingdom is, leans in its dependence on the arm of the Lord, that its feet may not stumble; keeps close by his side, that it may not wander and be lost; turns a meek imploring eye to the face that bends down upon it with the quiet smile of love, for the needful supplies of its daily wants. The soul in which that kingdom is, rests not in dependence alone, but in holy trust; believing in the Father's word, yielding to the Father's pleasure, walking in the Father's way. That way may lead where it will,—by green pastures and still waters, over smooth places, and through gentle undulations of hill and valley, with the sky clear above and the breeze soft around;—or it may be rough, and hard, and stony, bruising the feet, so that they bleed as they go, marking the steps; the heavens may be very dark with thick clouds, and blasts of stormy wind may beat upon the wayfarer as he toils forward; still, trust holds his soul up, breathes courage, inspires unfailing persistence, puts firmness into the will, and sustains the same song, now rising in swelling notes of joy, and now low as strains of sweet music heard afar;—still the same song,—"Even so, Father, for so it seemeth good in thy sight; lead me in the way of thy choosing, for no harm can befal me, while thou art my defence." The soul in which that kingdom is, loves, too, the *service* of the Father. The will of the Father is its law. It knows no other. It asks for no other. Daily it asks: "Father, what wouldst thou have me to do?" What service is appointed? What work is set before my ready hands? Obedience is the prompting of its love. The commands of the Most High, which seem to others so stern, so hard, and—shall we say it?—so exacting, they are written on the heart, hidden in the breast, and wrought out in patience, and meek observance in the hours and minutes of the passing day.

And now is not all this that we have been trying to say, altogether and simply the spirit of childhood? Does not the thought of childhood bring up before us a picture like this? Why, look for a moment, at a little child in its home. Beautiful and true is this representation of his position. "How silently, yet how surely, does the domestic rule control him, dating his rising and his rest,—his going out and his coming in,—apportioning his duties and his mirth,—ordering secretly the very current of his thoughts, whether it sparkle with gladness or overflow with tears! Yet how rarely has he any painful sense of the constraining force which is on him every moment! Hemmed in on every side by a most vigilant power, yet look at his open brow, and say whether creature ever were more free. His life is an exchange of obedience for protection; he gives submission and is sheltered. Folded in the arms of an unspeakable affection, he is saved from the anxieties of self-care, nor is he ever left alone to choose a path by the dim, sad lustre of his own wisdom, but is led gently on by the lamp of a father's experience and the meek star-light of a mother's love! In strangeness and danger, how close he keeps to the hand that leads him! In doubt, how he looks up to interpret the eye that speaks to him! In loss and loneliness, with what cries and tears he sits down to lament his freedom! He asks, but claims nothing; he pleads, but is silent when the final word is given. If he strays, how quickly he looks about him in fear, soon as he realises that he is indeed astray. If he disobeys, how soon his heart is troubled, and cannot be at peace, till he has returned, confessing, in his simple way, that the path of perfect obedience is the path of trust and liberty. *Only so*,—in a like dependence—in a like trust, refreshing and reverential—in a like obedience, free and joyous,—in a like consciousness of *a presence, all sufficient* and tender, from whom we withhold nothing, not even ourselves, consists the very spirit of the kingdom of heaven; nor can we dwell on earth or in heaven, finding it a kingdom of God, but as the loving child dwelleth within its home."

But we all know that this temper is apt to be worn away as we advance into manhood's life. When we come to stand out on the broad theatre of the world, leaving the security and shelter of the quiet home, and are thrown upon the difficulties and roughness of a man's duties and experiences, to meet and conquer them as we may, how apt are we to lose the spirit of childhood, and live at our own directions, how apt to cast aside the early restraints, and spring forward to the appointed tasks with proud convictions of our strength and wisdom! We set up for ourselves. The feeling of dependence is displaced by the pride of power; the meek trust gives way to the boastful pretension of self-sufficiency; the ready obedience to another's law, to the arrogant affectation of being a law unto ourselves. And thus it comes to pass that we lose, with the earthly home and its spirit, the kingdom of heaven and its childlike heart. We lose our dependence on the Great Father, our complete trust, our affectionate allegiance, through "our own habits of

command." We forget we are still children of God, dwellers in his mansion, to be led by his will and supported by his love. And so we fall away, often taking our portion of goods and straying off on our own account; and by and by it gets to seem strange and impossible to lean completely on the *unseen Arm of Power*, that is ready to fold us round and does fold us round, though we know it not. It seems strange, and like a simple tale of a dreamy or weak and effeminate mind, to hear of a perfect reliance, undoing all its self-sufficiency and yielding up all to the will of Him, who is the giver of life and the ordainer of life's experience. It seems strange, and almost incredible, to hear of an obedience for the man, which is as ready, as unreserved, as joyful, as that which he gave the gentle parent who watched over and guided his childhood.

And how should it seem otherwise to us, till we be changed back again into the spirit of childhood? How can we enter into the consciousness of this condition of the heart, except the spirit of early days returns upon us and gives back to us "whatever was blessed in childhood, without abating our glory of manhood,"—making the mansion of God's house peaceful as a father's abode? How simply true, then, is it that Christ saith: "Except ye be converted and become as little children, ye cannot enter the kingdom of Heaven." For can we otherwise? One rapid glance at our hearts will teach us that we cannot in any other manner. Let theologians argue as they will; let them set forth, in their ways, what conversion is, as *a dogma*, we all know what it must be, as a *doctrine of experience*. If, to enter the kingdom, we must become as little children, then most plain it is we must be changed,—we must be converted. Till we are, we are not as little children, with the heart of a child in us, but as grown men, with the proud heart of a man in us. And this we know too well. For unless that change has come over us, are we leaning upon God, with the whole weight of entire dependence? Are we walking in the meekest trust in his most blessed will? Are we, with cheerful obedience, running to do his pleasure? In weakness, is He our strength; in perplexity, our guide; in failure, our hope; in temptation, our refuge? And yet, this is what it is to dwell in the kingdom of heaven,—tobe a subject of thate mpire,—to be a child of Him who is its Head.

Who of us does not need conversion? God knows we need it, and therefore He will not let us alone, but is always ordering his providence to bring us back to himself. Sometimes He pleads with us in his gentle tones, which we may hear in hours of gladness and prosperity; sometimes in deeper voices, that startle the too drowsy soul, in hours of peril and disaster; sometimes he sends a word, awful as that which once spake from Sinai, through all the chambers of a man's being, bidding him beware how he longer lives in disobedience and a prodigal. Sometimes he unroofs the very house of our security, and shows us that what we rest in may suddenly pass away, and leave us homeless and desoiate. Sometimes by a quick and sudden blow he extorts the cry of dependence, moving in the heart a deep sense of relation to that which is above, as well as to that which is around and beneath. But oftener he pleads with us in the persuasive accents of a loving father, calling most patiently after the children whom he hath nourished and brought up, but who have rebelled against him. * * * * * * He pleads with us in the gentle knocking of his spirit at the closed door of our hearts,—knocking, knocking, if we will let him in,—in the holy hours of quiet meditation, in movings of the soul that we can give no account of, when, somehow, we feel near to heaven, and its light shines upon our path, even though drifting earth-clouds eclipse it again. God knows we need to be converted and so he will not let us alone, but calls, varying his entreaties, as our hearts require, "My son, give me thy heart."

And, oh! when we are truly converted, when childhood is born again in our souls: when we are ourselves again in the spirit of childhood; when the freshness of our early years is shed over the wisdom and experience of maturity, then how simple are all our ways and thoughts and tastes! How we love the unaffected, chaste, homely modes of life! The formal, stately, ostentatious, ceremonious ways of the world grow distasteful, and the modest, quiet, humble, grow clearer and holier.

When again we kneel at a Father's feet, and walk by a Father's side, and look up into a Father's face, then with what large belief in his love and constancy are we ready to go right over rough as well as smooth ground,—right on through sunshine and darkness; right on through sickness, bereavement, loss, trouble, and long-pressing agitations, knowing that our afflictions, which endure but for a moment, work a far more exceeding and eternal weight of glory; knowing, too, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. J. S. T. C.

For Friends' Intelligencer.

I observed in the last intelligencer, some account of Arthur Howell, and I remember, too, the remarkable occurrence related in the days of my youth, which corresponds with the account you have published. I remember the man himself in several of the first Yearly Meetings I attended. His manner in meeting was devout. He sat with his face downwards, and partially covered with his hat. When he spoke, "his words were

few and savory," and always to the point, and to the main point. I have sometimes enquired how it was that there never was a memorial for Arthur Howell, as the object of those documents is for the benefit of survivors, and few I believe can be found whose example and ministry shone more brightly than his. It was said by the Divine Master in relation to the woman in the house of Simon the leper, that "the things she has done shall be told as a memorial of her;" here is the important service and use of a memorial; "the things she has done," and some of the things done by Arthur Howell I am now about to relate.

Being with some Friends on a religious visit in the year 1819, we tarried a night at a Friend's house, (J. B.) He was the only one of the family belonging to the Society of Friends, and in the course of conversation he related some incidents that induced him to become a member. He said, when he was a young man and newly settled in the world, he concluded to better his condition by purchasing a farm that was for sale in the neighborhood. He made his calculations, and concluded within himself that he could easily make the payments, and he would soon have a comfortable home of his own; and he was careful, too, to keep his own secrets, least another might deprive him of a good bargain. So he set out to make the purchase, and while he was walking along the road he met two elderly Friends on horseback, the one a few perches before the other, and the hindermost one he noticed had his hat drawn partly over his face, and appeared to be in a deep, thoughtful mood. He passed them without speaking; but he had walked but a little way before he was startled with a call of "young man!" He turned and found the last Friend he had passed was riding after him.

The Friend said to him in substance: "Thou art an entire stranger to me, but in passing thee a few minutes ago, I felt a divine impression to say to thee, that if thou engages in the business thou hast in prospect, it will be thy ruin, and thou hadst better abandon it and return home." The Friend proved to be Arthur Howell, "who preached to me (as he said) the most powerful sermon I ever heard. He almost told me, as was said by the woman of Samaria, 'all things that ever I did;' but he did not leave me comfortless. I turned about and went home, and soon after I had good reason to believe that if I had bought the farm it would have been the ruin of myself and young family." The Friend some time after applied and became a member of the Society, and, many years afterwards, he removed nearer to Friends, as he lived at the time of his convincement ten miles from meeting. I conversed with him freely but a little while before his decease, which occurred several years ago; he was in a tender state of mind, and held in grateful remembrance the divine interposition to save him from harm, through the instrumentality of Arthur Howell. F.

3*d month* 12*th*, 1857.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 28, 1857.

We have not alluded to the case of Dred Scott, because, at the time this article was written, the opinion of Chief Justice Taney of the Supreme Court has not been published, it being understood that it is retained until the arguments addressed by the minority can be answered. It is probable some of the points upon which a majority of the Court appear to have agreed, may be somewhat modified, but the fact that the slave power is gradually, but surely extending itself, however humiliating the confession, cannot be doubted. Ever since the so-called Compromise of 1850, a system of measures has been pursued, which, if continued, may introduce by law slavery into the free states, and fasten upon us a system which our education and huanity alike testify against.

We have often before called attention to these aggressions of the slave power, and it may appear like a "thrice told tale;" but a periodical devoted to the interests of the Society of Friends would not be true to its position, if it did not upon every occasion like the present utter a solemn protest against this complicated system of iniquity.

Out of the nine judges of the Supreme Court, five are understood to be slaveholders, and two others from the free states have joined in affirming the decision of the majority.

Judge McLean of Ohio and Judge Curtis of Massachusetts have given adverse opinions, which are too elaborate for general publication. As they will be extensively circulated, such as are interested in examining the grounds assumed can procure and read for themselves. It is probable we shall again allude to this subject, but in the mean time we would refer to an abstract from one of the papers.

THE CASE OF DRED SCOTT.

The recent opinion of the majority of the Justices of the Supreme Court of the United States, in the case of SCOTT *vs.* SANFORD, has filled all persons of calm and conservative views with regret and alarm.

There is every reason to believe that this case got into the Supreme Court *collusively*. Dred Scott is a poor, ignorant negro slave in Missouri. It is not possible that *he* has the opportunity or the means to prosecute a protracted and expensive litigation up to the highest Court in the land. When the case came near argument *there was no counsel to represent* Dred Scott; but a Boston lawyer was procured on the spur of the occasion, by some strangers to Dred, who were interested in his favor.

Dred Scott, originally a slave in Missouri, was taken by his owner, Doctor Emerson, to the free State of Illinois, where master and slave resided two years. Then Doctor Emerson took Dred to Fort Snelling, in that part of Missouri Territory where the Act of 1820 prohibited slavery. At Fort Snelling, Dred was married to a colored woman who had also been brought from Missouri to that post, and who resided there with her owner. About that time, and at Fort Snelling, Dred and his wife were sold to Mr. Sanford, the defendant in this case. After a lengthened absence, Dred and his family were taken back into Missouri, by their alleged owner. In Missouri Dred sued for the freedom of himself and family. The Supreme Court of Missouri decided against Dred's claim. He then sued Sanford, who is a citizen of New York, in the Circuit Court of the United States, was cast there, and took his writ of error to the Supreme Court, whose decision finally adjudges him to remediless bondage.

Upon this state of facts, the first point assumed by the majority Judges is that *no person of African descent can sue in any United States Court!* The retrograde barbarism of such a dogma is painfully obvious. Negroes and mulattoes may be an inferior race—they may be too ignorant and uncivilized to be entrusted with *all* the franchises of citizenship—it may be proper to keep them under tutelage or restraint—but it is *monstrous* that the Courts of a nation professing regard for common right and fairness should exclude the humblest and meanest inhabitant from the poor privilege of sueing for ordinary justice. To exclude persons from the Courts because they are not citizens, would shut the gates of justice not only against negroes, but against minors, aliens and women. But the opinion of the majority, in the very vein of a quasi-Brahminical caste exclusiveness, reduces the African race, bond or free, to the condition of wretched Pariahs, makes all rights depend, not on the possession of manhood, but on the color of the skin, and shocks the moral sense of every civilized being with the revolting declaration that "*negroes have no rights which white men are bound to respect,*" and are not entitled, under the Constitution, "*to be ever thought of or spoken of except as property.*"

Upon the baseless and absurd assumption that the Constitution regards men of African descent as mere property, and not as persons, the majority of the Court build the novel dogma that slaves can be held like any other property by *mere virtue of the Constitution.* This idea was first broached by John C. Calhoun, and was generally scouted, at the time, as a gross heresy. And so it is; unless all the great writers on the Law of Nations, and on Civil and Common law, and all the previous decisions of every respectable Court in this country, and in the civilized world, are wholly in error. For every one of these authorities, for centuries back, has explicitly held that slavery is the mere creature of positive law; that it cannot exist a moment without positive law; that it cannot exist merely by being not prohibited, but only by explicit and special establishment; that a slave is not property *naturally*, but only technically and legally, by virtue of specific municipal law. Every tyro in jurisprudence is aware that these principles are primary and elementary. It follows, then, that a slave is *not* property, like a horse or a wagon. For these are owned by virtue of the law of *nature* and *nations*, and of *common right*; whereas, a slave is owned, as all the jurists say, *against* natural right, and only by force of local law. These simple and universal truths were *axioms*, as every school-boy knows, with our Fathers who framed the Constitution; and every school-boy knows, too, that while the Fathers were careful to leave the States perfectly free to dispose of slavery as they saw fit, they were equally careful to avoid establishing or recognising property in man under any mere Federal jurisdiction. Unless, therefore, the people of a Territory choose to establish slavery, or at least to give it special allowance, a human being cannot be held as a slave by any force of the United States Constitution. To affirm the contrary is to say that a Virginia or a South Carolina slaveholder carries into Kansas or Minnesota, not only his family and his horses, but also the *local laws of his own State.*

Dred Scott was taken by his master into the Free State of Illinois *to reside*, and they *did* reside there for two years. Now no principle of civil, common and international law is more clearly settled by a long succession of illustrious authorities and precedents than this, that as slavery is the mere creature of local law, so, if a master voluntarily takes his slave into a State where slavery is prohibited, with the intent of residing there, the very act works emancipation. And yet, in spite of the facts, and in contempt of the clearest law, the majority Judges say that Dred is a slave! Some of them argue that Dred waived his freedom by going back to Missouri. But he cannot be supposed to have gone back voluntarily, for a *slave* has no volition; and, if he did, no man can make himself or his offspring slaves by contract, either express or implied.

The majority of the Court go so far as to declare that the Ordinance of 1789 and the Missouri Prohibition were unconstitutional. Now the enactment of these laws may or not have been expedient, their repeal may have been proper or improper; but the majority Judges assume a tremendous responsibility in venturing to pronounce such enactments unconstitutional and invalid. The Ordinance was passed in a Congress which embraced Madison, by a unanimous vote, and was signed by Washington. Similar provisions have been enacted by nearly every Congress, and signed and approved by every President down to President Pierce. The Missouri Prohibition was declared Constitutional by Monroe and his Cabinet, one of whom was John C. Calhoun. The Supreme Court, over and over, have expressly recognised the validity of these acts of legislation. Judge Curtis's references to the previous action of the General Government, from the formation of the Constitution until recent times, is complete, clear and absolutely crushing. Every President, every Cabinet Secretary, every Official, every Congressman, every Statesman, every Politician, every State, every Court, every Judge, and every Chief Justice until recently, has unhesitatingly granted that these acts were Constitutional. This innovating decision of yesterday imputes stupid misconception and usurpation of power to Presidents like Washington, Monroe, and Jackson, to statesmen like Jefferson, Macon, Madison, Silas Wright and Henry Clay, to lawyers like Pinkney, Binney and Webster, to Judges like Gaston, Kent, Story and Marshall. This innovating decision carries no moral force, it is extra-judicial, gratuitous, unprecedented and illegal. The good sense of the just and freedom-loving people of the United States will surely have it *reversed.*

DIED, On 2d day the 16th inst., at her residence in Solebury Township, Bucks County, Pa., RUTH BETTS, aged nearly 62 years. She was the wife of William Betts, and the daughter of David Simpson, who was the eldest son of John Simpson, a faithful minister well known in this country in the latter part of the past, and beginning of the present century.

Ruth Betts was for many years an elder and member of Buckingham Meeting. In the domestic circle she filled the stations of wife, mother, and sister with great propriety, and her removal is deeply felt on the part of her husband, brother, sisters and children, who truly mourn her loss. The neighbors and the poor also are truly in mourning. The church too in the present as in several similar instances of latter occurrence, are in mourning because so few can be found to fill the places now left vacant. Every living member of it has need to enter not only the house of mourning, but the house of prayer. For the harvest truly is plenteous but the laborers are few. "Pray ye therefore the Lord of the harvest that he would send forth more laborers into his harvest."

SARAH S. READER, sister of the above and widow of Merrick Reader, died on the 7th of 4th month, 1856, much lamented and greatly missed.

DIED, On the 4th inst., in the 69th year of her age, MARTHA, the wife of Nathan Cleaver, of Montgomery County, Pennsylvania. She was a minister of Gwynedd Monthly Meeting, where her loss will be deeply felt.

A fellow laborer in the gospel says of her, in a letter of condolence to her bereaved relatives: "Dear Martha! she was one of the meek of the earth, who lifted up her voice in the assemblies of the people, to direct the minds of the hearers to the Messiah! To call to obedience and faithfulness to known duties, that the reward might be peace."

Her health had been declining for more than a year past, but she seldom ever failed being at Meeting, though frequently under considerable bodily debility. Of her it might truly be said, as was said of one formerly, "Oh! woman, great is thy faith." Early in the Second month, feeling "bound in the spirit," she attended our Quarterly Meeting at Abington, much to the surprise of many, who knew the delicate state of her health. After this she once attended our meeting at Gwynedd, and on being asked how she was, she answered in substance, "I have always served a kind Master, who has furnished me with ample strength and ability to perform every duty required of me; and I believe my health and strength have suffered no loss on account of my attending the Quarterly Meeting."

When on her sick bed and the power of utterance had very much failed, she said, on being asked her prospect about her recovery: "I have not seen much about it. I feel entirely resigned. I have no anxiety about the event." At another time when she could not speak above a whisper she said, "I told a dear friend at the Quarterly Meeting, that I have a little faith, and it would continue to the end." This was a most invaluable testimony on this solemn occasion. It was said by the divine Master, "If ye had faith as a grain of mustard seed ye should say to this mountain be thou removed, and cast into the sea, and it shall be done, and nothing shall be impossible unto you." Yea, we believe this "little faith" enabled our dear friend to realize the language, "Oh! death where is thy sting, and Oh! grave where is thy victory."

When her precious spirit took its flight to the place prepared for it, a calm serenity settled on her countenance. "Precious in the sight of the Lord is the death of his saints." "Be thou faithful unto death and I will give thee a crown of life."

For Friends' Intelligencer.

SUFFERINGS OF FRIENDS UNDER THE CONVENTICLE ACT.

(Continued from page 10.)

In London, this conventicle act was no sooner in force, than multitudes were imprisoned for the first and second offence, which was usually for a few days. On the 14th of 8th month, the sheriff with many officers, and others armed, entered the meeting house at Bull and Mouth, and ordered the person who was preaching to come down; after which two of the officers stepped on a form near him, drew their swords, and struck him and another Friend with such force, that one of their swords was broken; then they laid hold both of men and women, and haling out near two hundred, drove them to Guildhall, where they were kept prisoners till near midnight, and then, by the Mayor's orders, conducted by lighted torches and a guard of halberdiers to Newgate, where they were thrust up among felons. On the 15th, about twenty were fined and committed,

as were twelve more on the 17th, and about sixty others on the 19th, some for fourteen, and others for nine days. On the 21st the Mayor with the Sheriffs and Alderman Brown, came again to the Meeting at Bull and Mouth. Brown, with his usual rudeness, kicked some, pulled others by the hair, and pinched the women's arms until they were black; by this rude behavior, and shameful abuse, degrading the dignity of his office, and proving himself too vulgar for, and absolutely unworthy of, the magistracy he bore, in any well regulated government. The Mayor causing the doors to be shut, sent about one hundred and fifty nine of them to Newgate for four days, where they had not room to sit down, nor scarce to stand, being close shut up among the felons without respect to age or sex.

On the 28th one hundred and seventy-five were also sent to Newgate as privately as possibly; the magistrates, it is probable, being ashamed to expose their unrelenting severity to the public eye. On the 4th of Ninth month, two hundred and thirty-two more were committed.

The state of Newgate is thus described by a writer who visited it some years afterwards. "The prisoners are pushed so close together and the air so corrupted by their stench, that it occasions a disease called the jail distemper, of which they die by dozens; and cart loads of them are carried out, and thrown into a pit in the church yard without ceremony. And to this wretched place many innocent people are sometimes sent, and loaded with irons before their trial, not to secure them, but to extort money from them by a merciless jailor; for if they have money to bribe him, they may have their irons as light as they please." By these commitments, the prisons being overfilled, it was intended to proceed to the trial of such as were in for the third offence; preparatory whereto, Judge Keeling, at the sessions of the Old Bailey, made a speech to the Grand Jury against the prisoners, *that*, as he observed, *they might not be thought worthy of pity.* He accused them of teaching dangerous principles—this for one, that it is not lawful to take an oath. The Quakers had affirmed only that it was forbidden by Christ, and therefore unlawful to *them* who were disposed to obey their Saviour's commands. You must not think, the Judge said, that their leaders believe this doctrine, *only they persuade these poor ignorant souls so.* But they have an interest to carry on against the Government, and therefore they will not swear subjection to it, and their end is rebellion and blood. He proceeded next to quote the New Testament against them; and not finding it quite to his purpose, concluded that the *Old* is positive for swearing, and *they that deny swearing, deny God a special part of his worship.* By arguments equally sound and cogent, into which the reader may look for himself in the volume, this Judge undertook to show that their not swearing tended to subvert the Government, that no government can stand without swearing, and that though the Quakers did not indeed *conspire,* (in which case he should proceed another way, and try them for *treason,*) yet if suffered to meet, they would do it, and in a short time be up in arms. He intended immediately to have proceeded to the trial of some of them, for which purpose a young lad was brought from Newgate, who being asked if he were not at the Bull and Mouth Meeting such a day, he replied, *I was not;* whence the judge took occasion to reproach the Quakers with common-place reflections, saying, that for all their pretensions to truth, they could lie for their interest, and to evade suffering.

But this youth persisting in his denial, witnesses were called to prove he was there, but none could be found, which the Judge observing, said some should suffer for it. He then issued an order, that the jailor of Newgate and his men should attend the meeting, and be prepared to give evidence at the next sessions. At the next sessions, a bill of indictment was preferred against sixteen Quakers for the third offence. They were tried and convicted, and twelve of them sentenced to transportation, amongst whom was a young woman named Hannah Trigg, a person hardly sixteen years of age. Soon after she was sentenced to banishment, she sickened in Newgate, and dying there, the same unfeeling inhumanity, insatiate with her life, was extended to her lifeless corpse. Her relations were deprived even of the consolation of paying the last office of natural affection by interring her as they desired, but she was carried to the burying place where they inter felons and others who die in the jail.

On the 15th of 10th month, about forty more were brought to the sessions of the Old Bailey, and called to the bar. They pleaded not guilty, and the court proceeded to try them.

The witnesses against them were the under keepers of Newgate and the marshal-men. The first was one Dawson, a turnkey, who was greatly confounded in his testimony for having sworn that he took John Hope, who had been in prison this week, at the Bull and Mouth last Sunday, but the court endeavoring to set him right, he corrected himself, and said the Sunday before, which was equally false. Afterwards, he said the prisoner was brought out to him, and that he did not see him in the meeting. Upon which one of the jury, addressing the Judge, said, "My lord, I beseech you, let us be troubled with no more such evidence, for we shall not cast man upon such evidence as this;" but the judge endeavored to palliate it, and reproved the juryman for being too scrupulous. Another turnkey testified that he saw one of the prisoners at the Bull and Mouth Meeting, but it was in evidence

that he did not see him till he came to Newgate. One of the jury objecting to such testimony, the Judge grew angry, and told him the court would punish him for undervaluing the king's witnesses. After a time the jury went out, and brought in their verdict that four of the prisoners were *not guilty*, and the rest they could not agree on. The Judge being displeased, sent them out again with fresh instructions; they returned with this verdict, *guilty of meeting, but not of fact.* The Judge inquiring what they meant by not guilty of fact, the jury applied, "There is evidence that they met at the Bull and Mouth, therefore we say, guilty of meeting, but no evidence of what they did there; therefore we say, not guilty of meeting contrary to the liturgy of the church of England." The Judge asked the jury whether they did not believe in their consciences, that they were there under the color and pretence of worship: to which one of them replied, "I do believe in my conscience that they were met in deed and in truth." Another said, "My lord, I have that venerable respect for the Church of England, as to believe it is according to the Scriptures, which allow of the worship of God in spirit, and therefore, I conclude, that to worship God in spirit, is not contrary to the liturgy; if it be I shall abate of my respect to it." In short, neither persuasions nor menaces could induce the jury to alter the verdict; whereupon six of them were bound in £100 each to appear at the king's bench bar, the first day of the next term.

To be continued.

For Friends' Intelligencer.

Temperature of the Weather for the three Winter months at Bloomfield, Prince Edward Co., C. W.

	Mean, coldest. from 5 to 7 A.M.	Mean, 6½ P.M.	Mean of both.	Highest reading	Lowest reading.	No. of days below zero. A.M.	No. of days below zero. P.M.	No. of days above 32° A.M.	No. of days above 32° P.M.
1856.									
12th mo.	14.54	20.03	17.25	41.5	19	4	2	5	5
1857.									
1st mo.	3.19	9.54	6.37	34	32.5	12	9	0	0
2d mo.	25.	27.57	26.28	52	8	2	1	11	13

G. H. B.

From the New York Tribune.

It has been a favorite idea with the partisans of the slave trade, that the Africans are nearly all slaves at home, so that the transporting them across the Atlantic and setting them at work on American sugar, coffee and cotton plantations is, after all, only a change of masters; and most likely a highly beneficial change, since it is not to be presumed that a civilized and Christian planter can be a harsher master than a savage African chief. The observations, however, of Dr. Livingstone, in his recent African travels, of which we gave a statement in a recent article, go entirely to contradict this representation of African society. The power of the African chiefs over their subjects is, according to his representations, exceedingly limited, and the number of persons held in slavery, for any domestic purposes, comparatively small.

This view of the case is remarkably confirmed by some very interesting statements made by Mr. Bushnell, who has spent the last eleven years as a missionary on the West Coast of Africa.

A MISSIONARY'S OPINION OF THE AFRICAN SLAVE-TRADE.

From the N. Y. Evangelist.

The Rev. Mr. Bushnell, now in this city, has been a missionary on the Western Coast for thirteen years. He is stationed on the Gaboon River, right on the line of the equator and in the heart of the slave region. Their first mission-house was on the site of an old Portuguese slave-factory, where the trade had been carried on for more than two centuries. On an island at the mouth of the river are heavy guns, brought there by the Portuguese two hundred and fifty years ago.

Thus ample time has been given for the great experiment of civilization. By this time the Slave Coast ought to be the seat of a high state of civilization. But the missionaries seem to think that this intercourse with other nations has only caused a deeper night to descend on that dark continent. Mr. Bushnell even goes so far as to say that the slave trade is the great curse of Africa; that it renders the wildest savages still more fierce and cruel, and that it baffles all attempts at civilization.

Of course all other commerce is killed by this traffic. The country is rich in natural products, and might furnish a large export. But all is kept down by this one trade. So soon as a British squadron, hovering on the coast, puts the slavers in fear, and causes their trade to languish, other branches of industry revive. The chiefs, finding less demand for human flesh, bring down other commodities—ivory, palm-oil, gold dust, dye woods and ebony. Thus the instant the slave-trade is checked, there springs up a legitimate commerce. But while that is in full blast, it kills everything else, for it is more exciting and more lucrative. The trade in slaves is more profitable than trade in ivory, for it is easier to steal a child than kill an elephant.

But the commercial loss is nothing to the moral desolation which it leaves behind it. The slave trade is the cause of almost all the wars between different tribes. It keeps them constantly fighting to procure fresh victims. It excites them to attack defenseless villages, and to seize men, women and children. Thus it stimulates to burnings, to murder and to massacre.

Mr. Bushnell has taken away our chief consolation in this trade, which was that these poor wretches were only taken from being slaves in their own country to be slaves in ours—which

seemed a great improvement. But he informs us that but for this foreign trade they might not be slaves at all! In fact, he doubted whether Slavery existed on this Western Coast until two or three centuries ago, when the Portuguese tempted the chiefs to sell the bodies of men. It was Christian traders who first taught the poor natives these arts of cruelty. At any rate, if slavery existed at all before, the whole system has been extended and fortified, and increased in horrors by the demand for slaves for export. If left to itself, it would soon dwindle and die; for there is no internal cause to sustain it. Labor is not of value enough. A slave is good for nothing to keep, but only to sell. It is the cupidity of West Indian traders which spurs on the natives to burning and butchery, and which brings upon this desolate coast all their woes.

A natural effect of such a trade in flesh and blood is to produce a frightful disregard of human life. It has reduced the value of a man to the trifle that he will bring from the trader. Many a man has been bought for a cask of rum. Lately the price has risen, so that now an able-bodied man will fetch about $40, and a boy or girl perhaps half that sum.

Of course it tends to destroy natural affection. The natives are simple-hearted, and strongly attached to their kindred. But when every bad passion is excited, imbruted by war and maddened by rum, the father will sometimes sell his own child. "I have even known," says Mr. Bushnell, "a husband to sell his wife!"

It is often said that those poor Africans do not suffer much, for that they are incapable of feeling. They are little above the beasts, and, like animals, all places are indifferent to them. "Having food and raiment, they are therewith content." But our informant tells us that, on the contrary, they are a very sensitive race. Natives of that torrid clime, they are true children of the sun. Living in the open air, they drink in bright influences from sunshine and from sky. Their feelings are quick. The slightest thing exalts them to a heaven of rapture or plunges them into an abyss of grief. When left to themselves, they are a careless, heedless, happy race; full of mirth, and dance, and song. In many a sylvan glade, under the wide-spreading palms, may be witnessed scenes which would delight the imagination of a pastoral poet.

They have a passionate love of music. The gondoliers of Venice, floating on their grand canal, were not more spontaneous and gushing in their melody than these Africans, floating on their inland waters. As the boat glides along the lagoons and rivers, the oarsman keep time with a rising and falling strain. If any incident occurs in the sail, they instantly improvise a rude poetry, and accompany it with a wild melody. Thus everywhere—in their boats or bamboo huts, in every scene of gladness or of grief, at the wedding or the funeral—their hearts find vent in song.

And do these simple children of nature feel nothing when torn from their homes and country? "When I first landed on the coast," says Mr. Bushnell, "the slave-trade was flourishing, and there were many factories near us. I often visited the barracoons, and such utter woe and despair I never saw on any human faces." Their lightness and gayety was all gone. Their songs were hushed, and they sat silent and gloomy. It was not a grief which burst forth in wild lament, nor a despair which nerved them to fierce resistance, but a wan and weary look, a despair which was speechless and hopeless, as of those doomed to die. There they sat upon the shore chained together, now turning a last fond look to the hills and palm groves in the distance, and now looking to the slave-ship which began to show its dark hull on the horizon. Thus they watched and wept, their stifled sobs answering to the desolate moanings of the sea.

Such is the slave-trade, of which men in this Christian land speak in gentle phrase, and which some propose to revive. Many might be found who would not only defend it, but delight in it; who would find in this buying of men, not only the most lucrative commerce, but the most exciting sport. When Capt. Smith confided to us his experience in a slave ship, his eye shot fire as he depicted the scenes on the African Coast. "Ah!" said the hero, "that's the place for fun!"

OUR HEAVENLY FATHER.

On a bright Sabbath morning, in the beautiful spring of 1840, I attended Friends' meeting at Fallowfield, and heard a discourse from Jesse Kersey, which impressed me as more than usually touching and tender. The following lines were composed immediately after, and may be considered a rather close paraphrase of all its principal features:

Our Heavenly Father, kindly wise,
Has spread before our sight
The loveliness of earth and skies,
To claim our praise aright.
That while our eyes with rapture see
Each good and pleasant thing,
Our tender gratitude may be
An unfeigned offering.

The blossom'd shrubs that charm the grove—
The streamlets flowing there;
And song of wild-birds as they rove
In the soft vernal air;
Were they not given to endear our hearts
To him who reigns above?
Whose ever-bounteous hand imparts
Such unask'd gifts of love.

Is not the earth with plenty fill'd?
Do not the fields o'erflow,
And almost without culture yield
Whate'er the clime can grow?
And shall our stubborn hearts refuse
The grateful song to raise?
And while each pleasant gift we use,
Neglect the Giver's praise?

Do not the gales that round us breathe
Fresh fragrance as they rove;
The flowers that careless blow beneath,
And the blue Heavens above;
The rivers as they ceaseless run:
The restless ocean's flow;
And the still burning, quenchless sun,
Their Heavenly Author show?

Do not the stars that shine so bright,
In the deep wilds of space,
Seem as the Maker's guiding light,
To our last resting place?
And while we, in these orbs of fire,
His holy hand descry,
Do they not tender hopes inspire
Of immortality?

Then let us praise him and adore
In early youth's fresh bloom;
Nor cease till life's pulse beats no more,
And the last summons come.
Devotion's fires so purely bright,
Shall cheer our lives along,
"And He who was our morning light,
Shall be our evening song."

J. W. T.

Fountain Hill, Chester Co., Pa., 1851.

From Friends' Review.

"LET ME GO."*

Now, at length, the morn is breaking!
Now the shadows flee away!
My bewildered soul is waking
To the light of perfect day!
Dreary was my night of woe!
Day is dawning! let me go!

Joy, my soul! the day is breaking!
Thy redemption draweth nigh!
Joy, oh heart! thou art awaking;
See thy day-star in the sky!
Let me go; the night is past,
Morning breaks on me at last!

Why, dear friends, your looks of sadness?
Ye should rather joy with me,
That, from agony and madness,
My beleagured soul is free.
Light, with calm, majestic flow,
Breaks upon me; let me go!

I have drunk Life's bitter chalice,
Drained the wine my soul abhorred;
But the Arch-fiend's proudest malice
Shall not rend me from the Lord.
Pitying my want and woe,
Jesus calls me; let me go!

All my unbelief confessing,
Casting all my care on Him,
Let me go! He grants his blessing,
He forgives me every sin.
Looking down on me, he smiled,
As a Father on his child.

With supernal brightness glowing,
Hung with star and stalactite,
Flashing in the river, flowing,
'Twixt the smiling banks of light,—
O'er-arched by an emerald bow,
Is the way through which I go.

Through the shining ranks of angels,
I shall fly on eager wing,
Through the legions of archangels,
To the footstool of my King.
Let me go! I long to be
In such blessed company!

Now, at length, the day is breaking!
Evening shadows flee away!
My bewildered soul is waking
To the light of perfect day.
Let me go! the night is past.
Morning dawns on me at last!

Flushing, L. I. S

*[These were the last words of one whose morning sun having been clouded by insanity, went down in brightness. After uttering them, she fixed her eyes upon her attendant friends, with a look eloquent of surprise, wonder and joy,—a look, which none who saw it can never forget, and died.]

Special correspondence of the Pennsylvania Inquirer.

JAPAN AND THE JAPANESE.

The Americans at Canton—Interesting letter from an American Officer.

WHAMPOA, Dec. 15th, 1856.

Mr. Editor: I will now proceed to conclude the observations on Japan; and give you a short resumé of events here since my last.

In accordance with the treaty made by Commodore Perry with the Japanese, we found that a good stone landing place had been constructed, with houses for the accommodation of parties waiting for boats, or fatigued with walking. Several hundred tons of coal had also been brought from the interior and been collected near the landing. This was surface coal, but proved to be of excellent quality.

During our first rambles ashore, the people, especially women and children, all ran at our approach, and could not be induced to come near us. If we entered a shop, it was instantly deserted; and in many cases, they were shut up. Police officers followed us everywhere, and were only to be got rid of by threats of violence. Even then, although they kept out of sight, they were still near; and after a long walk, when supposing them gone, a sudden turn would reveal their presence: so perfect is this system of espionage in Japan. These men only acted in obedience to their orders; and when an attempt was made to drive them off, they would make signs, indicating that if they did not act in obedience to their instructions, they must perform the *Hari Kari*, or self-immolation; and thus preserve their families' honor.

The houses are all generally of two stories, and roofed with substantial and handsome black earthen tiles. They are kept remarkably neat and clean.

In examining the town and the habits of the people, we were forcibly struck with the accuracy of Kampfer's account of Japan; and we saw so many things which so exactly correspond with his descriptions, as to justify us in placing the utmost confidence in the fidelity and correctness of this old writer. The dress—the boats—the bathing houses—the moxa, are all to be seen to this day, as he has described and figured them.

Every afternoon about five o'clock, the people

repair to the bathing houses, where they perform most thorough ablutions. Both sexes and all ages may be seen at this time of the day at these establishments, where for a few *cash*, they can obtain hot and cold water in abundance.

Attached to the *Goiosho*, or government house, there was a large bazaar, fenced in from public observations. This establishment was built in the shape of a paralellogram; on the front side, facing the street, were the apartments for the government officers; and on the three other sides, facing the central portion of the lot, which formed a sort of court yard, were collected, under cover, the wares for sale. Men were stationed at various points to facilitate examination of the articles, and carry those things purchased to the officers, who made a record of them, and received the money—according to the present valuation by the Japanese, our dollar is worth but 33 cents.

In this government bazaar was exhibited for sale an assortment of lacquered ware, which, for variety and novelty of design, absolute perfection and beauty of finish, was unrivalled.

The art of lacquering is possessed by the Japanese in full perfection, and no other nation can even approach them in the beauty or quality of the works. This fact, even the Chinese, who make very handsome lacquer-ware, acknowledge.

By invitation of the Governor, the officers paid him a visit at the *Goiosho*. After the passing of various compliments, and smoking, a fine repast was served up. It consisted of many courses: among which were various kinds of soups; and during the entertainment, warm *saki* was freely passed around. This *saki*, which is made from rice, is the national drink, and is very palatable. All the trays, &c., were lacquered ware. The guests sat in a line in front of tables, on which were pipes, tobacco and fire; opposite them were Japanese officials, at the head of whom was the Governor, and in front of, and to the right of him, was *Moriama*, a fine, gentlemanly man, the royal interpreter from *Jedo*. Behind the Governor sat several reporters, who faithfully recorded everything said at the interview. I said the reporters *sat;* but in truth, the Japanese *kneel* rather than *sit*. Moriama spoke Dutch quite fluently.

The scrupulous cleanliness of everything in the apartments of the *Goiosho*, attracted the attention, and excited the admiration of every one.

The dislike of the Japanese to have intercourse with foreigners was manifest at the above interview, from their asking the Commodore if he had not better take Mr. Harris, the Consul, back with him. They did not give him a residence in *Simoda* proper, but placed him in a temple in a village called *Kakasaki*, on the other side of the bay. It is in the grave yard attached to this temple that they have set apart a small plat of ground as an American cemetery; and in it rest the remains of several of the Japan Expedition. The tombs erected to their memory are very neat, and well put up.

The Consul General having arranged his domestic establishment; and having had a flag-staff erected on the shore, near his residence, he hoisted the first American Consular flag, in Japan, on the afternoon of September 4th, 1856; and the San Jacinto, answering his parting salute, steamed out of the beautiful harbor of *Simoda*, on her way to Shanghai. And thus was marked another era in the history of Japan, one of which may be the starting point in the opening up of *that country* to the world. J. E. S.

THE NEW YORK JUVENILE ASYLUM.

A few weeks since a band of thirty-two boys and girls were sent to the west, under the care of the superintendent of the House of Reception, a City branch of this Institution. We give the following extracts from his report, made on his return:

"By permission of the Board, I left New York, on Monday Jan. 26, with twenty-four boys and six girls, for Tazewell County, Illinois. The children attracted much notice during the journey for their good behaviour and fine appearance, so much so that one gentleman handed me $10, and an another $5, (both refusing to give their names), to be expended in refreshments for the children. We arrived at our place of destination on Saturday evening, all in good health and spirits. On Sunday, a clear cold day, soon after breakfast, some thirty children, part of whom had found homes in that vicinity more than a year ago, began to come in, and soon an exhibition took place, such as I had never dreamed of, notwithstanding my earnest wishes for the welfare of these poor children. No stranger could have been present without having his feelings excited by the confidence and affection shown by them for their legal protectors, as well as by the care and solicitude exhibited in return. But to me, familiar as I had been with the antecedents of each child, the scene was one of peculiar interest. Here stood the little street vagrant, driven from home by the intemperance and vice of a mother, once fast hurrying on to ruin, now saved, with her arm on her mistress's shoulder, showing in every look all that love and confidence that should exist between a mother and daughter. On my saying to her, 'shall I take you back with me to New York?' she burst into tears exclaiming. 'Oh I love my grand-mother too well ever to leave her—she is so kind to me.' Here too was the poor street-wanderer, with no one for a friend, with nothing to eat, and only some old wagon or mortar-box for his bed; now the presumptive heir of broad acres, and having a kind father and mother who have no other child to share their love. I said, 'Andrew, do you like your place?' 'Oh, yes! I never knew what it

was to live before I came to Belfane.' 'Andrew,' said his father, 'go out and see to the horses a moment,' adding, as soon as he was gone, 'Andrew is the best boy on Delavan Prairie, kind and obedient, and giving no trouble: he is just such a boy as I want for my son.' On one side stood a poor colored boy who had many a time raked up his only meal for the day from the refuse of Washington Market, now well dressed, showing every tooth in his head as he shook my hand and asked me to take a ride behind *his mare*, that had been given him for learning to plow so well last summer. And I must not forget the poor, cheated, abused and half-starved canal-driver, who now seemed to expand into something like a man, as he spoke of his New-Year's present of 80 acres of prairie, and told me of his plan of fencing it with the Osage Orange. But I should weary the Board were I to relate all that I saw the first Sabbath I spent in Illinois. It is sufficient to say, that of the 35 children sent to this county some months back, I saw and talked with 30, and heard from two more, and not one word of complaint or dissatisfaction did I hear, except in a single instance, when the master admitted the fault to be his own in having been too easy and indulgent with the boy. Three had run away from their places who had been good children, but had been induced to leave by evil counsellors. Every one who knew the facts confirmed this statement. On Tuesday I commenced the work of visiting the children at their homes. I found some at work, others at school, and all employed as they usually were. And with a single exception, I found no occasion to desire the removal of a single child; and that arose from the master having begun to be intemperate since the boy was indentured. Steps were taken to procure a change of place, unless the evil was removed. Messrs. Chase and Wilsey, the resident agents of the Asylum, deserve much credit for their care and attention to the children, not only in selecting good places for them, but in requiring a strict compliance with the terms of the indentures. Locations remote from railroad depots, and from the demoralizing influences of the great lines of travel, seem the peculiarly fitted homes for children who have so early in life been exposed to unhappy influences. Such are found in Tazewell and neighboring counties."—*Tribune.*

PHILADELPHIA MARKETS.

Flour and Meal.—The market for Flour is dull. Mixed brands sell at less than $6 12½. Sales of better brands for home consumption at $6 15 a 6 25, and extra and fancy brands at $7 00 a 7 50. There is very little export demand. Rye Flour is held at $4 00 per barrel. Corn Meal is selling at $3 25 per bbl.

Grain.—Wheat is dull, but prices are steady. Sales of prime Pennsylvania red are making at $1 42 a $1 45, and $1 55 a 1 61 for good white. Rye is steady; sales of Penna. at 80 a 82c. Corn is in fair request; sales of old at 65c; prime yellow at 65 a 66c, afloat, and 63½c in the cars and in store. Oats are scarce; sales of Pennsylvania at 47 a 48c per bushel.

GREEN LAWN BOARDING SCHOOL FOR GIRLS, near Unionville, Chester County, Pa. The summer session of this school will commence on the fourth of Fifth month next, and continue twenty weeks. The course of instruction, by competent female teachers, will be extensive in all the usual branches comprising a thorough English Education, Drawing included. Terms fifty-five dollars per session, one half in advance. Fancy needlework at an extra charge of three dollars. The use of all Class Books, Globes, Maps, Planisphere, Physiological Charts, Pens and Ink, two dollars per session. Those wishing to enter will please give their names as early as possible. For circulars address the Principal, Unionville Post Office. EDITH B. CHALFANT.
3 mo. 28. 3t. Principal.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,—4t.pd.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—The Spring Term of this School will commence on the 2d of 3d mo. next, and continue fourteen weeks.

Terms.—$42 per term for tuition, board and washing, fuel, pens and inks, for particulars address the Principal for a circular.
STEPHEN COX, Principal.
Scottsville P. O., Monroe Co., N. Y.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACT FROM MEMOIR OF PRISCILLA GURNEY.

[Continued from page 20.]

In a letter to the physician, Dr. Hamilton, who had assiduously endeavored to promote her recovery during her residence on the Isle of Wight, she says, under date Earlham, Sixth Month, 1820 :—

One other thing of much more importance has dwelt much on my mind about thee, and therefore I shall express it in writing, though I have often done it in conversation. It is chiefly to tell thee how rejoiced and thankful I am that thou art not disposed to cleave to any particular party in religion. I do truly and warmly desire for thee that thy heart may be more enlarged in the love of the gospel, and be enabled, in this love, to make allowance for the "differences of administrations and of operations," which we still see are permitted to exist in the church of Christ. I cannot help thinking there is some *real danger* in the present day of a more exclusive spirit among some Christians than the scriptures at all justify. I have been particularly struck with the thirteenth of Corinthians, as applicable to individual practice, and as a part of Scripture which can hardly be too much dwelt upon by Christians, and as rather *peculiarly* applicable in the present times : "Though I understand all mysteries and all knowledge, and though I have all faith," &c., "and have not charity, I am nothing." When we see the evils which are in the world, the great proneness to imperfection in all parties in the church militant, and above all, when we *feel* the depth of corruption of the human heart, well may we pray and heartily desire that the truth, as it is in Jesus, may be preserved in its purity and fulness and excellency amongst us.

About two weeks after the foregoing, she addressed her beloved cousin Hannah C. Backhouse :—

Earlham, Sixth Month 30th, 1820.

The future is entirely in obscurity to me, nor do I wish to penetrate it, but rather confine my views to the present, seeking, day by day, for the gift (for I am sure it is nothing of our own) of a meek and *quiet* spirit, which can enable us to receive our daily bread with thankfulness and contentment. I am thankful to say I am able very much to leave the *past*. I have sometimes felt that if I had more faith, more child-like obedience, my situation might in some things have been different, and my life more fruitful; but we cannot judge ourselves, "there is One that judgeth." Nothing I have found availingly consoling, in illness and the prospect of death, but looking to that mercy and redemption which covers our transgressions and forgives our sins; but how little and how imperfectly do I comprehend, or really take home, the *fulness* of the gospel dispensation!

The air of Cromer being considered more favorable for her restoration than that of an inland residence, she was induced to remove thither in the early part of the Seventh Month. At that place she writes, for the last time, in her journal :—

Seventh Month 20th, 1820.—My present life presents so remarkably shifting a scene, that I am become weary of relating every little particular; yet I wish, for my own sake, and perhaps that of others, to note down the principal occurrences; having still, and in all things, to declare the goodness, power, and mercy of the Redeemer,—of Him who remains the same yesterday, to-day, and for ever. We left our quiet and peaceful abode in the Isle of Wight on the 11th of Fourth Month, and ended our sojourn there, upon the whole, satisfactorily, though under a heavy cloud from the afflictions of our beloved Fowell and Hannah. The loss of their dear children has been almost the heaviest trial we have ever sustained, and has cast the deepest shade over our temporal prosperity and enjoyment; but I humbly trust a little of that faith which overcometh the world hath supported us, especially their bereaved and afflicted parents. The Everlasting Arm has been underneath to sustain; but the conflicts of the last two months, to some in our circle, have been of no light nature. Our Redeemer has been surely visiting our spirits as the Refiner and Purifier, and we have had to partake, not only of the baptism of

the Spirit, but also of fire; this has often been my individual experience. I left my dearest Rachel (so long my companion and nurse,) and accompanied Joseph to Earlham, leaving our beloved circle in much distress. My heart seemed torn by this sudden, but apparently necessary, separation from them all. These conflicts, with other causes, brought on a serious illness after my return home in the Fourth Month. I was most tenderly nursed by dearest J. and J—e, and E. R. soon after joined us from Fakenham; but my whole body and spirit seemed deeply wounded, and I often doubted whether I ever should recover the effects of it; but surely the voice of the Lord is more powerful than the noise of many waters, and this I have experienced. I spent three months at home, in which I had some serious illness, much close confinement, but, through great mercy, comparatively little bodily suffering. Upon the whole I have been permitted to partake of much peace and serenity of mind; and occasionally something of that bright hope which is unspeakable and full of glory; and I have much enjoyed having dear Catherine as my frequent companion, and being once more at home with my very dear brother and sister there, whose great kindness and affection have been an unspeakable alleviation to the pains and trials of illness. Our life has been retired and much secluded from the world, and accordant with my present state of mind and body. Our scene has now changed to Cromer, where we are settled, for a few weeks, during Joseph's visit to Ackworth.

To her sister Elizabeth Gurney.

Cromer, Eighth Month 2d.

We have been settled here most comfortably and quietly for a week, and the benefit we have all derived from the change is greater than we could almost expect. I had been so long in a very poor and languid state, that a revival to me of health and strength is a great present enjoyment. The retirement and quiet of our life is as salutary as the air, which has been delightfully warm and mild, and yet refreshing. We live much out of doors, lounging on the sands, and riding in our little cart. I have also, the last day or two, mounted a nice donkney. And now, my dearest sister, I must turn to you and your concerns, and which, I am sure, are near my heart. From various causes, the last few months have appeared to me a time of remarkable exercise and discipline to many in our circle; we have had to feel and experience something of the "Refiner's fire," both from within and from without, and many individuals in our own family have been called to the exercise of patience and submission. I have also felt it to myself a time of uncommon proving; but from whence do all our trials and provings spring?—we must not, and cannot, doubt they are needful for us. I have sometimes felt the desire for us all, that our faith, though it may be tried as with fire, may eventually be found unto "praise, glory," &c. I am, of course, now anxious to reserve my strength for the strong interest of being with our dear Hannah. I think of thee, dearest Elizabeth, with warm and grateful affection; thou hast been a sister indeed to me and to us all. I seem to have no strength, I might almost say no calling, for any other object of interest than my own family. My love particularly and affectionately to thy dear mother, and to J. and L. I can heartily rejoice to think of their prospering in the best way, and earnestly wish they may persevere without fainting. Our day is short, and how happy for those who are doing their day's work in the day-time! I have seldom felt this more forcibly than of late, though brought into such a state of nothingness myself. Very, very affectionately, farewell.

Thine, &c., P. G.

It was the desire of her affectionate family, that Priscilla Gurney should pass the ensuing winter in a milder climate. Referring to the consideration of this plan, she writes to one of her sisters as follows:—

Cromer, Eighth Month 13th.

The question which is soon coming before us, and which is already a subject of consideration in the family circle, is, whether it would, or would not, be a desirable measure for me to go to the South of France for the winter. If, after serious consideration, we should conclude to make the effort, I think it would not be prudent to commence our journey later than the beginning of the Tenth Month, and it is on this account that we must not delay turning our attention to the subject, though I much dislike, in my uncertain state, to look forward to the future more than can possibly be helped, and if it be a duty to give up home, I am, on many accounts, more inclined to the South of France, except on this account, that it would be necessary to leave home so much the sooner. The attractions to France are meeting F. and C., the motives for it are, that my case still seems to admit of so much hope that, if a sacrifice is to be made, it is better to do it effectually at once. The better I am, the more I am disposed to go abroad, because of the reasonable hope it presents of being of material benefit; but when I am ill, I am very faint-hearted at the prospect, and am doubtful how far I could undertake it. Thus, at present, I am wholly in obscurity as to all future movements, but I am thankful to say I am not anxious; I trust and believe, light will arise on my path, both in reference to things temporal and spiritual.

Increased illness rendered it undesirable to pursue the course which had been anxiously recommended by her physician and nearest con-

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nexions, and with some degree of encouragement contemplated by herself. She remained in a house on the cliff at Cromer until the Eighth Month; when she was removed to that of her dear brother and sister Buxton, Cromer Hall, which, from its sheltered situation, appeared a very suitable residence. Here she was tenderly nursed by her bereaved sister, in whose deep affliction she had largely shared.

The succeeding narrative of the few remaining months of Priscilla Gurney's valuable life, is selected from the journals of her sisters H. Buxton, L. Hoare, and Rachel Gurney.

"*August*" 31*st*.—Priscilla and I had some interesting conversation after reading the third chapter of 1st Peter. This Epistle opened to her with such particular force. She remarked that the prospect of meeting those that were gone was animating; that to see God and be with him was our chief hope and joy; but that she believed the wish to be with those whom we love, and to have our connections with them perfected, was a most allowable source of comfort and encouragement. She dwelt upon this, —that our relationships will be perfected in heaven.

"*September*" 10*th*.—After a day of great illness, R. stayed with her all night. I went to her at seven, found her very low; I expressed my sense of the power and presence of the Lord in her chamber; she replied, "It is true, it is a comfort." I said, even in the conflict yesterday, I could not but feel He was near, sustaining and helping. "I felt it most sensibly," she answered. After she was up, I read the third of Ephesians: her countenance was animated by the description of the love of Christ; and she expressed her admiration of it, as if entering into and comprehending it. We talked of the high spiritual attainments of some Friends, beyond those of any other set of people. W. Forster and S. Grellet, she mentioned as instances, where everything appeared brought into subjection to the power of the Spirit. She thought —— was one of the most constantly on the watch of any she knew. The place of Friends in the church was, she thought, to hold up the highest standard of holiness.

"*September*" 14*th*.—P. said, with regard to the fear of death, the bodily part was by nature weak, but that the sting was wholly removed through Christ. She had rather have people silent on the hope set before them in their friends' death. It was a hope in common; but *the flat and supposed necessary mention of such things was to her very unpleasant;* and as to all religious conversations *about* a person, or *to* a person who was on a death-bed, that did not flow from a spring of Divine life within us, it was, she thought, vain and unprofitable. To seek to find out a person's mind was undesirable: a time of illness and incapacity was not the period when she thought we were called to publish, or particularly to declare, our love to God,—that was to be manifested in the days of health and strength, when we were to show our love by our services. It was an inexpressible blessing to be left in the days of sickness to *rest*,—not to be called upon to declare or reveal our love by words. She talked much of the power of an endless life, which was at times to be found in attending the dying, but had very seldom trusted this to be the case. "I did with J. W.," she said, who without much profession had lived, she believed, in a waiting spirit. She turned to herself and said, how often did she know this power of Eternal life while lying on her own bed.

15*th*.—P. addressed us before taking leave of us at night,—expressed her thankfulness for the sweet communion we had enjoyed together—something of the joy as well as peace of believing; and she said she had herself never been more sensible than at this time of the power of that voice which says "Peace, be still," notwithstanding the sorrow and conflict which we had tasted; and added to —— that it was not the service in which he had been engaged among us, or the gifts that had been exercised for ourselves, but that it was the Christian charity which had been shed abroad in his heart towards us that had diffused its sweet influence, and had been both consolatory and uniting to her feelings. "Tongues shall cease and prophecies shall fail," but "charity never faileth;" and that this charity might bind us more and more together was her prayer.

16*th*.—Sitting by Priscilla before she was up this morning: she began by saying she felt very free from disease. What a trial it would be to re-enter life! In some things one dare not wish! (implying a wish to recover) it would indeed be retracing one's steps.

[To be continued.]

EXTRACT FROM A LETTER.

3*d mo*. 1*st*, 1857.

It is pleasant, yes delightful to know and feel that those whose friendship we cherish are the same in opinion, view things by and through the same lenses with ourselves; but if this is not always, why should it create disaffection? If we meet each other, and compare our views, knowing that each is honest and sincere in belief, desiring to fit and square our every deed, desire and thought, to one object, and that object simply the wish to do what is good and right, and to avoid that which is evil and wrong, then can we go on our way rejoicing; and all works together for good. I do not know, dear, to what thou particularly alludes in thy letter, but thought perhaps you great folks in the great city, who had been building yourselves a great meeting house, had not quite reached what is promised in the millenium, but so it will be;

there seems to be a restlessness; some are too hasty to speak and are in danger of giving as sound doctrine their crude sentiments, and if they happen to be possessed of a little power, then this sentiment is held high; while some again are afraid to let their nearest friend know what they think of things they deem sacred, and will smother every attempt made to develope or unfold written mysteries as too exquisite for human tongues to utter, or human thoughts to ponder. But how can we make the state of society different? Only by circumspection, keeping our little lamp trimmed that it may give its little light. R. Barclay says, "Jesus Christ gave to his children as their principal guide, this spirit, which neither moths nor time can wear out, nor transcribers nor translators corrupt; which none are so young, none so illiterate, none in so remote a place but that they may come to be reached and rightly informed by it." Why is it that we will not give to ourselves the opportunity of listening to those precious things which the blessed Master said he had to tell the disciples, but they could not bear them then; we can not bear them any better now, and why? plainly because of our unbelief in his spiritual manifestations; the temptation of commanding stones to be made bread continues. Things hard should be kept at our feet, and not to be partaken of as food; though they may have a place in creation. Let them remain; it is our business to be upon the watch, to "labor and to wait."

H.

For Friends' Intelligencer.

Samuel Emlen is a name well-known in the last century, both in England and America, as a beloved and valued minister in the Society of Friends; he having, as he used to say, "crossed the ocean seven times in the service of the Gospel."

Not only in that capacity was he highly esteemed, but his temperament was peculiarly adapted to social communion; and probably there never was a Friend in Philadelphia who kept up a more pleasant intercourse of that character than he—or who went round so frequently "to see how his brethren and sisters fared." The writer of these remarks well remembers to have heard from one who was often cheered by his visits, that he sometimes came every few days, and on *some* occasions would only open the parlor door, and without sitting down, enquire after her health and that of her family, always leaving behind him a pleasant impression of his kind and loving spirit.

Would that many of the present day were thus qualified to go about doing good.

Some reminiscences published in the Intelligencer, brought to mind the following remarkable account of the close of his life, contained in the memoir of Rebecca Jones, who also was one of the excellent of the earth, and a valient in her day.

"On the 14th of Twelfth mo., 1799, Samuel Emlen paid Rebecca Jones a visit, which proved to be their final interview. Noticing an almanac for the approaching year, he took it up, and placing it near his eye,—being, as is well remembered, very near sighted,—he said emphatically,—"EIGHTEEN HUNDRED! "*I have said, I shall not live to see it.*" She replied,—"Oh Samuel, don't say so!" He responded,"REBECCA—*I have said it—remember the agreement which we made years ago, that the survivor should attend the other's funeral.*" On the following day he was engaged in a First day meeting in a lively testimony, and finding himself ill, he leaned, in great physical weakness, on the rail before him, and repeated with touching pathos the following stanza from Addison—

> "My life, if Thou preserv'st my life,
> Thy sacrifice shall be,
> And death, if death should be my doom,
> Shall join my soul to thee."

The meeting broke up—he was taken to a neighboring house, and, when a little revived, to his home. The next third day he assembled with the Church for the last time, and preached from the text, "This is the victory that overcometh the world—even our faith."

Soon after this he was confined to the house with indisposition, during which, with "tears of holy joy," he was enabled to triumph through faith, and give high praises unto Him whom he had eminently served. "The main bent of my mind," he fervently exclaimed, "has been to serve thee, oh God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity;—my petitions to the throne of Grace have been accompanied by faith." "All I want is Heaven!" he said as his end drew nigh; and having repeated part of the Lord's prayer, he added, "Oh how precious a thing it is to feel the Spirit itself bearing witness with our spirits, that we are his!" Impressed with the awfulness of the invisible world upon which he was about to enter, he said to those around him, "I entreat that nothing be done to me, except what I may request, that my mind may not be diverted, that my whole mind may be centred in aspiration to the throne of Grace." On the morning of his last day of probation, about 3 o'clock, he asked what was the hour, and being informed he said, "The conflict will be over before five." His last, or nearly his last words, after an apparent suspension of life, were, "I thought I was gone—Christ Jesus receive my spirit." And thus, at 4½ o'clock on the morning of Twelfth month 30th, this remarkable man and illustrious ambassador for Christ, quietly departed to be with him who said, "Father, I will that those whom thou hast given

me, be with me where I am, that they may behold my glory which thou hast given me."

Before day break that morning, Rebecca Jones and her B. C., were conversing about S. Emlen, and of a singularly pleasant dream* respecting him, when a loud knock was heard, and the window being opened, Samuel Emlen's Roman Catholic servant, LARRY, called out, "*My blessed master's gone to Heaven!*" He was buried on New Year's day, 1800, his remains being taken to the Market street House, where Nicholas Waln and another Friend were solemnly engaged in the gospel ministry. Rebecca Jones, although an invalid, was true to the agreement, which she had made with her honored friend."

For Friends' Intelligencer.

Are there not many in the meridian of life, who can refer to the days of their childhood and remember the influence which was spread over the household by the company of Friends who were travelling in the service of Truth? These were then regarded and entertained as messengers of the Lord; and this impression produced over the young mind a feeling of reverence under which it was prepared to be benefitted by mingling with those whose spirits were bearing the burden of the Word. Even the *little* children of the family shared the prevailing feeling, and moved about with a subdued yet happy step, grateful for the privilege of being with the stranger guests. The soil of the heart being thus mellowed and broken up, the good seed was freely sown and gladly received, in many instances taking root and bringing forth fruit to the honor of the great Husbandman. Are not such visits recurred to by many, with the acknowledgment that they were blessed seasons wherein the Divine Power was felt to move upon the face of the *earth*, dividing "the waters from the dry land" and "day from night?" Do not they recall with emotion the blessing pronounced upon "the house," because peace was found therein, even that peace which accompanies salvation? In the retrospection, are we not led to contrast the present with the past and query, why there should be less of this kind of experience than formerly? If this be the case, and we are rather inclined to believe it is, surely it is a matter of sufficient moment for us to endeavor to search out the cause, and so far as ability may be given, lend our individual effort to remove the obstructions to this means of early spiritual instruction, which we cannot doubt would be as abundantly furnished and fully blessed now, as at any period. Is it because we do not receive the favors, which a kind Providence has dispensed unto us, with sufficient humility, and in growing rich have become too unmindful of the source from whence these blessings flow? Has the attention, in a measure, been turned from the simplicity of the Truth as promulgated by our ancient worthies, to the observance of the manner in which it is conveyed? Is there more of form, and less of substance, in the present organization of our religious body? Has it been so tossed and shaken by the "winds of doctrine" that have assailed it, as to lose its vitality and spring of life which in every age lies "hid with Christ in God," and which is found in that meek and quiet spirit that continues to be of great price in the sight of Heaven? Is there not too much of a disposition to query whether the messenger be attached to Paul or to Apollos without endeavoring to feel for ourselves, whether he be not the Anointed, sent forth without purse or scrip to call home the wandering flock to the true sheepfold, of which Christ is the door of entrance? If so, may not the children who are peculiarly subject to paternal influence share this feeling of distrust, and in their immatured judgment be led to question that which does not please the ear or is not communicated with eloquence? Is not the habit too of discussing the merits of what we hear from those exercised in the ministerial gift, before the inexperienced mind, fraught with evil? Does it not give our young friends a license which they indulge to their own injury? and is not this a formidable barrier in the way of the humble Christian? The pure minded Jesus did not many mighty works "because of the unbelief" of those with whom he sojourned, how much more then the meek disciple whose faith is sometimes ready to fail under the pressure of his own infirmities, and who needs the sympathy of his fellow men to cheer him onward in the path of duty. Is there not now, as in former times, to be found those who have been entrusted with the treasures of the heavenly kingdom to be dispensed unto the poor and needy, who are prepared to receive with gratitude even a crumb of that bread which can alone sustain the soul? Then let us be watchful that we turn not aside from our dwellings the deputed messenger of good; if we are prepared to receive the word in its primitive simplicity, there will be no occasion

*This dream may, without attaching importance to it, interest the reader. R. J.'s young companion, in the illusion of slumber, thought herself on Market street wharf, and under the necessity of going to a ship which lay in the channel, and to which there was no access but by a plank which was tossed about by the waves. As she clung to the plank, expecting to be washed off and lost, she saw Samuel Emlen, *senior*, coming, clothed in white flowing robes, with an indescribably beautiful and lustrous appearance. Passing by her, he stepped lightly along on the water to another ship, which was under full sail, going down the stream—he ascended the side, and the ship was immediately out of sight, and she was left struggling. With this she awoke, and the messenger arrived whilst this dream was the subject of conversation with R. J., both of them being impressed with the belief that he was gone. As nearly as could be ascertained, the dream and the decease of S. E. were simultaneous.

to feel that "the former days were better than these." A.

Memoir of WILLIAM TYLER BARLING, *of Witham, Essex, England. Died 24th of Tenth Month,* 1839 *; aged ten years and eleven months.*

This dear child was naturally of an affectionate and tractable disposition; and though before his illness not remarkably serious, he showed at times much tenderness of conscience. When between five and six years of age, on returning one evening from a visit, his mother observed him appear dejected, and asked him if he had been good. He said, "No; please take me to ———, (naming a friend.) I am so unhappy; I met with an accident, and did not tell her; I cannot go to bed." His mother went with him, and he directly told the friend what he had done, and asked her to excuse him. When he returned home and was put to bed, he told his mother he was very sorry, and hoped he should not make her unhappy any more. May those little children who read this account, be induced to follow his example.

A short time before he was confined to his couch, he lost a little friend to whom he had been much attached; and whose illness and death made a deep and lasting impression upon his mind. At about seven years of age, he was visited by severe illness; it was succeeded by a spine complaint, which, with little exception, confined him for nearly four years to his bed or couch. During this period his sufferings were at times very great; but it pleased his Heavenly Father to render this affliction the means of his becoming a remarkable instance of early piety. He was made willing to bear his privations with cheerful patience; and many who visited him can bear testimony to the sweetness of his spirit, and to the sufficiency of that grace which could enable him, while yet a little child, to love his Saviour; and by his meek and quiet submission to pain and suffering, to be a striking example to those around him. He passed the greater part of his long confinement in pursuing different branches of study, and he was particularly interested with books of geography, or of voyages and travels. Those of a trifling and unedifying nature he invariably declined, having no relish for such. But his favorite occupation was reading the Holy Scriptures, which was his constant daily practice as long as he had strength to do so. He would have his Bible by his bedside, and read a portion to himself, the first thing when he awoke in the morning, unless he was interrupted by others being in the room; in which case he would wait until he was left alone. It was with difficulty he could manage to write, yet he occasionally penned memorandums, a few of which are here inserted.

"Eighth month, 1836.—I have now begun to read the Scriptures regularly. I trust Providence will enable me to understand what I read."

"Eleventh month 26th.—I am eight years old to day. O God! I should very much like to be a better boy, and more patient and good than I now am; be pleased to help me, O Heavenly Father."

"Third month, 1837. I was born in Kensington, in the year 1828, on the 26th of the Eleventh month. I lost my father when I was about two years old. Some months after he died we went to Witham, and from thence to Colchester, where we now reside. I have one brother; and my dear mother keeps a school. I have been in bed more than a year. I am very happy."

"Eighth month 1st.—What is life? 'tis but a vapor, soon it vanishes away."

"Eleventh month 26th.—I am nine years old to-day; I feel stronger than I did last year, for which I hope I am thankful. I trust it will please Providence to make me a good boy; and willing patiently to bear and suffer what he thinks right."

"Second month, 1838.—Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you."

"Eleventh month 25th.—First-day; to-morrow will be my birth-day. Providence has been pleased to add many favors and mercies during the past year, for which I hope to be thankful; and I hope my Heavenly Father will enable me to resist the temptations of the evil one, and also to spend this year better than the one which is past; and may myself, and my dear mother and brother, and every body, increase in all good things spoken of in the Bible. And may it please thee, O Heavenly Father; to protect and direct me in the way thou wouldst wish me to go, now and ever."

"Twenty-seventh.—Our Saviour Jesus Christ said: 'Suffer little children to come unto me;' I hope I am one of those that come to him."

For some weeks prior to this, he had spent most of his time upon a prone couch, instead of lying on his back; owing to this change his health derived decided benefit, and he was able to read and write with greater ease. It was about this time that, one morning, this beloved child requested his mother and the servant to lead him to the side of the bed, and leave him a short time, which they did. On going again into the room, his mother found him on his knees in tears. He directly said: "Dear mother, I am sorry to make a display of what I have been doing, but I am too weak to rise from my knees without assistance; and I felt so overcome with the goodness of the Almighty in restoring me thus far, that I dared not go down stairs until I had thanked him on my knees for all his blessings." His health now so much improved

that his mother ventured to indulge the hope of seeing him restored to his natural strength, but Divine Providence had ordered otherwise; and having made him meet for a better world, was pleased to call him early to enjoy his everlasting inheritance. Many expressions of his own showed that the dear child himself anticipated that his time in this world would be short. It was whilst staying by the sea-side at Walton, that his brother and himself were seized with scarlet fever. At the commencement of his illness, he expressed his belief that he should not recover. For the first six days he was almost constantly delirious; but even then the innocency and sweetness of his mind were apparent from his remarks. After this time he was generally sensible; and though at times suffering most severe pain from the violence of the complaint, as well as from the means used to subdue it, he evinced an exemplary patience and submission.

About a week before his decease, on his mother asking him if he thought he should recover, he said: "No, dear mother! I believe I am going to heaven." On again being asked if he wished to live, he said, "He had hoped to be a support to his mother, and to do good, but for nothing else." Soon after, he told his mother to whom to give all his books; and then said: "To thee, dear mother, I give my Bible; I love that, and I love thee more than I can tell thee." Many times, when sensible, he tried to read his Bible, but could not; and when thus unable, from weakness, would request his mother to read to him. Although the complaint rendered him very drowsy, those about him frequently heard him praying for patience; and he several times said: "Don't grieve, dear mother, there are many more ill than me." When suffering such extreme pain that he could hardly keep a limb still, if his mother sat down and read a chapter from the Bible to him, he was enabled to be calm and quiet; so strikingly did Divine grace, in this interesting child, triumph over his bodily sufferings. On First-day night, the 20th instant, on being asked if he felt comfortable, he said: "O yes! I have nothing to do; I have long thought my time in this world would be short; don't, oh please don't grieve. God will comfort thee; he makes me feel so happy." On Second-day he said sweetly: "No more tears, no more sorrow, no more crying,—all bliss." Soon after, on being turned round, he looked at his mother with an imploring expression, and said: "Dear mother, let me go where angels go; oh let me go where angels go;" three times. In the night he repeated the hymn, "Go when the morning shineth," &c. During Third-day he was drowsy; at night he asked his mother to sit on the bed, and read to him, which she did. Between one and two o'clock, he became worse, and requested his brother to be brought in, of whom he took a most affectionate leave, as he did of his mother and an attendant.

On Fourth-day afternoon, the 23d, the pain was as violent as nature seemed able to bear: yet through all he continued patient, and requested those about him to be still. When the pain was a little subsided, he called out: "Oh, mother, mother!" On her going to him, he said very faintly: "better now;" and soon after added: "I am ready; oh, let me go where angels are. Oh, please, Heavenly Father, take me now!" In a little while, with his eyes turned upwards, he said with much earnestness: "Oh, yes, dear Joseph, I am coming; it will soon, soon be over." About seven o'clock, on being told the servant was come to take leave of him, he put out his hand, and said: "Farewell, Mary, I am going; be a good girl; think of me: read the Bible: and oh! *really* pray."

The difficulty of breathing now increased; he scarcely spoke till about twelve, when he exclaimed: "Farewell all; I am going to glory, glory, glory; please, Heavenly Father, take me now!" For some time, those about him could only tell what he said, by watching the movement of his lips. At last he exclaimed: "It is all over—victory! victory! victory! Oh, holy!" Then his happy spirit departed from all pain and sorrow, to be for ever with his Lord and Saviour, who had so remarkably, in the case of this beloved child, exemplified the blessed effects resulting from obedience to his gracious invitation, "Suffer little children to come unto me, and forbid them not." His remains were interred at Colchester, on the 27th, in the same grave that contained his former little friend, Joseph John Cross.

For Friends' Intelligencer.

Among the reminisences of the last century is one of a Friend of Philadelphia, named Trotter, who had *a small gift* in the ministry. He repeated the same exhortation a number of times; and on being asked, why he always preached the same sermon;—why he did not give them something new? replied: "He did not perceive that they had learned that lesson; when they did, he did not doubt but Master would give them another."

There was *teaching* in that answer, and we may ask ourselves individually: "How is it with thee, my soul?—Has obedience kept pace with knowledge?" The internal teacher has been true to his mission, and of outward teaching and preaching we have had so much that "if preaching would make us good, we should have been *saints* long ago."

Therefore, as some of us remember to have heard from the gallery in our youthful days, "*knowledge* is not wanting, but *obedience*." And the only way to make progress in the way of life and salvation is to learn each lesson as it is giv-

en; to take the steps one by one, as they are manifestly required of us. Then will new lessons be given—then will other steps in the heavenward journey be taken. W.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 4, 1857.

Married,—In Yorktown, West Chester co., N. Y., on the 4th of 3d month last, by Friends' ceremony, Jacob G. Purdy, of Somerstown, to Anna, daughter of the late Richardson Carpenter, of the former place.

———, On fifth day, the 19th of 3d mo., 1857, with the approbation of Londongrove Monthly Meeting of Friends, Edward S. Marshall, of Concord, Delaware co., to Sarah T. Johnson, of Londongrove, Chester co., Pa.

Died.—On the 18th of 12th mo., 1856, Susanna Lower, relict of Abraham Lower, in her 78th year.

In view of the untiring and zealous efforts of this, our dear friend, in visiting the sick, in searching out the afflicted, the hidden and obscure, one who knew and loved her feels drawn to bear this testimony.

Even at her advanced age, she went forth on these little missions of love, (which she often remarked were her assigned duties) with an alacrity and fervor peculiarly illustrative of the testimony, "Whatsoever thy hands find to do, do it with thy might," as also strikingly characteristic of her temperament. And this was evinced during her last illness, by her warmth and earnestness of manner, in view of her desire to go home, as she frequently expressed herself to those around her. On one occasion, when told that she was better, she replied: "I have no desire to recover, for I long to be away. I want to go home." And again she said: "I feel so blest."

Upon a Friend's calling to see her, she said: "How glad I am to see thee. I love to see my friends, for I love them all; but to some I feel so bound, so knit, so united, that I could embrace them, as in one endeared feeling. I feel that my work is done; I long to go home; there is nothing in my way, at which I marvel; I am such a poor creature." In reply to the inquiries of a Friend, she said: "I have no pain; I am weak and prostrate, but so comfortable; I feel so grateful. My children and those around me are continually watchful of me; night and day they are by me."

On another occasion, after expressing in substance what has been related, she said; "There is not a cloud in my way. Oh how I long to go home." To her children at one time she said: "This is what I have so desired, to be blest with my faculties at the close, able to enjoy my friends."

In her husband's conscientious and lively interest on the subject of slavery, and his advocacy of the righteous cause, she united, and exemplified her fidelity, not only in refraining from the products of slave labor, as far as practicable, but also by co-operating with her friends in an effort to procure and encourage the growth and manufacture of free labor goods.

A love for the reading of the Scriptures and the writings of Friends, early imbibed, furnished (as she often remarked) sources of instruction and enjoyment in after life; and by her retentiveness of memory, and just appreciation of these estimable writings, some of those who had frequent opportunities of social mingling with her, were often instructed, and in view of some of these occasions, have been quickened with a desire, so to be found in the occupancy of the talent committed to their trust; that their last hours might be as hers were—seasons of comfort and peace, and crowned with a steadfast hope of admission into the Celestial city whose inhabitants can no more say: "I am sick."

Died, At Germantown, on 6th day morning, the 27th ult., Benedict Dorsey, aged one year. And on 7th day morning, the 28th ult., Margaret Dorsey, in the 3d year of her age—children of Stanton and Margaret V. Dorsey.

——, At Woodbury, N. J., on the 20th ult., Mary H. Lippincott, wife of Samuel Lippincott, a very valuable member of that meeting.

——, Rebecca Corkrin, wife of Nathan Corkrin, the 1st day of 6th month, 1854.

——, Nathan Corkrin, the 4th day of 3d mo., 1857, both members of Pine Grove Preparative Meeting, a branch of North West Fork Monthly Meeting, Caroline Co., Md.

——, Third month 3d, 1857, in the 26th year of her age, at the residence of her husband in Morgan Co., Ohio, Martha Wells, wife of Henry M. Wells and daughter of Thomas and Rachell Fawcett, of Belmont Co., Ohio.

She leaves two children, a husband, and a large circle of relatives and friends to mourn her loss; she was a kind wife, an affectionate mother, and much beloved among her friends; we believe that her end was peace.

For Friends' Intelligencer.

I have visited the new Meeting House erected on a lot between Race and Cherry Streets, and Fifteenth and Sixteenth Streets. It is divided into three sections, that fronting Race Street is intended to take the place of Cherry Street Meeting House, and is for the accommodation of Philadelphia Monthly Meeting, and the Yearly Meeting of Women Friends. It is a neat, substantial building, and of sufficient capacity to accommodate about two thousand persons. It is well ventilated, and the seats are so arranged as to afford the best opportunity to see and hear. The location is eligible, as Friends are occupying that section of the city, and in a few years it will be more central. Meetings are regularly held there since the 1st of 2d mo., on First and Fourth days. Those held on First day morning and evening, are largely attended by Friends and others. The centre is divided into rooms for the accommodation of Schools, the Library and Committees. The south end, or that fronting Cherry Street, is designed to accommodate the Men's Yearly Meeting. It is not quite as large as the room designed for women Friends, but is believed sufficient for the purpose. The ample accommodations will probably induce many to attend this year who have not heretofore done so. As Friends will be scattered extensively over the city, and the time taken in going to and from meeting will be considerable, it has been suggested whether there would not be an advantage in having but one session a day of three or four hours duration. It is believed by many that the objects of the meeting would be more satisfactorily accomplished, and that Friends generally would be better accommodated. This suggestion appears to me worthy of consideration, and it is offered in the hope that Friends will

give it some reflection before the approaching Yearly Meeting. M.

3*d month*, 1857.

THE PROPHET EZEKIEL.

(Concluded from page 820, Vol. 13.)

A full and clear evidence of the workings of the Divine Spirit upon individual minds, is thus given by this anointed one: "As I *sat* in *my house*, and the *Elders* of Judah *sat by me*, the hand of God was upon me, and took me in *spirit* to *Jerusalem*." Here we see how his mind was occupied during this *sitting*—what disclosures were made, and unfoldings given, of the condition of those to whom he was to bear messages from the Great Supreme. He was shown the chambers of imagery and the secret apertures, where the most distinguished among them entered; and there upon the wall were portrayed their beloved idols, representing the lowest order of created things, which we understand as figurative of the passions that governed them, to which they made obeisance and offered incense. Here, too, at the very entrance stood the image of Jealousy, provoking to jealousy; corrupting, if it were possible, every channel through which the Almighty designed good should flow in upon them; and here they offered incense. Could they be hid from the penetrating eye of infinite purity? Indeed they could not! and to show the remnant that remained his compassionate regard failed not, he baptized his servant into their state, and then commissioned him to invite their return to a Shepherd that would feed them in a good pasture, and upon a high mountain set their fold. O, ye shepherds that have fed yourselves and not the flock, "I will require my flock at your hand." Solemn responsibility! may it claim a consideration in our day. "I myself will be their God, and make with them a covenant of peace; I will make them and the places round about my hill a blessing." "Not for your sakes will I do this, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen."

"When ye exchange your many ornaments for the more lovely adorning of heavenly mindedness, keeping my covenants and my statutes, then will I return unto you, with a restoration of ancient favor. And though your state be as the dry bones spread out in the valley, I will show through my faithful servant, that in my word is power sufficient to reanimate, to cause a shaking, and bring again upon the feet, with every bone and sinew in its proper place; then will I breathe upon them, and they shall live and magnify my praise."

[To be continued.]

WOOD AND ANTHRACITE.—It is stated on good scientific authority, that as wood contains a great quantity of oxygen, and anthractie coal none, less air is taken from an apartment when wood is used for fuel, than when anthracite coal is used. For this reason, the atmosphere of apartments heated with wood is more genial, and wood is more healthy, and requires less cold air from the outside to supply the fire.

For Friends' Intelligencer.

Slavery in this country, although claiming increasing attention, is far from occupying a hold upon the public mind, as an evil of the first magnitude and one that ought speedily to be removed; although such is the atrocity of the system that it snatches from the fond embrace of parental affection the offspring at birth; it places them under the entire control of their captor; and confers upon another, ownership in the avails of their labor during life. Who can imagine grosser injustice and robbery than this? It cannot be surpassed; to say nothing of the sufferings, cruelties and crimes attendant upon, and inseparable from such a violation of right. What can be more revolting to every friend of humanity, than man claiming property in his fellow-man; yet, if we take the official expressions of our most public men, as the indication of public feeling on the subject of slavery, it is deemed a matter of minor consequence, and one that should be let alone. Take, for instance, the late address of one, who is about to enter upon the official duties of the highest office in the gift of the nation, a nation holding more than three millions of its subjects in the most abject bondage; yet with this evil staring him in the face, he comes before the country and pledges himself for the fulfilment of many good deeds, in the suppression of injustice, fraud, and vice, and the promotion of justice, fairness, and equal laws; but does he promise to use his utmost influence in hastening the liberation of this vast multitude of injured bondmen, by all peaceful and Christian means in his power? No! so far from this, he proclaims, "most happy will it be for the country, when the public mind shall be diverted from this question (slavery) to others of more pressing and practical importance." There appears a remarkable discrepancy in the address alluded to; for notwithstanding this effort to extinguish all enquiry into the wrongs of the slave; in other parts of it we find language used as though there was not a single slave in the country, when setting forth the duties of government, and the protection experienced by the people under it, thus, "it is the indispensable and imperative duty of the government of the United States to secure to every resident inhabitant the free and independent expression of his opinion by his vote; this sacred right of each individual must be preserved," &c. Now for the protection, "Hitherto, in all our acquisitions, the people, under the protection of the American flag, have enjoyed civil and religious liberty as

well as equal and just laws, and have been contented, prosperous and happy."

Who would have the least suspicion, that under such a government as is here set forth, and with the just and equal protection described, three and a half millions of the people are legally subject to be sold upon the auction block, as though they were beasts of burthen; separating husbands from wives, parents from children, causing scenes of suffering and affliction revolting to humanity, and shocking to contemplate. Now we would ask, where is the sacred right to the slave (if he be deemed a human being,) that "must be preserved to each individual," and what protection has this class of the community? What enjoyment of civil and religious liberty? What happiness and contentment do they exhibit, when, to restrain them from fleeing, to return them if they do, and to hold them in this thraldom of bondage, laws have been enacted of the most odious character that ever disgraced the statute book of any civilized nation or country.

The foregoing quotations have been made to shew that there is much improvement wanting in the public mind; and that slave-holding is not viewed with that deep, earnest detestation and abhorrence its enormity merits. These facts show that there is a field of labor in faithfully bearing testimony against it, as the convictions of truth upon the mind may best dictate, in agreement with justice, morality, and Christianity. How soon such labors rightly prosecuted would correct public feeling, and prepare the community for moving in the right direction to extinguish from the nation, such injustice and tyranny, now threatening the termination of our long enjoyed prosperity.

So just, and imperative is the claim of the bondman upon every free man and woman, that why should we not attend to the little that first opens as a manifest duty? This would qualify for other and greater services, secure true peace of mind, the approval of divine goodness, and the respect of all good men. Thus from individual concern and action would ultimately be produced united labor, by which, through the blessing of Providence, great and good deeds would be accomplished, and a great and powerful nation, even at this late period, be induced to restore its afflicted bondmen to their sacred and inalienable rights, and thus avert national retribution and calamity. D. I.

Dutchess Co., N. Y., 3d mo. 1857.

The worst examples in the Society of Friends are generally among the children of the rich. There is no greater calamity than that of leaving children in affluent independence.—*Clarkson's Portraiture of Quakerism.*

Flowers are the alphabet of angels, wherewith they write on hills and plains mysterious truths.

For Friends' Intelligencer.

SUFFERINGS OF FRIENDS UNDER THE CONVENTICLE ACT.

[Continued from page 28.]

On the 17th of 10th month, those who had been set by were brought to the bar to receive sentence. First, four married women, condemned to the house of correction for twelve months, the rest to banishment, *the men to Barbadoes, and the women to Jamaica*, there to remain seven years. Thus the persecuting magistrates and judges continued to imprison, try, and condemn to banishment the members of this society in great numbers; there being by an account published at this time upwards of six hundred in prison.

By authentic records it appears that upwards of two hundred were sentenced to banishment in different parts of the nation, in this and the succeeding year, and what is very remarkable, there is no account of more than two at one time, and about fifteen at others, who were actually transported; which was not owing to any relaxation of severity in the government or subordinate magistrates, but the disappointments they met with of the means of transporting them, as has been observed with regard to those condemned at Hartford.

There were two Friends named Edward Brush and James Harding, who, on the 24th of the Third month, very early in the morning, were, without any warning, hurried from Newgate by some of the turnkeys, to Blackfriars, and thence to Gavesend, where they were forced on board a ship, which carried them to Jamaica, where it pleased God to prosper them, so that they lived there in good circumstances; and Edward Brush, who was at that time, a gray haired, aged man, a citizen of good repute among his neighbors, and well esteemed by many persons of consequence, after suffering the anguish of being thus violently separated from a beloved wife and only child, aged as he was, survived the term of his exile, lived to come back, and end his days in peace at home.

Along with these two, a third, named Robert Hayes, was also in like manner put on ship board; in whom we have a fresh instance of the barbarity which actuated his persecutors; for being taken out of prison, fasting, and in a weak state of health, he was carried down the river on a very cold day, and without any refreshment being afforded him; soon after he was put on board, he died there, and his body was brought back to London, and interred in the burying ground belonging to Friends in that city. George Whitehead, who knew Robert Hayes, gives the following account of him. "He was a very innocent, loving man, a goodlike person, of a fresh, comely countenance, seemed healthy, and in the prime of his strength when first imprisoned;" and adds, "I was very sorrowfully affected, when

I heard how quickly he was despatched out of the world, by the shameful cruelty and inhuman usage of these merciless persecutors." Yet while these rigorous measures were thus rigorously executed for forcing uniformity in religion, true religion was perhaps never less cultivated, or promoted, than at this time by the ruling party. The manners of the age were corrupt and immoral to a scandalous degree. Through the example of their superiors, and the pliant doctrines of their teachers, *adapted to flatter the great, and in general more pointed against non-conformity than vice*, the common people, says Neale, gave themselves up to drunkenness, profane swearing, gaming, lewdness, and all kinds of debauchery, which brought down the judgments of heaven upon the nation. The people called Quakers also of this age, looked upon the train of succeeding calamities as divine judgments inflicted upon a sinful and persecuting generation; and although the secrets of the Almighty are a great deep, and his ways above the investigation of human wisdom, yet Scripture warrants us to consider signal national calamities in this light, when national corruption becomes remarkably general, as at this time. The first of these evils, mentioned by Neale, was a war with the Dutch, wantonly, and in unjust policy, commenced by the English court, and promoted by the selfish policy of France, which cost the nation much blood and treasure, and many lives were lost on both sides, and no advantage gained by either. The next calamity which befel the nation had more the appearance of a divine visitation for the sins of the people; it was the most dreadful plague that had been known in the memory of man. Neale writes that it was preceded by an unusual drought; the meadows were parched and burnt up like the highways, insomuch that there was no food for the cattle, which occasioned first a murrain among them, and then a general contagion among the human species, which increased in the city and suburbs of London till eight thousand or upwards died in a week. The wealthy inhabitants fled into remoter counties, but the calamities of the poorer sort, and those who staid behind, are not easily described. Trade was at a full stand and the intercourse between London and the surrounding country was much interrupted. In London, the shops and houses were quite shut up, and grass was growing in the most populous streets, now become a scene of solitude, silence, and gloom; and it was remarked that the first house in which it broke out, was the very next door to the late dwelling of Edward Brush, lately transported on the conventicle act. These persecuting magistrates, unawed by these symptoms of divine displeasure, proceeded for a season to carry this conventicle act into force, by increasing the number of Quaker prisoners and exiles, as if nothing extraordinary had fallen out. In the fourth month, 1665, twelve more of this society were sentenced to transportation, and seven more taken from Newgate to Gravesend, and there put on ship board to be transported to the plantations; and in the succeeding month eight others. At the next sessions of the Old Bailey, four more were condemned to transportation; under which sentence there remained in Newgate more than one hundred and twenty persons, whom the Sheriffs knew not how to get rid of; for the masters of ships, persuaded of the men's innocence, generally refused to carry them, and the increasing pestilence confirmed them in their refusal, it being estimated by them, and many others, as a judgment on the nation for its persecuting laws. To remedy this difficulty, an embargo was laid on all merchantmen, with an order that none should go down the river, without a pass from the Admiral; and this would be given to no master going to the West Indies, but on condition of his engaging to carry some Quakers. Remonstrances of the illegality of carrying Englishmen out of their native country, by force, were vain.

[To be concluded.]

THE BIRDS OF SPRING.

BY WASHINGTON IRVING.

My quiet residence in the country, aloof from fashion, politics, and the money market, leaves me rather at a loss for occupation, and drives me occasionally to the study of nature, and other low pursuits. Having few neighbors, also, on whom to keep a watch and exercise my habits of observation, I am fain to amuse myself with prying into the domestic concerns and peculiarities of the animals around me; and, during the present season, have derived considerable entertainment from certain sociable little birds, almost the only visitors we have during this early part of the year.

Those who have passed the winter in the country, are sensible to the delightful influences that accompany the earliest indications of spring; and of these, none are more delightful than the first notes of the birds. There is one modest little sad-coloured bird, much resembling a wren, which came about the house just on the skirts of winter, when not a blade of grass was to be seen, and when a few prematurely warm days had given a flattering foretaste of soft weather. He sang early in the dawning, long before sunrise, and late in the evening, just before the closing in of night, his matin and his vesper hymns. It is true, he sang occasionally throughout the day; but at these still hours, his song was more remarked. He sat on a leafless tree, just before the window, and warbled forth his notes, few and simple, but singularly sweet, with something of a plaintive tone, that heightened their effect.

The first morning that he was heard, was a joyous one among the young folks of my household. The long, death-like sleep of winter was

at an end; nature was once more awakening; they now promised themselves the immediate appearance of buds and blossoms. I was reminded of the tempest-tossed crew of Columbus, when, after their long, dubious voyage, the field-birds came singing round the ship, though still far at sea, rejoicing them with the belief of the immediate proximity of land. A sharp return of winter almost silenced my little songster, and dashed the hilarity of the household; yet still he poured forth, now and then, a few plaintive notes, between the frosty pipings of the breeze, like gleams of sunshine between wintry clouds.

I have consulted my book of ornithology in vain, to find out the name of this kindly little bird, who certainly deserves honour and favour far beyond his modest pretensions. He comes like the lowly violet, the most unpretending, but welcomest of flowers, breathing the sweet promise of the early year.

Another of our feathered visitors who follow close upon the steps of winter, is the Pe-wit, or Pe-wee, or Phœbe-bird; for he is called by each of these names, from a fancied resemblance to the sound of his monotonous note. He is a sociable little being, and seeks the habitation of man. A pair of them have built beneath my porch, and have reared several broods there, for two years past, their nest never being disturbed. They arrive early in the spring, just when the crocus and the snow-drop begin to peep forth. Their first chirp spreads gladness through the house. "The Phœbe birds have come!" is heard on all sides; they are welcomed back like members of the family; and speculations are made upon were they have been, and what countries they have seen, during their long absence. Their arrival is the more cheering, as it is pronounced by the old weather-wise people of the country, the sure sign that the severe frosts are at an end, and that the gardener may resume his labors with confidence.

About this time too, arrives the blue-bird, so poetically yet truly described by Wilson. His appearance gladdens the whole landscape. You hear his soft warble in every field. He sociably approaches your habitation, and takes up his residence in your vicinity.

The happiest bird of our spring, however, and one that rivals the European lark in my estimation, is the boblincon, or boblink, as he is commonly called. He arrives at that choice portion of our year, which, in this latitude, answers to the description of the month of May, so often given by the poets. With us, it begins about the middle of May, and lasts until nearly the middle of June. Earlier than this, winter is apt to return on its traces, and to blight the opening beauties of the year; and later than this, begin the parching, and panting, and dissolving heats of summer. But in this genial interval, nature is in all her freshness and fragrance: "the rains are over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." The trees are now in their fullest foliage and brightest verdure; the woods are gay with the clustered flowers of the laurel; the air is perfumed by the sweet-brier and the wild rose; the meadows are enamelled with clover-blossoms; while the young apple, the peach, and the plum, begin to swell, and the cherry to glow, among the green leaves.

This is the chosen season of revelry of the Boblink. He comes amidst the pomp and fragrance of the season; his life seems all sensibility and enjoyment, all song and sunshine. He is to be found in the soft bosoms of the freshest and sweetest meadows; and is most in song when the clover is in blossom. He perches on the topmost twig of a tree, or on some long flaunting weed, and as he rises and sinks with the breeze, pours forth a succession of rich tinkling notes; crowding one upon another, like the outpouring melody of the skylark, and possessing the same rapturous character. Sometimes he pitches from the summit of a tree, begins his song as soon as he gets upon the wing, and flutters tremulously down to the earth, as if overcome with ecstacy at his own music. Sometimes he is in pursuit of his paramour: always in full song, as if he would win her by his melody; and always with the same appearance of intoxication and delight.

Of all the birds of our groves and meadows, the Boblink was the envy of my boyhood. He crossed my path in the sweetest weather, and the sweetest season of the year, when all nature called to the fields, and the rural feeling throbbed in every bosom; but when I, luckless urchin! was doomed to be mewed up, during the livelong day, in that purgatory of boyhood, a schoolroom, it seemed as if the little varlet mocked at me, as he flew by in full song, and sought to taunt me with his happier lot. O, how I envied him! No lessons, no task, no hateful school; nothing but holiday, frolic, green fields, and fine weather. Had I then been more versed in poetry, I might have addressed him in the words of Logan to the cuckoo:

Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy note,
No winter in thy year.
O! could I fly, I'd fly with thee;
We'd make, on joyful wing,
Our annual visit round the globe,
Companions of the spring!

Further observation and experience have given me a different idea of this little feathered voluptuary, which I will venture to impart, for the benefit of my school-boy readers, who may regard him with the same unqualified envy and admiration which I once indulged. I have shown him only as I saw him first, in what I may call the poetical part of his career, when

he in a manner devoted himself to elegant pursuits and enjoyments, and was a bird of music, and song, and taste, and sensibility and refinement. While this lasted he was sacred from injury; the very school boy would not fling a stone at him, and the merest rustic would pause to listen to his strain. But mark the difference. As the year advances, as the clover blossoms disappear, and the spring fades into summer, he gradually gives up his elegant tastes and habits; doffs his poetical suit of black, resumes a russet dusty garb, and sinks to the gross enjoyments of common vulgar birds. His notes no longer vibrate on the ear; he is stuffing himself with the seeds of the tall weeds, on which he lately swung and chanted so melodiously. He has become a *bon vivant*, a "gourmand;" with him now there is nothing like the "joys of the table." In a little while he grows tired of plain homely fare, and is off on a gastronomical tour in quest of foreign luxuries. We next hear of him, with myriads of his kind, banqueting among the reeds of the Delaware; and grown corpulent with good feeding. He has changed his name in travelling. Boblincon no more—he is the *Reedbird* now, the much-sought for titbit of Pennsylvania epicures; the rival in unlucky fame of the Ortolan! Wherever he goes, pop! pop! pop! every rusty firelock in the country is blazing away. He sees his companions falling by thousands around him.

Does he take warning and reform? Alas, not he! Incorrigible epicure! Again he wings his flight. The rice swamps of the south invite him. He gorges himself among them almost to bursting; he can scarcely fly for corpulency. He has once more changed his name, and is now the famous *Rice-bird* of the Carolinas.

Last stage of his career: behold him spitted with dozens of his corpulent companions, and served up, a vaunted dish, on the table of some Southern gastronome.

Such is the story of the Boblink; once spiritual, musical, admired, the joy of the meadows and the favorite bird of spring; finally, a gross, little sensualist, who expiates his sensuality in the larder. His story contains a moral, worthy the attention of all little birds and little boys; warning them to keep to those refined and intellectual pursuits, which raise him to so high a pitch of popularity during the early part of his career; but to eschew all tendency to that gross and dissipated indulgence, which brought this mistaken little bird to an untimely end.

CORK.

Many persons see corks used daily without knowing whence come those useful materials. Corks are cut from large slabs of the cork tree, a species of oak, which grows wild in the southern countries of Europe. The tree is stripped of its bark at about sixteen years old; but before stripping it off, the tree is not cut down, as in the case of the oak. It is taken while the tree is growing, and the operation may be repeated every eight or nine years; the quality of the bark continuing each time to improve as the age of the tree increases. When the bark is taken off, it is singed in the flame of a strong fire, and being soaked for a considerable time in water, it is placed under heavy weights, in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purposes for which it is used at the present day, with the exception of stopples. The ancients mostly used cement for stopping the mouth of bottles or vessels. The Egyptians are said to have made coffins of cork, which, being spread on the inside with a resinous substance, preserved dead bodies from decay. Even in modern times, cork was not generally used for stopples to bottles till about the seventeenth century—cement being used until then for that purpose.

For Friends' Intelligencer.

Written by R. C. on his 81st birth-day.

Eighty-one years have passed away, with years before the flood;
I've little left to lean on now, but the mercy of my God,
Who guided well my childish feet through the slippery paths of youth,
And brought my soul in early life to fall in love with truth.

O, wondrous grace—redeeming love! that condescends to meet
A prodigal, half-way between the earth and mercy seat.
But, Oh! the conflicts none can tell, save those the path have trod,
That leads from Egypt's dusky land, up to the throne of God.

Briers and thorns infest the path, temptations oft assail;
Yet they who trust in Israel's God, most surely will prevail.
No weapons or enchantments formed against this wrestling seed,
Shall prosper, for His arm is near in every time of need.

He will not quench the smoking flax, or break the bruised reed;
His love and power will still support all such as feel the need.
And none but such can worship Him in spirit and in truth.
And such He seeks to worship Him—the aged and the youth.

Then, O, my soul, be calm and still, and feel thy Saviour near.
'Twill help to smooth thy rugged road, and silence every fear.

Since withholding cannot make Thee rich, or giving make Thee poor,
We humbly crave a blessing now from thy exhaustless store.

Cause wars to cease—break every yoke—let the oppressed go free,
So shall our thankful hearts ascribe all glory due to Thee.

New York, 3d mo. 5th, 1857.

HOME.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded.
Home!—go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Home is not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom;
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us.

A HEROINE OF THE SEA.

Among the noble band of women who, by their heroic bearing, under great trial and suffering, have won for themselves imperishable fame, Mary A. Patton may claim a prominent position. Mrs. Patton is a native of Boston, and but 20 years of age. Her husband, Capt. Joshua A. Patton, sailed from this port in July last, for San Francisco, as commander of the clipper-ship Neptune's Car, of Foster & Nickerson's line, and it was during this voyage that his wife rendered herself so distinguished. Capt. Patton is well known in this port, and at the eastward, as a young and rising seaman; and the vessels under his command have made some of the swiftest passages on record. He took command of the Neptune's Car about two years ago, and made his first voyage in her to San Francisco in 90 days. On that occasion Mrs. Patton accompanied him to San Francisco, China, London, and back to New York. His next voyage was that last year to San Francisco, in which his wife again accompanied him. The Neptune's Car left port at the same time with the clippers Romance of the Seas, Intrepid, and two others, the names of which we do not remember. As usual with commanders in the Pacific trade, Capt. Patton wished to get his ship into port ahead of his rivals. He soon found, however, that his first mate slept during half his watch on the quarter deck, while he kept the ship under reefed courses, and after repeated remonstrances had proved unavailing he found it necessary to remove him. After that he undertook to discharge the mate's duties as well as his own, and in consequence of fatigue was taken sick, while passing through the Straits of Lemaire, around the Horn, and in a short time brain fever developed itself.

From that time, up to the period of her arrival at San Francisco, Mrs. Patton was both nurse and navigator. When her husband was taken sick the ship was given in charge of the second mate. He, however, was but an indifferent navigator, and although he knew how to take an observation, he could not work up the reckoning. Mrs. Patton, who, on her previous voyage, had studied navigation as a pastime, now took observations, worked up the reckoning by chronometer time, laid the ship's courses, and performed most of the other duties of the captain of the ship. During this time her husband was delirious with the fever, and she shaved his head, and devised every means in her power to soothe and restore him. To this end, she studied medicine to know how to treat his case intelligently, and in course of time succeeded in carrying him alive through the crisis of his complaint.

About one week after the Captain fell sick the mate wrote a letter to Mrs. Patton, reminding her of the dangers of the coast and the great responsibility she had assumed, and offering to take charge of the ship. She replied that, in the judgment of her husband, he was unfit to be mate, and therefore she could not consider him qualified to fill the post of commander. Stung by this rebuff, the fellow tried to stir up the crew to mutiny against her; but she called the other mates and sailors aft, and appealed to them to support her in her hour of trial. To a man they resolved to stand by her and the ship, come what might. It was pleasant to witness their cheerful obedience to her orders, as each man vied with his fellows in the performance of his duty.

By the time the ship came nearly up to the latitude of Valparaiso, Capt. Patton had somewhat recovered from the fever, although far too weak for any mental or physical exertion, and the mate, under promise of doing better in future, had partially resumed duty. But Mrs. Patton discovering that he was steering the ship out of her course, and making for Valparaiso, apprised her husband of the fact. The mate was summoned below and asked to explain his conduct, which he did by saying that he could not keep the ship nearer her course. Capt. Patton then had his cot moved to a part of the cabin from which he could view the "tell tale" of the compass, and soon found that the mate was still steering for Valparaiso. He then sent for the four mates and the sailors, and formally deposed the first mate, promoting the second officer to his place. Then he gave orders that under no circumstances was his ship to be taken into any other port than San Francisco. Soon after he had a relapse, and for 25 days before the vessel reached port he was totally blind. At

length San Francisco was reached in safety, after a short voyage of 120 days, the vessel beating three out of four of her competitors.

The safety of the ship and the preservation of her husband's life were wholly due to the constant care and watchfulness of Mrs. Patton. On her arrival she informed the consignee of the vessel that for fifty nights previous she had not undressed herself.

Some time in December last we published the only account of this remarkable instance of female fortitude which had been given, in an extract from a commercial letter to the owners in this city. Yesterday we received a note from our ship-news collector, stating that Mrs. Patton and her husband were in this city, having arrived in the steamer George Law. We found them at the Battery Hotel, and obtained an interview with Mrs. Patton. She was assiduously attending her husband as heretofore; but his situation is such as to preclude all hope of recovery. Before leaving San Francisco, deafness was added to his other afflictions, and he now lies upon his couch insensible to everything but the kind offices of his beloved companion, and so weak that he may expire at any moment. Occasionally he speaks to his wife, sometimes lucidly, but oftener in a wild and incoherent manner. Mrs. Patton's brother, Mr. Brown, we believe, who is foreman of a ship-yard in Boston, is in attendance upon his sister and brother-in-law. From him we learned that Capt. Patton had been taken care of by his brother Masons in San Francisco, and Dr. Harris, one of the fraternity, had watched over him on his way home. On leaving San Francisco, he seemed to rally considerably, but on reaching a warm latitude he relapsed, and has sunk to the hopeless state in which we found him. The Masons of this city, having been advised from San Francisco of his intended departure for home, were waiting for the George Law on her arrival, and brought him on a litter to the Battery Hotel, where they have since watched over him.

With that modesty which generally distinguishes true merit, Mrs. Patton begged to be excused from speaking about herself. She said that she had done no more than her duty, and as the recollection of her trials and sufferings evidently gave her pain, we could not do otherwise than respect her feelings. Few persons would imagine that the woman who behaved so bravely, and endured so much for her husband's sake, is a slender New-England girl, scarcely twenty years old. She is a lady of medium height, with black hair, large, dark, lustrous eyes, and very pleasing features. Her health is very much impaired from the hardship which she has undergone. Yet she does not spare herself in the least, but is most faithful and constant in her attentions to her husband. We have been informed that she is in straitened circumstances, and although she might and doubtless would shrink from assistance from others, yet it seems to us that this is a case in which our merchants may do themselves honor by a liberal recognition of her heroic conduct. The Board of Underwriters, we understand, have voted or will vote her $1,000. Considering that the ship and cargo were worth nearly $350,000, and that to her skill and decision they are mainly indebted for its safety, under most adverse circumstances —for the weather was unusually severe—we think, looking at the matter from a purely pecuniary point of view, the least they should have done would have been to give her a check for $5,000. Not only did she safely take the ship from Cape Horn to San Francisco, but both vessel and cargo were in better trim than any of her competitors when she reached port. Of course the owners of the ship will do handsomely by Mrs. Patton; but were the merchants of New York to make up a liberal purse it would prove highly acceptable to the widow (as she almost certainly soon will be) and her small family.

Capt. Patton is a native of Rockland, Maine, and has risen from the forecastle solely by his own exertions. Mrs. Patton and her brother will convey him to their home in Boston to-day by the steamer, if the weather will permit. That she has the entire sympathies of this community in her trying affliction she may be fully assured, and also that by her good deeds she has added another laurel to the honor of her sex.—*New York Tribune.*

THE LEATHER-DRESSER'S LIBRARY.

Many years ago we were in the habit of passing frequently by a large, plain-looking wooden building in Cambridgeport, a mile or two west of Boston, and of observing upon it a plain sign on which were the words—

THOMAS DOWSE,
LEATHER-DRESSER.

The owner of the shop and the master in it might be found engaged in his business, neither afraid nor ashamed to be seen in his shirt-sleeves and baize apron steadily at work at his trade.

One might go in and do business with him, and leave him without supposing him to know more of books than his neighbors, the blacksmith or the wheelwright. But wait till his business-hours are over, and you will see him laying aside his tools and working-dress; and very soon he will be found in a spacious apartment, tastefully furnished, and surrounded by many thousands of volumes of rare and valuable books. Upon inquiry, you find that for nearly or quite fifty years he has been collecting standard books in the various departments of literature, until he has formed a library of at least five thousand volumes, at a cost of from thirty to fifty thousand

dollars. They are all in the best binding and well preserved.

Perhaps you might think it was his hobby to buy all the rare books he could find, just as some people get together autographs, old coins, &c. But it would be a mistake. He is at home among his books. He knows how to use them, and has made himself master of much of their contents.

Mr. Dowse, now far advanced in life, has lately made a gift of this valuable library to the Massachusetts Historical Society. When the letter giving notice ofthe gift was read, Mr. Everett made an address, gratefully acknowledging the society's obligation for so valuable a gift, and commending in warm terms the taste and judgment of Mr. D. in the selection of his books, and his wisdom in combining intellectual pursuits and pleasures with his daily toil.

While good books are so abundant and so cheap, every boy and girl who can read may have some books of their own. A little library, begun early, will grow very vast by adding a book or two at a time; and, though few may gather so large or valuable a library as the Cambridgeport leather-dresser, almost every one may secure a sufficient number and variety to improve the mind and give wise employment for every leisure hour. Begin a library.—*Y. P. Gazette.*

The Prospective Sugar Crop in Illinois.—E. S. Baker, of Rochester Mills, Wabash Co., Ill., writes to the Belleville Advocate that he shall plant 25 acres with the Chinese sugar cane the present season. "I am convinced," he says, "that the State of Illinois will in five years make her own sugar, and certainly with molasses, to supply my little town. At all events I shall try." Mr. Kroh, of Wabash Co., who some months ago made a statement of the result of his experiment with the sugar cane last year, thinks that he will manufacture from one acre, "planted with the Chinese *weed*," five hundred gallons of molasses, a superior article to any manufactured in the South, and sold by the merchants in Coles Co. in 1856, for 75 cts. per gallon; and further, that he will manufacture it at the cost of ten cents per gallon.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be desired to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,—4t.pd.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

No other extra charges except for the use of Classical and Mathematical Books and Instruments.

A daily Stage passes the door to and from Philadelphia.

For further particulars address the Principal for a Circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County, N. J.

GREEN LAWN BOARDING SCHOOL FOR GIRLS, near Unionville, Chester County, Pa. The summer session of this school will commence on the fourth of Fifth month next, and continue twenty weeks. The course of instruction, by competent female teachers, will be extensive in all the usual branches comprising a thorough English Education. Drawing included. Terms fifty-five dollars per session, one half in advance. Fancy needlework at an extra charge of three dollars. The use of all Class Books, Globes, Maps, Planisphere, Physiological Charts, Pens and Ink, two dollars per session. Those wishing to enter will please give their names as early as possible. For circulars address the Principal, Unionville Post Office. EDITH B. CHALFANT.
3mo . 28. 3t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—The Spring Term of this School will commence on the 2d of 3d mo. next, and continue fourteen weeks.

Terms.—$42 per term for tuition, board and washing, fuel, pens and inks, for particulars address the Principal for a circular.
STEPHEN COX, Principal.
Scottsville P. O., Monroe Co., N. Y.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

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EXTRACT FROM MEMOIR OF PRISCILLA GURNEY.

[Continued from page 34.]

From P. Gurney to Maria Fox.

Cromer Hall, Eleventh Month 20th, 1820.

I have often had to review the past very seriously, as thou mayest suppose; and I believe I may say in this work [of the ministry] though I am aware how limited it has been, I can remember few occasions in which the way has not been made for me. No circumstances in society, no difficulties or discouragements, have prevailed against these manifestations of the Spirit of Truth; for if we believe at all, what else can we call them? Nor have I, that I remember, ever had occasion to repent yielding to them. Now I would not make this confession to many, and I am sure I say it not in the way of boasting, but rather with an humble and thankful sense of the marvellous loving-kindness and tender mercy of the Lord, who in this particular service has brought me to submit to his will,—who has, I believe I may say, invariably made hard things easy, and many, many times, bitter things sweet. Most happy should I be, could I believe that in other parts of my calling I had as simply followed the leadings and most gracious guidance of the Shepherd. He only knows how far too much I have followed the devices and desires of my own heart—how far too little I have committed myself in my ways unto Him, inasmuch as in those things in which I have been anxious to choose for myself, I have had many conflicts to pass through, and have been involved in many perplexities. But, deeply sensible as I am of my short-comings, &c., I have had some comforting assurance of the unsearchable riches of Christ, as our Redeemer from sin and from death. In the prospect of the uncertainty of life, and the probability of a nearness to death, I have, I believe, known a little what it is to cast all our burdens on Him who hath suffered for us, and have had some glimpse, at least, of that only state of preparation for a heavenly, and a holy, and eternal state, the being "washed white in the blood of the Lamb." A childlike submission, a waiting and quiet spirit, is the one to be devoutly sought for. I fear not, inasmuch as thou art brought into this frame of mind, but that thou wilt be led quietly and safely in the way appointed, and that light will arise, again and again, in the midst of darkness. Do not perplex thyself with anxious thoughts about the future. Many and great as have been the discouragements which I have had to pass through, from within and from without, I can yet bear my testimony to the reality of the gift, and to the tender mercy and all-sufficiency of the power of Him who, when he sees meet, can make use of the most feeble instruments in his service. I can hardly do otherwise than encourage others to be faithful, keeping a single eye to our Lord, watching against imaginations and the delusions of our own forming, or of our spiritual enemy. In every act of submission and of dedication, fear not! If the Lord be with us, if He be our God, we need never be dismayed."

Referring to Priscilla Gurney's increased indisposition, her brother Buxton writes at this time—

As for my dearest Priscilla, I neither grieve with the bad account of yesterday, nor rejoice with the more favorable one of to-day. I feel her given to the Lord, and I am sure He is about her bed, and that He loves her, and that whatsoever shall happen to her shall be sent in peculiar tenderness; and in these certain truths I commit her to Him without fear or repining. She is inexpressibly dear to my inmost soul; but I look upon her as a saint already in the hands of the Lord, and as He is managing for her I cannot venture to wish for anything, except the thing, whatever it may be, that He may ordain. I am satisfied and joyful in her state, and can with unbounded confidence commit her to the Lord, and shall be almost glad if you tell her I send no message of hope or fear, neither can I hope nor fear.

To E. R., a beloved friend at Fakenham, who had tenderly nursed her.

(Supposed to be the last letter written by Priscilla Gurney.)

Cromer Hall, First-day, 1st mo. 28th, 1821.

I wish to thank thee, my dearest Emma, for thy love and kindness to me, not only during

my illness, but from the commencement of our friendship. I have often been surprised at the constancy and stability of thy friendship for me, feeling but little in myself, or in my conduct, that has deserved it. A constant faithful friend is, however, of no small value, and of late, excluded as I have been from many whom I love, I am not insensible to those things which are of true value. I am, perhaps, prompted to make one more attempt at expression of my love and interest for thee and thy dear husband, by the effects of a singular dream, which I had the other night. I thought I was going off on a long journey, and had parted from everybody, when thy image presented itself strongly before me: nothing could exceed thy kindness or readiness to help me to pack up and go, but that I could not receive any help, and chose to pack up for myself, (how drolly descriptive of our two selves, was it not?) and yet, all the while, I felt so united to thee in love, and was uneasy afterwards, because I was afraid I had hurt thee, and had not taken a satisfactory leave of thee and thy dear husband. Therefore, my beloved friends, as this long journey may not be very remote from me, (not that I am inclined to be superstitious on the subject,) I am the more easy to bid you affectionately farewell! and to express my very sincere desire that you may prosper on your way Zion-wards; for if we are not travelling this road, what end or resting-place can we any of us look for? Oh, that you may then, and your children, be led to walk patiently, constantly, firmly, and faithfully in the way everlasting! I have lately been brought very low, but my state is fluctuating, and I wish not to speculate upon it. It is a wonderful mercy to be kept in a measure of tranquillity of mind, and to be spared from greater suffering. If I have not the active help of my friends, I trust and believe I have their watchfulness and prayer: these are what I most need. Do not give way to too much feeling about me: my motto often is, and I recommend it to thee, "Remember, oh my soul, the quietude of those in whom Christ governs, and in all thou dost, feel after it!" Love to all your family circle.

Thine, &c.,

PRISCILLA GURNEY.

We proceed with her sister's narrative.

"*January*" 19*th.*—Priscilla has been very increasingly ill; obliged to give up work, and nearly all writing and reading to herself. Interesting conversation with her in the morning on her place in the church, in heaven especially. She expressed her own view that there are different stations in the church, some to more honor, some to less; that she was sensible she was fitted and intended for a low place, but she was *perfectly* willing to *keep* a low place; that it was almost presumptuous to talk of what place we might be found to fill in the church above. What a *favor* to be admitted at all into it! She often thought of the parable of the man coming in, and taking a high seat. She was entirely convinced that we could not be happy in spiritual or temporal things till we were made *really willing* to take the *lowest* seat. I expressed my firm belief that, as one star differeth from another star in glory, she would be one of chief magnitude. This grieved her: she thought it had been an inexpressible blessing to have been kept in this evil world from great sins, and to have been preserved in a measure from evil. She was most thankful and sensible of the mercies in every way bestowed upon her; but yet continued to express a deep sense of the lowness of her state. I spoke of the uncommon gifts and graces which she had received. She replied, "I am quite convinced that gifts are no proofs of the life of the soul. We do not live by gifts; and I am thankful that my ministry is so much taken from me, to show me how little the life of religion in my soul depends upon it; and also how entirely the work is out of myself."

Her sister L. Hoare's diary supplies some farther particulars of this interesting illness:—

"*February*" 12*th.*—After hearing the forty-second Psalm, she said a few words of thanksgiving,—"I thank thee, O Lord! that through our great weakness and manifold infirmities we can say, "Hitherto thou hast helped us;" and we pray thee, whatsoever state we may have to pass through, we may find the grace of the Lord Jesus Christ sufficient for us."

When I told her that F. and R. C. had arrived (from Switzerland,) she said, "That is a comfort." Their introduction to the room was easy and comforting. When she could speak, holding the hand of each of them, she said she hoped the presence of God had come with them; it was a great comfort to her to see them. I thought she shed tears, which have been very rare with her through all her illness.

14*th.*—Priscilla wished F. to sit and read with us: he read the thirteenth of John. She said, when it was done, "It is so comforting, I should like the next chapter." He read the fourteenth. P. afterwards said to me, "It has been a delightful reading; I don't know when I have felt so comforted." Something of happiness prevailed over our sick room, and our dearest patient was strikingly serene, comfortable and easy. In the evening she was very sinking: she wished us all to meet in her room: we sat in silence. She prayed, "Grant, O Lord, that thy poor unworthy servant may so see, and feel, and experience thy great salvation, that she may depart in peace." "Tell them," she said to her sister Buxton, "tell them all to watch with me."

Rachel's journal proceeds as follows:—

"*February*" 21*st.*—P. wished us all to meet

in her room. F. read a part of Revelation, only a few verses, and prayed. Dearest Priscilla said in prayer, "Great and marvellous are thy works, Lord God Almighty;" and may we be enabled humbly to acknowledge that "Just and true are all thy ways, thou King of saints." She wished F. to leave the chair next to her, that her sister Louisa Hoare might take it, and repeat aloud what she said, as follows:—"I wish to express the longing desire and prayer of my heart, that the best of blessings may be with you all, individually and collectively; that all you have done for me—all your kindness—may be rewarded; and that whether our time here be long or short, we may *all of us* be good, faithful, and valiant soldiers of the Lord Jesus Christ unto the end; and I much more especially express my desire that this blessing may be with dearest Fowell and Hannah."

22*nd.*—We read one of Thorpe's interesting letters. P. sent her love and messages to several. When on the bed she prayed, "Enable me, O Lord, to cast myself wholly, unreservedly, and humbly on thy love; and grant, that although now I see thee not, yet believing, I may rejoice with joy unspeakable and full of glory!" Quiet assembly of us all in her room in the evening. F. C. read, at her desire, the hymn on the death of a believer, and that on the death of Stephen.

23*rd.*—We met together as usual in her room. F. C. read the thirty-fourth Psalm. She afterwards desired me to say, "Though there is nothing said on the present occasion, how much I hope that, through the power of the Redeemer present with us, we may experience what is conveyed by this text, 'Be still, and know that I am God.'"

24*th.*—J. J. G. read, in her room, passages in Isaiah and Revelation, and spake of the beautiful condition of the departed saints,—of those who were written in the Lamb's book of life. Dearest Priscilla said to him, "Tell everybody (all our circle,) how much it is my desire that we may possess our souls in patience."

27*th.*—Mr. D.* came. Dearest Priscilla took him most affectionately by the hand as he was sitting by her, and said, "I feel a strong interest in thee, and an earnest desire that thou mayest be made a partaker of the hope and consolation of the gospel." Mr. D. checked her, and said he could not allow her to speak and hurt herself on his account. When he arose to take leave, she said, "I desire a blessing may be with thee: it cannot hurt me to say this."

"*March*" 3*d.*—We read and sat in her room. In the evening she was moved into the arm-chair, the six sisters surrounding her. She appeared in some distress, but soon repeated these words, "Though I walk in the midst of trouble, thou wilt revive me;" asking for the conclusion of the verse. She said to H., "What a comfort to have such attendance!" I think she said, some days ago, there was nothing for which she could desire so much to recover, as to pay more attention to the sick.

4*th.*—She said to F. C., "One thing I have learned, and I wish thee to feel and remember it—that all suffering is short. The time for trial and suffering is but for a moment. Let us have patience while it lasts. Do remember this." To P. B. she said, how very much she hoped she would cultivate the blessed habit of patience and forbearance under little difficulties.

6*th.*—On giving her some medicine, when very low, she paused and said, "Now when my flesh and my heart fail, do thou be the strength of my life, and my portion for ever."

8*th.*—When Fowell had carried Priscilla to bed, she stopped him. She wanted to speak to him. Her cough prevented her for some time. Then she said, "Oh, the sufferings of the slaves!"

10*th.*—J. J. G. came. He sat by her, and she asked him where that text was, "They that walk in darkness and have no light, let them trust in the Lord, and stay themselves upon their God." She seemed low and ill. She said, "I wish to know if I have anything more to do."

[To be concluded.]

* Her medical attendant.

PHILANTHROPY OF COMMON LIFE.

There are those who, with a kind of noble but mistaken aspiration, are asking for a life which shall, in its form and outward course, be more spiritual and divine than that which they are obliged to live. They think that if they could devote themselves entirely to what are called the labors of philanthropy, to visiting the poor and sick, that would be well and worthy—and so it would be. They think that if it could be inscribed on their tombstone that they had visited a million of couches of disease, and carried balm and soothing to them, that would be a glorious record—and so it would be. But let me tell you that the million occasions will come—aye, in the ordinary path of life, in your houses and by your firesides—wherein you may act as nobly as if all your life long you visited beds of sickness and pain.

Yes, I say, the million occasions will come, and each varying hour, in which you may restrain your passions, subdue your heart to gentleness and patience, resign your own interests to another's, speak words of kindness and wisdom, raise the fallen, and cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of the mortal lot.—These cannot be written on your tombs, for they are not one series of specific actions, like those which are technically denominated philanthropy. But in them, I say, you may discharge offices

not less glorious for yourselves than the self-denials of far-famed Sisters of Charity, than the labors of Howard and Oberlin. They shall not be written on your tombs; but they are written deep in the hearts of men—of friends, of children, of kindred all around you; they are written in the secret book of the great account!

[*Orville Dewey.*

DYMOND ON MORAL CULTURE.

Our great deficiency is not in knowledge, but in obedience. Of the offences which an individual commits against the moral law, the great majority are committed *in the consciousness* that he is doing wrong. Moral education, therefore, should be directed not so much to informing the young what they ought to do, as to inducing those moral dispositions and principles which make them adhere to what they know to be right.

The human mind, of itself, is in a state something like that of men in a state of nature, where separate and conflicting desires and motives are not restrained by any acknowledged head. Government, as it is necessary to society, is necessary in the individual mind. To the internal community of the heart the great question is, Who shall be the legislator? who shall regulate and restrain the passions and affections? who shall command and direct the conduct?—To these questions the breast of every man supplies him with an answer. He knows, because he feels, that there is a rightful legislator in his own heart: he knows, because he feels, that he *ought* to obey it.

By whatever designation the reader may think it fit to indicate this legislator, whether he calls it the law written in the heart, or moral sense, or moral instinct, or conscience, we arrive at one practical truth at last; that to the moral legislation which does actually subsist in the human mind, it is right that the individual should conform his conduct.

The great point then is, to induce him to do this,—to induce him, when inclination and this law are at variance, to sacrifice the inclination to the law: and for this purpose it appears proper, first, to impress him with a high, that is, with an accurate, estimate of the authority of the law itself. We have seen that this law embraces an actual expression of the will of God; and we have seen that even although the conscience may not always be adequately enlightened, it nevertheless constitutes, to the individual, an authoritative law. It is to the conscientious *internal apprehension* of rectitude that we should conform our conduct. Such appears to be the will of God.

It should therefore be especially inculcated, that the dictate of conscience is never to be sacrificed, that whatever may be the consequences of conforming to it, they are to be ventured. Obedience is to be unconditional,—no questions about the utility of the law,—no computations of the consequences of obedience,—no presuming upon the lenity of the divine government. "It is important so to regulate the understanding and imagination of the young, that they may be prepared to obey, even where they *do not see the reasons* of the commands of God. We should certainly endeavor, where we can, to show them the reasons of the divine commands, and this more and more as their understandings gain strength; but let it be obvious to them that we do ourselves consider it as *quite sufficient* if God has commanded us to do or to avoid any thing."

Obedience to this internal legislator is not, like obedience to civil government, enforced. The law is promulgated, but the passions and inclinations can refuse obedience if they will. Penalties and rewards are indeed annexed, but he who braves the penalty and disregards the reward may continue to violate the law. Obedience therefore must be voluntary, and hence the paramount importance, in moral education, of habitually subjecting the will. "Parents," says Hartley, "should labor from the earliest dawnings of understanding and desire, to check the growing *obstinacy of the will*, curb all sallies of passion, impress the deepest, most amiable, reverential, and awful impressions of God, a future state, and all sacred things."—"Religious persons in all periods, who have possessed the light of revelation, have in a particular manner been sensible that the habit of *self control* lies at the foundation of moral worth." There is nothing mean or mean-spirited in this. It is magnanimous in philosophy, as it is right in morals. It is the subjugation of the lower qualities of our nature to wisdom and to goodness.

The subjugation of the will to the dictates of a higher law must be endeavoured, if we would succeed, almost in infancy and in very little things; from the earliest dawnings, as Hartley says, of understanding and desire. Children must first obey their parents and those who have the care of them. The habit of sacrificing the will to another judgment being thus acquired, the mind is prepared to sacrifice the will to the judgment pronounced within itself. Show, in every practicable case, *why* you cross the inclinations of a child. Let obedience be as little blind as it may be. It is a great failing of some parents that they will not descend from the imperative mood, and that they seem to think it a derogation from their authority to place their orders upon any other foundation than their wills. But if the child sees—and children are wonderfully quick-sighted in such things—if the child sees that the *will* is that which governs his parent, how shall he effi-

ciently learn that the will should *not* govern himself?

The internal law carries with it the voucher of its own reasonableness. A person does not need to be told that it is proper and right to obey that law. The perception of this rectitude and propriety is coincident with the dictates themselves. Let the parent then very frequently refer his son and his daughter to their own minds; let him teach them to seek for instruction there.

There is one consequence attendant upon this habitual reference to the internal law which is highly beneficial to the moral character. It leads us to fulfil the wise instruction of antiquity, Know thyself. It makes us look within ourselves; it brings us acquainted with the little and busy world that is within us, with its many inhabitants and their dispositions, and with their tendencies to evil or to good. This is valuable knowledge; and knowledge for want of which, it may be feared, the virtue of many has been wrecked in the hour of tempest. A man's enemies are those of his own household; and if he does not know their insidiousness and their strength, if he does not know upon what to depend for assistance, nor where is the probable point of attack, it is not likely that he will efficiently resist. Such a man is in the situation of the governor of an unprepared and surprised city. He knows not to whom to apply for effectual help, and finds perhaps that those whom he has loved and trusted are the first to desert or betray him. He feebly resists, soon capitulates, and at last scarcely knows why he did not make a successful defence.

It is to be regretted, that, in the moral education which commonly obtains, whether formal or incidental, there is little that is calculated to produce this acquaintance with our own minds; little that refers us to ourselves, and much, very much that calls and sends us away. Of many it is not too much to say that they receive almost no moral *culture*. The plant of virtue is suffered to grow as a tree grows in the forest, and takes its chance of storm or sunshine. This, which is good for oaks and pines, is not good for man. The general atmosphere around him is infected, and the juices of the moral plant are often of themselves unhealthy.

In the nursery, formularies and creeds are taught; but this does not refer the child to its own mind. Indeed, unless a wakeful solicitude is maintained by those who teach, the tendency is the reverse. The mind is kept from habits of introversion, even in the offices of religion, by practically directing its attention to the tongue. "Many, it is to be feared, imagine that they are giving their children religious principles when they are only teaching them religious truths." You cannot impart moral education as you teach a child to spell.

From school or from college the business of life is begun. It can require no argument to show that the ordinary pursuits of life have little tendency to direct a man's meditations to the moral condition of his own mind, or that they have much tendency to employ them upon other and very different things.

Nay, even the offices of public devotion have almost a tendency to keep the mind without itself. What if we say that the self-contemplation which even natural religion is likely to produce, is obstructed by the forms of Christian worship? "The transitions from one office of devotion to another, are contrived like scenes in the drama, to supply the mind with a succession of diversified engagements." This supply of diversified engagements, whatever may be its value in other respects, has evidently the tendency of which we speak. It is not designed to supply, and it does not supply, the opportunity for calmness of reflection. A man must abstract himself from the external service if he would investigate the character and dispositions of the inmates of his own breast. Even the architecture and decorations of churches come in aid of the general tendency. They make the eye an auxiliary of the ear, and both keep the mind at a distance from those concerns which are peculiarly its own; from contemplating its own weaknesses and wants; and from applying to God for that peculiar help which perhaps itself only needs, and which God only can impart. So little are the course of education and the subsequent engagements of life calculated to foster this great auxiliary of moral character. It is difficult, in the wide world to foster it as much as is needful. Nothing but wakeful solicitude on the part of the parent can be expected sufficiently to direct the mind within, while the general tendency of our associations and habits is to keep it without. Let him, however, do what he can. The habitual reference to the dictates of conscience may be promoted in the very young mind. This habit, like others, becomes strong by exercise. He that is faithful in little things is intrusted with more; and this is true in respect of knowledge as in respect of other departments of the Christian life. Fidelity of obedience is commonly succeeded by increase of light, and every act of obedience and every addition to knowledge furnishes new and still stronger inducements to persevere in the same course. Acquaintance with ourselves is the inseparable attendant of this course. We know the character and dispositions of our own inmates by frequent association with them: and if this fidelity to the internal law and consequent knowledge of the internal world, be acquired in *early* life, the parent may reasonably hope that it will never wholly lose its efficacy amid the bustles and anxieties of the world.

THE PROPHET EZEKIEL.

[Continued]

The crowning point in testimony to the power and sufficiency of the divine Spirit given by this ancient father in Israel, is clear and lucid, under the figure of the rising waters, connected with the measuring of the temple. Its fulness and efficacy are also established. They issued from under the threshold of the door of the house of the Lord eastward; they flowed on the different sides from within and without. "He measured and brought me through, and they rose to the ancles," and at every measurement they increased, until the spreading sheet became a river that could not be passed over; and very many trees grew and waved their branches on the sides of it. It ran by the way of the desert, refreshing the parched and dry places; the east country also was gladdened by its issuings, and *on it rolled* until it met the *sea*, and wherever it passed, life and healing went with it. The trees should be for meat, their leaf should never fade, nor the fruit be consumed; a spontaneous growth yielding continued supplies for meat and medicine, flourished beside this enduring stream of pure waters, appropriately called the "*River of Life.*". To drink it, invigorates heart and mind, to bathe in it, strengthens the soul's energies; and to suffer it to flow through the inner temple, it purifies and fits every apartment for some useful purpose. How analogous is this description to that of John the divine, given in Revelations—showing the unfoldings of divine truth to be the same in all ages.

This brief sketch shall close with the Prophet's own illustration of the character of the king of *Tyre*—"Thus saith the Lord God: Thou sealest up the sum full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering; the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day thou wast created; thou art the anointed cherub that covereth. I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in *thy* ways, from the day thou wast created, till iniquity was found in thee." *But O, solemn warning.* "The multitude of thy merchandise has filled thee with violence, and thou hast sinned; therefore I will cast thee down as profane, and destroy thee; thy heart was lifted up because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness; and I will lay thee low before kings, and they shall behold thee; I will bring thee like ashes upon the earth in the sight of all these."

Here we see the folly of priding ourselves upon possessions or accomplishments of any kind, however brilliant, or powerful; having nothing but what is received, and the source whence all these flow must be revered.

"*I* will be magnified among the people, and exalted among the nations."

EXTRACT FROM MEMORANDA OF JOHN BARCLAY.

The very important decision, as to the line of life which I am to pursue, has often for this year past given me much anxiety and inward exercise--it has often been the cause of restless nights and anxious days, and even, I have reason to believe, to the injury of my health of body, as well as of mind. The anxiety which it excited in me, seems however to have been misplaced; because I ought to have been desirous to know what was right to be done in the case, and how, and when, rather than to find out what could be contrived or thought of by my own skill and management. There ought to have been more of that simple reliance and dependence, that trust and confidence, which is the behavior and feeling of a babe towards its mother; how quiet, how calm it slumbers in her arms,—how safe and happy it is whilst there. My soul, take heed, lest after having experienced marvellous deliverances,—after having been, like the Israelites of old, led in the day-time "with a cloud, and all the night with a light of fire," —after having been fed as with manna in the wilderness, and thy thirst quenched with water as from the rock,—take heed lest after all that has been done for thee, thou shouldst, through unwatchfulness or unbelief, in the least degree doubt the strength of that hand that upholds thee, the depth of that wisdom which is directing thee, the providence of that eye which slumbers not, the extent or continuance of that love, from which nothing but sin can disengage thee.

Whatever is to be thy lot, whatever task is assigned thee in the vineyard, wherever may be the scene of thy earthly tarrying, whether afflictions surprise thee as a flood, or thy pleasures be as a full flowing fountain, "hope thou only in God," for "from him cometh thy salvation." Neither give place to doubt or disbelief, nor to very much anxiety or disturbance of mind, respecting what may befal thee: never fear,— there is one that provideth for the sparrows, there is one to whom every event is in subjection, —He is good: from his hand "proceedeth not evil;" and he hath said, "there shall no evil happen to the just." In the mean time, in all thy watchings and waitings, in all thy wants and weariness, cease not to think of his mercies, his goodness, his tender dealings with thee; be mindful of these things; hide them not, be not ashamed of them; but show "to the generation to come, the praises of the Lord, and his strength and his wonderful works that he hath done." Surely, my soul, if thou doest thus, if thou rememberest that God has been and will be thy rock, and thy redeemer,—if thou trustest in the Lord, and makest him thy hope,—thou shalt

"be as a tree planted by the waters, and that spreadeth out her roots by the rivers;" thou shalt prosper in thy day, and be established.

For Friends' Intelligencer.

Having noticed a request, in a former *Intelligencer*, that some of our elderly Friends would furnish, from the "store-house of memory," some reminiscences of those who have borne the burden and heat of the day, and are gone from works to rewards, I have ventured to relate a few incidents which occurred in early life, and are still fresh in my rememberance.

The first Friend in the ministry, whom I recollect to have visited the little meeting of Centre, Warren co. (now Clinton) Ohio, was Elizabeth Coggeshall, who, with her companion, Mary Morton of Philadelphia, performed a religious visit to Friends in the western country, about the year 1806. We had no previous information of their arrival; it was a mid-week meeting, held in a cabin, with only an earthen floor. On entering, I expected to meet with but the few with whom we had been accustomed to sit in that lowly place, and I cannot describe the sensation which the presence of those Friends, on the upper seat, produced in my youthful mind; but it was a mixture of awe and reverence which I had never before felt for any human being. Elizabeth was a woman of a handsome countenance and delicate figure, and their costume, though plain, was different from those around them, and as they were adorned with gravity of deportment, my imagination painted them "but a little lower than the angels!" I confess my thoughts were, for a time, busied about what they should eat, and wherewithal we could accommodate them suitably, for we then lived in a small cabin; but my father's abode was ever open to such as were laboring for the advancement of truth; and, when Elizabeth rose to her feet, these minor considerations vanished, for her "speech distilled as the dew, and as the small rain upon the thirsty ground;" and though I remember little of what she then said, except the text of Scripture which she quoted, yet it had a sweet and lasting influence on my mind. Our house was a kind of home to them, while engaged in visiting adjacent Meetings. They arrived one evening, and the elder members of the family advanced to the carriage to welcome them. I was young and a little retiring, though ambitious to be seen and noticed by them. Elizabeth held out her hand, calling me pleasantly by name, which was very grateful to my feelings. I mention this little incident to show that a kind look and a word fitly spoken are, indeed, "as apples of gold in pictures of silver."

The parting opportunity with those dear friends was to us a memorable season; they had a sitting in the family, and Elizabeth was exercised in fervent supplication, in which every member of the family was remembered by name and interceded for, not omitting our dear eldest brother, who was eight hundred miles distant, employed as a public agent under the government, and for whose preservation his aged parents were deeply concerned.

He died while in that employ, far from relatives and friends, and her intercession on his behalf was afterwards recurred to with mournful satisfaction. The substance of what she then uttered is not recollected, except a part of that relating to our dear parents, which was, "that they might be as an Aquilla and Priscilla in this place."

And notwithstanding this beloved Friend, at the time of the unhappy division in the society, in 1827–28, was found in the ranks of our opposers, her memory is still precious, and I doubt not she is reaping the rich reward of a life devoted to the service of her heavenly Father.

While thus turning over the leaves of past experience, memory furnishes me with a long list of worthies who, for a number of years in succession, were drawn to visit the "seed" in a comparatively wilderness country, when there were no roads but such as now would be thought impassable, when rivers and streams were to be crossed without bridges, and little comfortable accommodation for travellers from distant States. We are ready to think the stream of Gospel love must have "risen" higher in days that are past, than it now is, judging by the effects produced, and I have thought those times of favor were in consequence of a greater and more single dependence on the arm of divine strength, as there was less of human strength to depend upon; and that this language might be applicable to us: "When Israel was a child, then I loved him;" and, "When Ephraim spake trembling, he was exalted." And now, seeing we have not rendered according to the benefits received, (ourselves being judges,) how shall we answer this solemn query? "What could I have done for my vineyard more than I have done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" And truly the vineyard which has been thus dug about, and watered, too much resembles the dry ground, which can be neither planted nor sown, and the prediction seems to be fulfilling, "I will command the clouds that they rain no rain upon it." May we remember from whence we have fallen, and return to our first love, lest our candle-stick be removed out of its place. R. H.

3d mo. 9th, 1857.

I have known times of sitting by the waters of Babylon, and weeping when I remembered Zion; but when I have looked into the holy sanctuary, I have seen afflictions and sorrow are more the result of our own conduct than the divine intention. If we fully follow him in all his

leadings, the Lord's way would to many of us be a plainer path than we find it. Great is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul. Unmixed sincerity towards God is an excellent sweetener of all the cups we drink of from the fountain of Marah; but when the secret consciousness of want of true resignation and humble following on, preys upon the mind, such cannot fly with boldness to the altars of God, where even the swallows have a place allotted.—*S. Fothergill.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 11, 1857.

A series of Essays, entitled "Glimpses of Affairs in America," from the pen of William Chambers, has recently appeared in Chambers' Journal. They relate principally to American slavery, and exhibit the steady advance which this gigantic evil has made since the adoption of the American Constitution.

The question is treated in a liberal spirit, and while it exhibits the blindness of some of our political writers, contains facts and suggestions with which every one should be acquainted, and we have marked some extracts which will be found in our columns. In its various aspects the subject of slavery must continue to occupy the attention not only of the American people, but of every civilized nation, and we would fain hope that Christian philanthropists every where might meet, not in bitterness and acrimony of feeling, but in the spirit of Christian kindness, and be able to devise some means whereby the spread of this blighting institution might be checked, and measures taken for the emancipation of nearly three and half millions of human beings, now held in bondage in republican America. While there are many, both north and south, who are endeavoring to sustain the policy of the institution, and are even adducing Scripture authority in its support, there are thousands even in the slave states, who are impressed with its accumulated evils, and who are using their influence in changing public sentiment, and opening the eyes of slaveholders to the iniquity and impolicy of continuing this demoralizing system. The recent debate in the Missouri Legislature is one of the evidences of progress in this direction. It is ascertained that the emigration for the older states, and from Europe, is antagonistic to the *system of slavery*. One of the members of the House of Representatives of that state, takes the ground that the census of 1856 *is the act of gradual emancipation in Missouri.* In nearly one-fourth of the counties of that state, slavery has decreased within the last five years, while the increased white population has been correspondingly large. In the ten counties along the Iowa line, there has been an increase in the last five years of 31,691 whites, while the increase of slaves is only 238, or 132 whites to every slave, while the proportion of inhabitants in the other counties exhibits eighty-one white to one slave.

Facts like these have a significance which will be extensively felt; and while we should not lose sight of the moral aspect of the system, it is very important that any thing which has a direct bearing upon slavery as a political question should be carefully collected and widely disseminated.

MARRIED,—On 5th day the 2nd inst. in accordance with the order of the religious Society of Friends at the house of David C. Ogden, near Swedesborough, N. J., ISAAC P. EYRE of Philadelphia, to SIBYL, daughter of David C. Ogden of Woolwich township, Gloucester County, N. J.

DIED,—On the 22nd of 1st mo., 1857, at her residence in Piles Grove, Salem Co., N. J., ALANTIC DEAN, wife of Benjamin Dean and daughter of Samuel and Hannah Moore, in the 28th year of her age.

——, On the 31st of 3d month last, suddenly of congestion of the lungs, in the 69th year of his age, GOOLD BROWN, of Lynn, Mass., author of the celebrated English Grammar.

——, At her residence in New York City on the 26th of 3rd mo., 1857, MARIA FARRINGTON, aged 71 years. Although, she was heard to remark that she desired nothing more to be said of her, after the close, than "she is gone," we yet feel constrained to bear testimony to the meekness, patience and resignation with which she bore a protracted and suffering illness, believing it to be the result and reward of a well spent life, some allusions to which, we feel it right to make.

While young in years she became desirous of serving her Divine Master, that she might live and die the death of the righteous. Loving retirement and waiting upon the Lord in spirit, she was qualified to fill, with propriety and usefulness, various important stations in our society, being concerned to bear up its testimonies in her life and conversation.

She often travelled as companion to ministers in the service of Truth, to whom she was a true helpmeet and armour-bearer. When at home, she frequently visited the sick and afflicted, administering to their wants both spiritually and temporally.

In taking a retrospective view of her life towards its close, she feared there had been some omissions of duty, yet these being more from distrust of her own abilities, than selfish disobedience, she experienced

the forgiveness of her Lord and Master, and was favored with the sweet incomes of His love, and often spoke of His goodness and loving kindness to her soul; frequently supplicating that she might be endued with patience to the end of her sufferings, repeatedly saying, "I long to be released," and desire to drink of the wine with my Heavenly Father in His kingdom, and partake of the pure waters flowing from under the threshold of his house, also repeating, "Why is his chariot so long coming," I believe a mansion of rest is prepared for me. Yet I want to wait the Master's time, he does all things for the best.

For Friends' Intelligencer.

Review of the Weather, &c., for Third Month.

	1856	1857
Rain during some portion of the 24 hours,	3 d's	8 d's
Snow,	9	7
Cloudy days without storms,	9	3
Ordinary clear days,	10	13
	31	31

The average mean temperature of the *Third* month of the *present* year reached above *one-third* of a degree above the average of many years, and about *six degrees* above that of *last* year. The *highest* mean temperature of the month (1857) occurred on the 18th, 65 degrees, and the lowest on the 3rd, 10 degrees.

Many complaints are made about the springs and streams in various sections of the country being very low for the time of the year. About *eight* inches of rain fell during the *first three* months of 1856; same month, *last* year, 6.15 inches.

Deaths during four weeks of Third mo.	1856	843
" " " "	1857	908

J. M. E.

Philad., Fourth mo. 1857.

For Friends' Intelligencer.

SUFFERINGS OF FRIENDS UNDER THE CONVENTICLE ACT.

[Continued from page 43.]

At length they found a man for their purpose named Fudge, who agreed to carry the prisoners to Jamaica, and in pursuance thereof, fifty-five were taken out of Newgate, put into a barge, and carried down the river to his ship lying a little below Greenwich. When they came to the ship's side, the master being absent, the seamen refused to assist in forcing them on board, and the prisoners were unwilling to be active in their own transportation. The turnkey and officers used high words to the seamen, insisting that the prisoners were *the King's goods*, and that they ought to assist in taking them aboard; but the mariners were inflexible and would not move a finger in the work. At length, with much difficulty, they got only four on board, and being weary, returned with the rest to Newgate, where they lay about two weeks, and then were again carried to the barge. Soldiers were sent from the tower in boats, to assist in putting them aboard. Several of their friends in other boats accompanied them, though the soldiers threatened to sink them, if they would not begone. The commander of the soldiers called upon the seamen to assist, but few of them regarded the summons. Then the soldiers laid hold of the prisoners, dragging some, kicking and punching others, heaving many by the legs and arms, and in this manner got them all on board in about half an hour's time, being thirty-seven men and eighteen women. On board, the men were all thronged together, between decks, where they could not stand upright. The master of the ship, being in the mean time arrested for debt, and cast into prison, the ship was detained so long on the river that it was about seven months before they had reached the Land's end; and in the intermediate time, the pestilence breaking out in the ship, carried off twenty-seven of the prisoners. At last, another master being procured, on the 23d of Second month the vessel sailed for Plymouth, and was the next day taken by a Dutch privateer, and carried to Hoorn in North Holland.

When the commissioners of Admiralty there understood that they would not be exchanged as prisoners of war, they set them at liberty, and gave them a passport and certificate, "that they had not made their escape, but were sent back by them." From Hoorn, they made their way to Amsterdam, where they met with a kind reception from their friends, who provided them with lodging and clothes, their own having been taken from them by the privateer's crew.

From hence, they all returned to England except one, who being a foreigner, staid in Holland. By these means, the exiles were delivered, and the designs of the persecutors were frustrated by the ordering hand of Divine providence. In the same week that these forty-five persons were put on ship board, the bills of mortality in London amounted to upwards of three thousand, and in the next week to four thousand and thirty, and went on increasing, till in the Ninth month, they increased to upwards of seven thousand in the week. Persecutions, notwithstanding this, were continued, and the meetings were disturbed, as before. As this destructive pestilence was esteemed to be a sore and heavy judgment on a wicked, profane, and persecuting generation, who had long sported themselves in oppressing the innocent; so it might be reckoned a merciful visitation to the faithful and conscientious prisoners, in releasing them from a life worse than death in the filthy holes of Newgate. For a contagion, which spread through all the city with unabated violence, must naturally be supposed to affect the jails with an additional baneful effect. In the aforementioned prison, no less than fifty-two of the people called Quakers laid down their lives in

testimony of a good conscience, twenty-two of whom lay there under sentence of transportation. But what must fix an indelible stamp on the character of those persecuting magistrates, to the disgrace of the government and of the church to which they were so zealous to force conformity, was, that during the very heighth of the contagion, they continued to crowd the infected prisons with such prisoners. On the 9th of the eighth month, Sir John Robinson, lieutenant of the town, sent a body of soldiers to break up the meeting at the Peel, who entered it in the accustomed hostile manner, crying to the assembly, 'they were all their prisoners.' John Eldridge asking by what authority they came, was answered by a blow on the head with a musket; and another asking the same question, was knocked down. The soldiers carried away thirty-two of them to Newgate, without paying any regard to the perilous situation of that prison, as there was at the time of their imprisonment no human probability of their all coming out alive; nor did they; some of the prisoners being carried off by the contagion.

In the same month, eighteen others were committed to Westminster, four of whom died there of the contagion. But now having prosecuted their vindictive measures to imprisonment little short of murder, the pestilence continuing to cut off multitudes of the citizens, the poorer people grew discontented.

The melancholy state of the city damped the fury of persecution for the present, and the calamity of the plague was succeeded the next year by a most destructive and extensive conflagration. These extraordinary symptoms of Divine displeasure discouraged the magistrates from prosecuting the dissenters, so that the people called Quakers in the city of London had a respite of some years, wherein they were suffered to hold their meetings with less disturbance.

A writer in the Yorkshireman, published in England, in commenting upon these iniquitous proceedings, thus speaks of the Quakers. Their conduct, he says, "was altogether peaceable. It was firm and patient, and strictly loyal. For when they might have absconded, and have had a chance of personal safety, they chose to report what had happened, to the king and council, and this only to incur from those who had plainly no sense of generosity or compassion in them, a further and longer imprisonment.

Of what use now, some will say, to revive the memory of these cruelties? Reader! the same hierarchy is still over us;—the same ecclesiastical establishment, supported in the same way of legal exaction, still subsists.

Let the history of this people be once lost, let all mention of the sufferings they have endured, once cease, let their testimony in God's behalf, and their loyalty to the king in bearing it, once come to be accounted madness, (as many have been persuaded to regard it,) and we shall have lost one of the bulwarks of civil freedom! There is no saying to what length *intolerance*, goaded by a too great license in some in religious matters, and encouraged by the support of arbitrary and oppressive ministers of State, might hereafter again proceed; were we not careful still to maintain our protest, still to keep before the eyes of our countrymen the evidences of the possibility of subduing, by a firm, though passive resistance, with faith in God, the Judge of all the earth, its utmost violence.

Let none judge us in these matters without full inquiry, nor account us uncharitable for striving to advance and perpetuate that best safeguard of all right practice (and of Christian charity too), a full and entire *liberty of conscience*.

GLIMPSES OF AFFAIRS IN AMERICA.

BY W. CHAMBERS.

The generally blighting influence of slavery is clearly a main cause of its extension. To exist at all, it must push into new regions, everywhere exhausting lands, extinguishing freedom, and dishonoring independent rural industry. Pursued by a fearful Nemesis, the slave-power still seeks for more and more scope for its devastating encroachments. An amount of labor far beyond the bounds of internal supply is in demand. If the great west is to be added piecemeal to the slave states of the Union, the breeding-pens of Virginia will fail to furnish stock, except at exorbitant prices. Nothing, accordingly, remains but a legalised revival of the slave-traffic from the coast of Africa, or the legal extension of slavery to the poorer classes of the white population. We have seen what is said of the latter expedient; and a desire to supply the labor-market by the former odious means is likewise expressed in no reserved terms. The *New Orleans Delta* says, on a late occasion, 'we not only desire to make territories, now free, slave territories, and to acquire new territory into which to extend slavery—such as Cuba, North-eastern Mexico, &c.,—but we would reopen the African slave-trade, that every white man might have a chance to make himself owner of one or more negroes, and go with them and their household gods wherever opportunity beckoned to enterprise. But the north would never consent to this; they would dissolve the Union rather than grant it, say the croaking impracticables. Gentlemen, you do not know the north, oracular as you look when dubiously shaking your heads. It would not oppose any more bitterly a large demand like this, boldly made, than the smallest one, faintly and politely urged. Try it. There is nothing to lose by the experiment. At all events, if the attempt

to reopen this trade should fail, it would give one more proof of how injurious our connection with the north has become to us, and would indicate one more signal advantage which a southern confederacy would have over the present heterogeneous association called the Union.' How the north has deserved that cut! The advantages of a revived African slave-trade were argumentatively pointed out by the *Charleston Standard* so recently as last October. 'From first to last, there has been a constant want of labor. Three millions of our people have perhaps as many slaves as they naturally require; but there are three millions more who are unsupplied. They would take slaves if they could get them; but they are not to be had at prices which will enable them to be used in competition with the free labor of the world. All we have are wanted for agriculture, and even these are not enough. While all are employed, and employed most profitably, lands all over the country are parched and unprofitable for the want of labor, and millions more could have been absorbed. The labor of those brought one year, would have paid for those to be brought the next; as employments opened, white men of enterprise would have come in more abundance than they have done; the stream of labor from Africa would have met a stream of enterprise from Europe; both would have poured in together; the population of the southern states would have been more dense; that of the northern states would have been more sparse; Georgia would have been to New York as N. York is now to Georgia; other states from Texas and New Mexico would have been brought in; and thus, if the slave states had held on to the sources of their real power, the south would have been the Union..... There is now buried under every acre of land in South Carolina at least fifty dollars in gold; and the day that the savage African is landed on our shores to cultivate it, that gold will glitter on its surface.'

It will not be imagined that these wild opinions meet with universal response in the south, where, indeed, many planters above the ordinary standard are conscious of the evils of slavery, and would gladly listen to any reasonable plan for relieving themselves of their colored dependents. Least of all do such notions meet with approval in the north. But it is not less certain that, from causes not far to seek, a new tone of sentiment has begun to prevail among the general slaveholding interest. What was long lamented and reluctantly endured, is now resolutely maintained, and arguments are found to vindicate its indefinite extension. A social condition in which slavery is a necessary ingredient, is ardently defended by the most able writers of the day. Clergymen of reputation pronounce a glowing eulogium on the institution. According to a report in a New Orleans paper, one of these clerical orators, the Rev. C. R. Marshall, in a speech on education, described slavery 'as contributing to the glory in arts and sciences, in religion, and national prosperity, in all countries wherein it has ever existed... he believed slavery to be right, and that within fifty years, instead of decreasing, it would be double in extent to what it now is.' Secretly disliked as such opinions may possibly be, they meet with little open challenge, either north or south; and looking only to practical results, it is observed the extreme party which denounces free labor, and ostentatiously aims at slavery extension, has, with a marvellous degree of general accord, assumed the entire control of public affairs. By a distinctly marked movement over a period of nearly sixty years—a movement seen better, perhaps, at a distance than near at hand—the grand old spirit of '76, which rolled back the power of England, has obsequiously quailed before the menaces of a body of partisans insignificant in point of numbers, but unscrupulous in the means by which they uphold their remarkable supremacy.—*Chambers' Journal.*

DO WE EVER FORGET?

The extent and tenacity of memory, says the *Christian Register*, as sometimes illustrated, are such as to almost exceed belief. It would seem probable that we never forget anything. What vivid flashes memory sends into the long-gone past! Who is not startled at the suddenness with which events of former years rise upon the mind, recalled by no links of association which he can trace? The effort to recollect seems to imply that all the transactions of life are registered within, and need but be looked for to be found.

Coleridge relates a remarkable instance of impressions retained thus for years, and finally brought out by sickness:

"In a Catholic town in Germany, a young woman of four or five and twenty, who can neither read nor write, was seized with a nervous fever, during which she continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. The case attracted the attention of a young physician, and by his statements many eminent physiologists and psychologists visited the town, and examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences coherent and intelligible each for itself, but with little or no connection with each other. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been resident for many years, as a servant in different families, no solution presented itself. The young physician, however, determined to

trace her past life step by step; for the patient herself was incapable of returning a rational answer. He at length succeeded in discovering where her parents had lived; travelled thither; found they were dead, but an uncle was surviving, and from him he learned that the patient had been charitably taken in by an old Protestant pastor, at nine years old, and had remained with him some years, till the old man's death. With great difficulty he discovered a niece of the pastor, of whom anxious inquiries were made concerning his habits, and the solution of the phenomena was soon obtained. It appeared that it had been the old man's custom for years to walk up and down a passage of his house into which the kitchen door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession, and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside, that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system.

This authenticated case furnishes both proof and instance that relics of sensation may exist for an indefinite time in a latent state, in the very same order in which they were originally impressed; and as we cannot rationally suppose the feverish state of the brain to act in any other way than as a stimulus, (and it would not be difficult to adduce several cases of the same kind,) it contributes to make it even probable that all thoughts are in themselves imperishable, and that if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organization—the body celestial instead of the body terrestrial—to bring before every human soul the collective experience of its whole past existence. And this—this, perchance, is the dread book of judgement, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of the living spirit, it may be more possible that heaven and earth should pass away than that a single act, a single thought, should be loosened or lost.

How fearful is this constitution of the human mind, and with what foreboding does it cause us to look forward to that quickening of the spirit which shall take place when the soul departs from the body!"

OBEDIENCE, DILIGENCE, TRUTH.

It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that she had early endeavoured to teach him three things:—obedience, diligence and truth. No better advice can be given by any parent.

Teach your children to obey. Let it be the first lesson. You can hardly begin too soon. It requires constant care to keep up the habit of obedience, and especially to do it in such a way as not to break down the strength of the child's character.

Teach your children to be diligent. The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every virtue. Nothing can be more foolish than an idea which parents have, that it is not respectable to set their children to work. Playing is a good thing, innocent recreation is an employment, and a child may learn to be diligent in that as in other things; but let them learn to be useful. As to truth, it is the one essential thing. Let everything else be sacrificed rather than that. Without it, what dependance can you place on your child? And be sure to do nothing yourself to give the lie to your own precepts.

Learning is not wisdom: we may master all the lore of antiquity, be conversant with all the writings, the sayings and the actions of the mighty dead—we may fathom science, read the heavens, understand their laws and their revolutions, dive into mysteries of matter, and explain the phenomena of earth and air; yet if we are not able to weigh our own actions and requirements with the action of others in the balance of even-handed, impartial justice, and repine not at the verdict; if we have not yet obtained the perfect knowledge and government of ourselves, and strictly and faithfully maintained the secret spring of mind, the fountain of our opinions and motives of our action, if we have not yet learned that "love is the fulfilling of the law"—we are not wise—we are as yet only on the threshold of knowledge.—*The Home.*

MAXIMS FOR YOUNG MEN.

The annexed maxims were found in the wallet of the late Stephen Allen, Esq., one of the most respected and wealthy citizens of New York, who was lost at the burning of the steamer "Henry Clay," on the 28th of July, 1852.

R. B. R.

Keep Good Company, or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of the mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things, else you cannot be essentially injured, except by your own acts. If any one speaks evil of you, let your life be such, that no one will believe him. Drink no intoxicating liquor. Ever live (misfortunes excepted) within your income. When you retire at night, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give com-

petency, with tranquillity of mind. Never play at any game of chance. Avoid temptation—through fear you may not withstand it. Earn money before you spend it. Never run in debt unless you see a way to get out again. Do not marry until you are able to support a wife. Never speak ill of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week.

CARDIPHONIA.

BY HANNAH LLOYD.

If the hard heart must be smitten ere the springs of life can flow,
As the waters locked in Horeb gushed beneath the prophet's blow,
If the veil before the temple where our idols are enshrined,
Must be rent in twain to teach us, we are weak, and frail, and blind;
If the whirlwind and the fire must the still small voice precede,
Wakening in our souls the echo, earth is but a failing reed;
If the waves which overwhelm us may not in their wrath be stayed.
Grant us still to feel, oh Father, "It is I—be not afraid."

If beside our household altars we grow weary of our trust,
If the wing of faith is broken, and her pinions trail in dust;
If we faint beneath our burdens, as we vainly question why,
All our springs of consolation, and our wells of hope are dry?
If our cup from Marah's fountain be replenished o'er and o'er,
Till the dregs are drops of bitter, earth has not a solace for;
Though our strength be born of suffering—though our hearts be sore dismayed,
Oh sustain us with thy presence—"It is I, be not afraid."

If our pleasant pictures fading, leave a background of despair,
Let a ray of light from Heaven beam upon the darkness there;
As in some old time-worn painting which the dust has gathered o'er,
Light discloses to the gazer beauty all unknown before;
So the bright rays piercing downward through the mist which round us lies,
May illume life's darkened canvas, and reveal before our eyes,
Glimpses sweet of pleasant waters, where our footsteps shall be stayed,
As we hearken to the whisper—"It is I, be not afraid."

It may be the spirit strengthens, and the soul grows pure and white,
When the clouds of sorrow darken, and all starless is the night;
That within their gloom is gathered, gentle and refreshing rain,
Every little germ of patience quickening into life again!
But we fain would come before Thee, ere the evil days draw nigh,
Ere the sun and moon are darkened, or the clouds are in our sky;
While life's silver cord is binding us to gladness and to mirth,
And its golden bowl is filling from the choicest founts of earth.

While the fragrance and the beauty of our morning round us lies,
We would of the heart's libation pour to Thee a sacrifice;
Trustful that the hand which scatters blessings every morning new,
Would refill the urn of offering, as a floweret with the dew:
Pure and sweet the exhalations from a grateful heart to Heaven,
Unto Thee then be the incense of our Cardiphonia given;
Ere the noontide sun shall wither, or the gathering twilight hour,
Closes the outpouring chalice of the morn's expanded flower.

THE DROP OF WATER.

BY RICHARD MANT.

How mean 'mid all this glorious space; how valueless am I!"
A little drop of water said, as trembling in the sky,
It downward fell, in haste to meet the intermediate sea,
As if the watery mass its goal and sepulchre should be.

But, ere of no account, within the watery mass it fell—
It found a shelter and a home, the oyster's concave shell;
And there that little drop became a hard and precious gem,
Meet ornament for royal wreath, for Persia's diadem.

Cheer up, faint heart, that hear'st the tale, and though thy lot may seem
Contemptible, yet not of it as nothing worth esteem;
Nor fear that thou, exempt from care of providence, shalt be
An undistinguishable drop in nature's boundless sea.

The power that called thee into life has skill to make thee live,
A place of refuge can provide, another being give;
Can cloth thy perishable form with beauty rich and rare,
And, "when He makes his jewels up," grant thee a station there.

A RAT STORY.

Walter Colton, in his diary of a voyage to California in a man of war, entitled "Deck and Port," relates the following rat story:—"I have always felt some regard for a rat since my cruise in the Constellation. We were fitting out for sea at Norfolk, and taking in water and provisions. A plank was resting on the sills of one of the ports, which communicated with the wharf. On a bright moonlight evening, we discovered two rats on the plank coming into the ship. The foremost was leading the other by a straw, one end of which he held in his mouth. We managed to capture them both, and found to our surprise, the one led by the other was blind. His faithful friend was trying to get him on board, where he would have comfortable quarters during a three years' cruise. We felt no disposition to kill either, and landed them both on the wharf.

How many there are in the world, to whom the fidelity of that rat readeth a lesson?"

THE SEEDS AND CUTTINGS RECENTLY OBTAINED BY THE PATENT OFFICE.

The following extracts are made from the Patent Office report:—

Nut trees, Fruits and Vines.

The Persian walnut, or Maderia nut, (*Juglans regia*) originally a native of Persia, or the north of China, has been somewhat extensively distributed, and appears to be well adapted to the climate of the middle and southern latitudes of the United States. A tree of the "titmouse" or "thin shelled" variety (*Juglans regia tenera*) about twenty years planted, forty-five feet in height, and fifteen inches in diameter, standing on the premises of Colonel Peter Force, in the city of Washington, is perfectly hardy, and bears yearly an abundance of excellent nuts. This is considered the most valuable of all the walnuts, as the tree begins to bear in eight or ten years from planting the seed; and the fruit is very delicate, keeps well, and is rich in oil.

In Cashmere, where the walnut is the subject of careful cultivation, there are four varieties: the *kanak*, or wild, the nut of which is diminutive, with a thick shell and scanty kernel; the *wantu*, having a large nut, with a thick and hard shell and a deficient kernel; the *denu*, also a large nut, with a thick and rather hard shell, and a kernel large, good, and easily extracted; and the *kaghazi*, so called from its shell being nearly as thin as paper. The latter, which may be readily broken by the hand, is the largest of all, having a kernel easily extracted, and producing an excellent oil. Its superiority is said to be attributed to its having been originally engrafted, but it is now raised from seeds alone, and does not degenerate. The nuts, after being steeped in water eight days, are planted in the beginning of March, and the shoot generally makes its appearance in about forty days. If reared by grafts, the process is performed when the plant is five years old. The head being cut off horizontally, at a convenient height, the stock is partially split, or opened, and the scion inserted in a similar manner to that adopted by our "cleft method" in grafting the apple or pear; but clay mortar, worked up with rice husks, is put round it, and kept from washing away, by being enveloped in large slips of birch bark.

In Cashmere, the walnut tree begins to fruit, ordinarily, when seven years old; but two or three years more elapse before it is in full bearing. The average annual number of nuts brought to maturity on a single tree often amounts to 25,000. It has been observed that, after a few seasons of full bearing, the trees fall off in producing fruit, and run, with great luxuriance, to leaf and branch. To this latter condition the Cashmereans apply the appellation of "must," and, to remedy the evil, cut off all the small branches, bringing the tree to the state of a pollard.

The year following, shoots and leaves alone are produced, which are succeeded the next season by an abundant crop of nuts. The cut ends of the branches swell into knots or knobs, which are somewhat unsightly in the tree until they are concealed by the growth of the young branches and leaves. When ripe, the fruit of the Wantu walnut is retailed in the city at the rate of about two cents a hundred. The nuts of the Denu are sold for about three cents per hundred. It is a common practice for the country people to crack the walnuts at home and carry the kernels alone to market, where they are sold to oil pressers, for extracting their oil. The kernels yield half their weight in oil; and the other half, which consists of oil cake, is much valued as food for cows in winter, when it is usually exchanged for its weight of rough rice.

About 1,150,000 pounds of walnut kernels are annually consigned to the oil-press in Cashmere, producing a large amount of oil and cake, besides a considerable quantity eaten by man, or consumed by other modes. Walnut oil, in that country, is preferred to linseed oil, for all the purposes to which the latter is applied. It is employed in cookery, and also for burning in lamps, without much clogging the week or yielding much smoke. It is exported to Thibet, and brings a considerable profit. By ancient custom, the crop of nuts was equally divided between the government and the owner of the tree, but at present, the former takes three fourths; yet, even under this oppression, the cultivation of this product is extended, and Cashmere, in proportion to its surface, produces a much larger quantity than any portion of the globe.

The Persian walnut attains the largest size in a deep, loamy soil, rather dry than moist; but the fruit has the best flavor, and produces the most oil, when it is grown in a limy soil, or among calcareous rocks or stones. The site in which Colonel Force's tree stands was formerly occupied by a brick kiln. In wet bottomed land, whatever may be the character of the surface, it will not thrive. The nuts may be planted in a drill about six inches apart, and one-fourth of an inch below the surface, any time between the period of ripening and early spring, provided there is no danger from rats or other vermin of the field; the nuts may also be pressed gently into the ground, even with the surface, and covered over with straw or leaves; and, to afford them further protection, light poles or boards may be placed over the whole until spring. The only attention required in their culture the first year is to keep the young plants free from weeds, and, about the middle of summer, to shorten their tap or main roots, six or eight inches below the

nuts, by inserting a spade on each side of the drills, in a slanting direction, so as to cut off their points, in order to induce them to throw out more fibres, to facilitate their transportation. Early in the spring of the second year they may be transplanted to a distance of five or six feet apart, where they may remain until they are removed to their permanent sites.

In cases where this tree is to be grown for fruit, on dry soils or rocky situations, the nut ought to be planted where it is finally to remain, on account of the tap root, which will thus have its full influence on the vigor and prosperity of its future growth, by descending to the subsoil for the nourishment it could not otherwise obtain. On the contrary, when there is a moist or otherwise unfavorable subsoil, if planted where it is finally to remain, a tile, slate or flat stone should be placed under the nut, a depth of three or four inches, in order to give the tap root a horizontal course.

When planted as orchards, the trees may be set a rod apart, an acre of which could contain one hundred and sixty in the square form, or one hundred and eighty *in quincuncem*. Estimating the product of each tree at a bushel of nuts, and supposing it will produce that quantity in twelve or fifteen years after planting, and considering that the amount imported into this country is valued at least at $100,000 per annum, the inducements for its culture by the farmers and planters of the Middle and Southern States would appear to be sufficiently ample for their immediate attention.

THE FIRST RAGGED SCHOOL.

The Scotch pique themselves a little on having taken the first step in this movement, and have good reason for their self-gratulation. No doubt, so far as the British Isles are concerned, the first of these institutions originated in the north; but few of us are perhaps aware that, in the little town of Weimar, 'where,' as Professor Blackie hath it, 'fair Peace her bloodless victories tells,' such an institution flourished seven-and-thirty years ago.

The life of Frederick Perthes, which has been lately translated, has presented to the English public a picture of German life—a picture of a good man's mind, and of domestic happiness such as has been seldom seen; and among the various subjects of interest treated of in these volumes, public and private, secular and theological the chapter on the first Ragged School and its founder is one of the most attractive. One thing very notable is, that John Falk, to whom the honor is due of having been the first in this good work, was not a man of any great intellectual power—a large heart, a disinterested, warm, unselfish nature, united with complete devotion to the one object, insured success; though in his literary undertakings he had previously been a butt for the ridicule of his learned countrymen. Falk was a native of West Prussia, and had come to reside in Weimar, when his compassion was excited by the number of children left destitute by the battles of Jena, Lutzen, and Leipsic, which had left them fatherless, and who now wandered, like wild beasts of the forest, in the neighborhood of these scenes of horror. These young savages were the wreck of Napoleon's armies—dark-eyed boys from southern France and sunny Italy, besides a multitude from all the tribes of Germany. Of these, Falk collected more than 300, and took them into his own house, and resolved to devote his life to the task of reclaiming them, and giving them the blessings of education and an honest calling. To do so, besides his own devotion and energy, large funds were necessary; and part of his upopularity may well be ascribed, not only to his eccentricities, his riding his hobby very hard, but to his being a bold and untiring beggar—a bore, in short—the burden of his song being always 'give, give.' Falk wisely said, speaking of the abuses of the time, 'nor will matters be mended so long as men regard preaching and the hearing of preaching as a Christian act, whereas Christian action is itself the true sermon.' He acted up to this principle, and night and day gave himself to the work. He had much to disappoint, but still more to encourage him, and was determined never to see difficulties. When his house was sold by the proprietor, he naturally found no one very willing to receive him and his 300 children into another: he therefore resolved to build, and to do the whole by the hands of his children; 'so that,' as he said, 'every tile in the roof, every nail in the walls, every lock on the doors, every chair and every table in the rooms, shall be a witness to their industry.'

To any one familiar with our Ragged Schools, the following description, given by Perthes, of the first Ragged School, which he visited in 1822, is very significant: 'About fifty journeymen and apprentices, all of them former inmates of the Ragged Hospital, were working at the new building as masons and carpenters. They were served by boys still in the institution: horrid, cannibal-like faces they all had, with the wolf of the desert unmistakably imprinted on their foreheads. In the expression of many, however, there were traces of a new life; and Falk says it is a real pleasure to see how the claws and the shaggy tufts gradually fall off.'

Falk's work and life-labor was crowned with great success. No doubt, many of his proteges returned to their wild ways, still a much larger number grew up sober and industrious citizens; and many a thriving artisan, in his happy and peaceful home, blessed the memory of his benefactor, who had taught him the first lesson of rectitude and self-respect. Also that has taken

place of which he was himself so confident—the idea which possessed him has spread throughout Christian Europe; and though the name of the whimsical John Falk is seldom heard, the desire of his heart is accomplished. Wherever there is want and misery, there also there is a door open for the children of the destitute to learn the great lesson how to live for this world and for the next.—*Chambers' Journal.*

MARINE DISASTERS.

The late severe weather has been very destructive to vessels on the coast and elsewhere, The New York papers of Tuesday contain several accounts of the loss of merchant ships, brigs. schooners and sloops.

The British ship Lord Ashburton, from Toulon for St. Johns, N. B. was totally lost on Grand Manan, on the 19th inst. All the officers were lost, and only eight men out of twenty-nine were saved, and they badly frozen.

The ship Manlius from New Castle for St. John, was totally lost on Grand Manan.—The crew were rescued, after being over a week in the boat and in the woods.

PHILADELPHIA MARKETS.

Flour and Meal.—The market for Flour is dull. Standard and good brands are held at $5 75 a 5 87. Sales of better brands for home consumption at $6 10 a 6 35, and extra and fancy brands at $6 50 a 7 25. There is very liitle export demand. Rye Flour is held at $4 00 per barrel. Corn Meal is selling at $3 10 a 3 19 per bbl.

Grain.—Wheat is dull, but prices are steady. Sales of prime Pennsylvania red are making at $1 40 a $1 44, and $1 50 a 1 60 for good white. Rye is steady; sales of Penna. at 82c. Corn is in fair request, at 65c for new yellow afloat, 67c for old, and 63 a 64c in the cars and in store. Oats are scarce; sales of Pennsylvania at 46 a 47c per bushel.

FRIENDS having buisness communications or visiting in the vi inity of Cecil Monthly Meet ing, a branch of Southern Quarter, may reach that section cheaply, pleasantly and expeditiously, by taking a ticket by cars from Philadelphia at 1 o'clock P. M., to Sassafras river, on 3rd 5th and 7th days. Fare to Sassafras River $1 50. Conveyance to be had of Richard Turner, at Betterton Landing on Sassafras River, to any part of the neighborhood.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be desired to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,—4t.pd.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.
Terms.—$70 per session, one half payable in advance, the other in the middle of the term.
No extra charges. For further particulars address,
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.
Scholars of both sexes will be received during the coming Term.
All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.
Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.
No other extra charges except for the use of Classical and Mathematical Books and Instruments.
A daily Stage passes the door to and from Philadelphia.
For further particulars address the Principal for a Circular.
ALLEN FLITCRAFT,
Eldridge's Hill, Salem County, N. J.

GREEN LAWN BOARDING SCHOOL FOR GIRLS, near Unionville, Chester County, Pa. The summer session of this school will commence on the fourth of Fifth month next, and continue twenty weeks. The course of instruction, by competent female teachers, will be extensive in all the usual branches comprising a thorough English Education, Drawing included. Terms fifty-five dollars per session, one half in advance. Fancy needlework at an extra charge of three dollars. The use of all Class Books, Globes, Maps, Planisphere, Physiological Charts, Pens and Ink, two dollars per session. Those wishing to enter will please give their names as early as possible. For circulars address the Principal, Unionville Post Office. EDITH B. CHALFANT.
3mo . 28. 3t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.
Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.
Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACT FROM MEMOIR OF PRISCILLA GURNEY.

[Concluded from page 51.]

Third Month 11*th.*—Elizabeth J. Fry records:—

Dearest Priscilla said to this effect, that the experience of her illness had greatly confirmed and deepened her in the foundation and principles of Friends, more particularly as it respected the *ministry*. . . . . She expressed how entirely she felt her dependence *on the Lord alone*, and how little she felt the want of outward ministry; though what came in the *life* was refreshing and sweet. She also expressed, this morning, a great desire for the *Friends* of the family, that they might *hold fast their principles*.

12*th.*—Our dearest Priscilla is brought to the lowest and most tried state of body; yet she expresses that the Lord manifests his power to be sufficient to keep and sustain her in this time of her great need. She has said that, through all her sufferings and low estate, she is enabled to cleave fast to the *cross*. She told E. F. that she *trusted* that she should not be utterly cast down, and yesterday morning expressed an earnest desire and prayer that she might be enabled in every thing to give thanks, and she quoted part of the 10th verse of the 50th of Isaiah. It is beautiful to see her entire submission to the will of the Lord in *everything*. It is so evident to what hand she wholly yields herself: her faith, her hope, her trust, and her patience never fail. I heard her to-day pray over something she was taking, "I desire to be thankful for all the mercies mingled in the cup of suffering. Thy mercies are many indeed." And after asking who was to sit up with her, she paused, and then said, "Dearest Lord, grant thy blessing upon this night, and give me thy help." She prayed that the Lord would be with her in her deep distress, and that the deliverance from it might be in his own time. "In thy own time, Lord."

16*th.*—We thought yesterday the lowest day that has yet been passed through. In this suffering state she said to R. that the Lord was still sufficient for her. E. F. ministered to her from the 40th Psalm, "Make no tarrying, oh my God: be thou our help, and deliverer." Priscilla said, "Amen."

19*th.*—She desired messages of great love and interest to several relatives. She said to E. F. that having nearly lost the use of her speech made her feel the exceeding importance of the government of the tongue in health.

25*th.*—Our dearest Priscilla has sunk during the past week into the arms of death. Her powers of body have been escaping her: she has been scarcely able to speak, and, when she could, has been heard with difficulty. She has much liked our reading to her, several times in the day, in the Bible or hymns, also Samuel Scott's Diary, John Richardson's Journal, and, for a change, the history of the various Moravian missionary stations. Though she has appeared so death-like, we have found the powers of her mind surprisingly alive. On Friday morning we moved her on to the couch, which she left no more. We endeavored to get her to-bed at night; but finding her much exhausted by the attempt, I asked her to hold up her hand if she preferred remaining on the couch, which she did. The appearance of approaching death increased so much that we all assembled round her. Her speech was gone, and she had entered the valley of the shadow of death. The night was deeply serious and awful; yet she revived sufficiently for us to have interesting communication with her during yesterday, and the effect of her spirit upon us was delightful, though in silence and death. She made us understand we were to read, by pointing to C. and making signs: 13th of Corinthians was chosen. Fowell, after reading, spoke very forcibly of the security of the love of God towards her, that though she might, through great weakness and illness, lose the sense and knowledge of it herself, yet his love was unmeasurable, unutterable, and that neither life nor death, neither principalities nor powers, nor any other creature, could separate her from his love: that it depended not on our sense of it; that nothing in us could shake it, and that he did feel most strongly and powerfully that she was in the hands of the God of love. She held his hand, and by feeble squeezes indicated her

satisfaction in what he said. Her voice had wholly failed her, and the power of articulation was almost entirely gone. Her power of moving or expressing herself by action was almost as much gone as utterance; but we could gather her mind and discover she was trying to express something. It was evident to me that she attempted to say "Farewell" to Fowell, of whom she wished to take leave. As the evening advanced, the appearance of approaching death decidedly increased. We assembled round her. I was sitting holding her hand, the others about us. She fixed her half-opened eyes upon me, and many times whispered inarticularly, "Farewell." She was still seen making efforts to speak, when I heard quite evidently, "Farewell to you all." She looked up to Rachel, and again comparatively audibly uttered, "Farewell." with quite a heavenly look, and I believe she said, "My love is with you," and was moving her lips for some time. We discovered her saying, "O Lord!" She was no doubt in prayer—we thought for us. And here she feebly moved her hand and arm to take our's and F. thought made a movement with her face for *me* to kiss her. This I observed twice or thrice, and an evident decided *smile*, such as it had been long since I had seen. E. J. Fry was then empowered (it was indeed, with a power and demonstration of the Spirit) to hold forth to her the most lively encouragement, to lift up her head in the strength of the Lord, to assure her soul before Him, that He would carry her above the waves of Jordan. And she added something to this effect:—"If I saw with my eyes the glorious things prepared for thee, I could not be more sure of them than I now am." Soon after this she fell asleep, which became more and more the sleep of death. Several sat up all night. We were summoned into the room after family reading in the morning, and all assembled round her. We trembled whilst watching whether each would be the last breath. J. J. G. said, "Lord Jesus, receive her spirit,"—when she ceased to breathe. E. Fry repeated the same in a prayer of thanksgiving. Catherine quoted that verse, "Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them."

She was a most precious, tenderly beloved sister! How have we seen *her soul live in strength* through the decay of the body!

The closing scene to which this most interesting recital has conducted the reader, occurred on the 25th of Third Month, 1821. Very solemn and animating is the contemplation of such a blessed victory over the power of sin and sorrow. How gently did the angel of death lay his hand upon her, shielding her from the extremes of nature's agony! And how shall finite thought conceive, or mortal utterance describe, the ineffable and perfect bliss and glory that awaited her ransomed and happy spirit? But to the divinely anointed vision of frail and feeble pilgrims yet waiting on the wilderness side of Jordan, *some glimpses* are at times afforded of the riches of this perfect bliss and glory, and in the ear of faith a celestial voice announces, "*All are yours; for ye are Christ's and Christ is God's.*"

One of the sisters gives a very touching description of the funeral, which took place on the 31st. "There was," she says,—

A blessed sense of the Divine providence and support through every part of it. J. J. G. and E. F. both prayed at the grave, and both in a strain of praise and thanksgiving for the mercies that had been vouchsafed to Priscilla in her life and in her death. J. J. G. gave thanks that she had been redeemed from this present evil world; that through the everlasting love of God, she had been made ready, sanctified, and prepared for the inheritance incorruptible; that her conflicts and her trials had, through the mercy of her God, been made subservient to the great end of working out her salvation, and that she was anongst that blessed number whose robes had been washed white in the blood of the Lamb! E. J. F. alluded to the shortness of her time here on earth, to some of the heavy and sorrowful steps of her pilgrimage: "Thou leddest her in the wilderness, in a solitary way, where she found no city to dwell in. Yet thou didst sustain, comfort and bless her, and in thy own appointed time thou hast led her to a city of habitation." At the meeting, my uncle Joseph Gurney bore his testimony to her upright and holy course of life, to the glory and beauty of that principle of faith in Christ which had led her in the way of the cross, which had kept her in an humble and self-denying path, but one in which she had been enabled to glorify the God whom she had served. Those to whom she had shown many kindnesses, to whose wants she had administered, to whom she had been the means of imparting spiritual instruction and consolation, who had beheld the sweetness of her countenance, and had blessed her, were earnestly invited to make themselves aquainted with the principles of Gospel love, of that living faith in Christ, of that grace shed abroad in the heart, which had led to such abundant fruit in her whose loss we then deplored.

An extract from some reminiscences of the character of Priscilla Gurney, penned by her sister Rachel Gurney, may prove an appropriate conclusion to the foregoing memoir:

The principles of conduct in Priscilla, that were particularly brought to my observation, were these:—1st. Her anxious desire to employ time well. 2nd. Her vigilant attention to the poor and sick. 3rd. Her lively interest in the education of the youth of all classes, and more especially in the religious instruction given them: a cause which she had most deeply at heart.

Her frequent calls from home, both of a religious and domestic nature, made it difficult to pursue any object with regularity; but her perseverance in overcoming these obstacles rendered her unusually skilful in the economy of time, through almost every variety of circumstances. There was, in her, the ever-open eye to watch and discern the leadings of Providence, even in the minuter occurrences of the day, and a most discriminating perception of the duties that were involved in them, and in nothing was this more displayed than in her equal fitness for the passive graces or the active virtues, as either the one or the other might be required of her. This happy combination of the principles of true diligence with a nice judgment in their application, was discernible in every stage of her illness, during which period, her exertions were adapted to her power of making them, with wonderful exactness and perseverance. The labors of love, which had occupied so great a portion of her life, were still ever ready to be extended to all within her reach; this was to be particularly observed to the children of our family circle, whom she treated with especial tenderness, and to the servants who waited upon her. The governing principle of religion was not only conspicuous in the economical arrangement of her time and pursuits, but in the love of order and completeness, which so remarkably characterized all her undertakings. Her interest for the poor, and the sick amongst them, was habitual to her, and led to a vigilant care of them at all times, and wherever she might be placed. If she could not give them her own personal attention, she was very careful to stimulate others to the discharge of this duty. She did not consider that a short stay in any place exempted her from the necessity (when it could be done) of ascertaining the state of the poor in it; but, on the contrary, it furnished her with motives for redoubled diligence in her attentions to them, that some good, if possible, might result to the neighborhood where such accidental visits were paid. Towards the sick, especially, her tender sympathies were drawn forth, and she considered it one of the most important obligations of christian charity to have them diligently sought out, that assiduous care should be taken to mitigate their sufferings and to minister to their comfort. She thought an association for the benefit of the sick was also particularly desirable, as affording a permanent source of relief for them, but where this could not be effected, she was most anxious that there should be at least, a supply of linen and other necessaries in readiness to be lent out to them. She was greatly interested in the establishment of Bible associations generally, being the most ready and effectual method of supplying the Scriptures, and of exciting their desire to possess them. In schools of every kind she felt much interested, but especially in Sunday-schools; as being, under careful superintendence, one of the finest means of diffusing the knowledge of religious principles. At some periods of her life, she was very diligent in visiting our own schools and those in the neighborhood, with the express design of examining and promoting the scriptural instruction of the children; in this work, her grand aim was, to instil into their minds the principles of Christian conduct in connexion with the doctrinal truths of Scripture; thus preparing them to comprehend the obligation of the "two great commandments" on which "hang all the law and the prophets." She was strongly persuaded that the principle of christian charity was very inadequately cultivated in its various branches even by sincere Christians, and she thought that to imbue the minds of children with its beauty and excellence, was, with the blessing of God, one great means of increasing peace on earth and goodwill towards men. She was deeply solicitous that, in the Society of Friends, the young people should be well versed in the Scriptures. In all her intercourse with the poor, it was her endeavour to exercise great caution in administering to their relief, that no undue dependence on their part might be begotten by it; on the contrary, she wished to help them in a way that should stimulate their own industry and independance as much as possible. With this view, she frequently assisted those who were the most diligent labourers, and she took great pleasure in ecouraging young people to make useful exertions, and to perform acts of kindness, by uniting timely presents and rewards to the exhortations and instructions which she gave them. She went much to the cottages of the poor, and sought opportunities of reading the Scriptures, and other religious communion with them, as the way might open. She thought that the most important service that could be rendered to the sick, was by frequent visits to them, and by inducing their neighbours to attend upon and watch over them. In concluding these subjects—of her charities to the poor and her interest in the religious instruction of young people—it may be as well to add that she was very conscientious in the expenditure of money; though perfectly liberal in all reasonable expenses, she studiously endeavoured to avoid all superfluities of every kind that should curtail her means of assisting others, or of supporting objects that she conceived to be generally beneficial. Her forbearance and wisdom were conspicuous in her conduct towards those from whom she differed in opinion, and her great caution to avoid giving pain to others was habitual to her, even in the minor matters of taste and inclination; yet this care was united to a faithful desire that no considerations for the feelings of others should interfere with the discharge of those religious duties to which she apprehended she was

called, and which were frequently rendered more difficult to her by the narrow and solitary path that they occasionally led her into. In mixed societies she might be said to adorn the doctrine of God her Saviour, and to wear the ornament, spoken of by the Apostle, "of a meek and quiet spirit." Her active and almost anxious benevolence made her so much alive to every description of persons with whom she associated, that none were indifferent to her, this was a talent used to good purpose, and one that, under the government of religion, gave peculiar tenderness and efficacy to her ministry, especially when exercised towards individuals; her ready discernment of character also, aided her in adapting the administration of her gifts and graces to the necessities of others, and the sweetness of her countenance, together with the peculiar refinement of her manners, gave her access to all classes, by whom she was loved and revered in no common degree. Her calling to the ministry was exercised by her in deep self-humiliation, and in subjection to what she conceived to be the authority of scripture on the subject; in this work, it was her endeavor to follow implicitly the guidance of the Spirit by which she felt she had been constrained to enter upon it. In her public services she was governed by the discipline of the body of Christians to whom she belonged, and by whom she was acknowledged as a minister, gifted and prepared for the work allotted her. It was not only in this character, but in her whole conduct, she exhibited a beautiful example of the efficacy of the principle which she advocated, and which is so prominently upheld by the Society of Friends, that of the immediate direction and sensible influence of God's Spirit over the hearts and minds of true Christians.

For Friends' Intelligencer.

REMARKS ON THE BEAUTY AND ORDER OF CREATION.

BY DANIEL E. GEROW.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. And God saw everything that was made, and behold it was very good;" and therefore He is not the author of sin, because He is perfect in goodness, wisdom and power, and that which He has made is also good; consequently all evil has its origin in the fallen and unregenerate will and wisdom of man, which is ever at enmity with God, and which is the producing cause of so much unhappiness and the fruitful source of human wo and misery. When my attention is turned back and silently led to contemplate upon the original perfection, beauty, and order of the outward and visible creation, the formation of man, the obligations and duties that devolve upon him, the high and exalted station which he is designed to fill, (that is, to glorify God here on earth and enjoy Him in heaven,) my spirit within me is reverently bowed and humbled, and implores divine aid and assistance. We find in the beginning man was made upright in God's own image and after His likeness, and is the noblest part of His creation. He has endowed him with the exclusive and noble gift of reason, the highest mental organ of the human mind, or element of our nature. It is the free gift of reason that constitutes man's free agency, and furnishes him with the power of choice. It elevates him above the beasts of the field, the fowls of the air, the fish of the sea, and all other portions of the animal creation. As said the Psalmist, "thou hast made him a little lower than the angels, and given him dominion over the works of thy hands." And, moreover, thou hast crowned the immortal part or soul of man with a revealed knowledge of the Divine will, by which, through faithful obedience on our part to the clear manifestations of Divine truth, the internal vision becomes illuminated with the light of Christ, in which we are enabled to distinguish between thing and thing, the precious and the vile; to choose the good and reject the evil, which is in agreement with an Apostolic declaration to the Romans, saying, "That which may be known of God is manifest in them, for God hath shewn it unto them." Hence the important necessity of watching unto prayer; of passive obedience to the Divine will which alone can enable us to honor and to glorify Him and answer the end and design of our creation; establish us in the perfect order of truth as at the beginning, and cause us to shine as stars of the first magnitude in the firmament of His wisdom and power, that would shine brighter and brighter until the perfect day. But alas! for want of this watchfulness and care (although the human family has been so wonderfully favored and blest, even with the revealed will of heaven), how many through disobedience have fallen from the Divine image in which they were created, having departed from the simplicity, beauty and order of the truth as it is in Jesus, and from the highway of holiness in which they were designed by the Creator to walk, and therefore have fallen far shorter of answering the end and design of their creation than all the countless myriads of animated nature combined. When I behold the dazzling splendor, beauty, and order of the sun, moon, and stars as they pursue their wonted courses in their various allotted orbits, in perfect harmony and order, shedding forth their rays of refulgent light, and the firmament in which they are placed, all of which Thou hast ordained by the might of Thy power, I am ready to adopt the language of one formerly, "Great and marvellous

are thy works, Lord God, Almighty! Just and true are all Thy ways, thou King of Saints! Who shall not glorify Thy name and worship before Thee! Thy wisdom and power are made manifest in the earth, and the firmament of heaven sheweth forth Thy praise and declareth Thy handiwork!" Who but a Divine and Almighty being could have spread out over our heads this vast and beautiful vault? What reed can determine its height or measure its circumference? Could any other than an Almighty hand have presented such sublime and glorious objects to our view? They portray a measure of His brightness and seem to invite us to look unto Him that the inner temple of the soul may also be filled with His marvellous light. The beautiful rays of the sun are widely spread out and diffused over this vast terrestrial globe. It has not omitted for ages to shed its blessings upon us. It warms and fertilizes the earth, and promotes and beautifies vegetation. It animates and enlivens the entire animal and vegetable kingdom, and yet its unequalled light and beauty are not in the least degree lessened nor diminished. It still remains to be the grand luminary of the day by which our external vision is enlightened and enabled to distinguish between thing and thing. As it goes down in the western horizon, its last tinge of splendor is gradually eclipsed by the silent shades of evening. Night spreads the earth in darkness, suspends our labors, and affords us a season for retirement and repose. The planetary bodies reflecting the light of the sun, become, in its absence, luminaries of the night, therefore it is the light of the sun shed forth, either directly or through their agency, that forms a light to our feet and lantern to our path, while on our outward journey through life; a beautiful emblem or representation of the Sun of Righteousness, the heavenly luminary or light of Christ within, that arises with indubitable clearness and sheds forth its celestial rays of heavenly light in the inner temple of the soul of every true believer and follower of Christ. All are enlightened by it, still it is not in the least degree lessened nor diminished; it is unchangeably the Sun of Righteousness that shines in its fulness, a bright and shining light that enlightens every man that cometh into the world. Of ourselves, independent of Divine assistance, we can do no good thing, for there is none good save one, and that is God. Every good and perfect gift emanates from Him, consequently the best of instrumental means in regard to divine and spiritual things can afford us no light on our heavenly journey, only as they have been received from the inexhaustible fountain of *Divine* light or Sun of Righteousness. It is the light of the Son of God shed forth through the instrumentality of his faithful servants and handmaids which we witness, and nothing is due to the creature; and as we continue to walk in this bright and shining path it will lead us safely on our heavenly journey through the wilderness of this world and the valley and shadow of death to the Redeemer's kingdom of everlasting peace and rest. If we cast our eyes upon the watery elements, we again behold the beauty, grandeur and magnitude of omniscient design. The gushing streams, rivulets and torrents that pour from the hills and sides of the mountains wind their way onward until they mingle their waters with those of the rolling ocean. These form a grand and magnificent thoroughfare or medium of commercial navigation and enterprise, upon whose surface many a splendid ship and steamer richly laden with various treasures are daily proudly pursuing their onward course to some destined port in a foreign land, whereby an extensive commercial trade and intercourse is continually carried on, that extends from sea to sea, and from the rivers to the ends of the earth. Nor is it from the commercial adaptation of the watery elements alone that an estimate can be made of its usefulness and the benefits which it confers upon the human family. Contemplate for a moment upon the countless myriads of living animals which inhabit its fathomless depths, the diversity of their structure, the peculiarities of their organization, and the adaptation of many of their species to furnish us with food and other luxuries of life, and we cannot fail to observe the beauty and harmony of a divine instrumentality. How various and diversified are the beauties that adorn this vast terraqueous globe which we inhabit, the footstool of His Majesty on high, who, at the dawn of Creation said, "Let the water under the heavens be gathered together unto one place, and let the dry land appear," and he further said, "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his own kind, whose seed is in itself upon the earth," and how abundantly do we see His promise verified. The mountains have risen in their beauty and gradeur and the valleys descended in their places as the Lord has appointed, and these inequalities but add to its utility and beauty, while the entire animal and vegetable kingdoms contribute to show forth His praise, and promote the happiness and enjoyment of His creature man. The beasts of the field, the fowls of the air, and the spontaneous productions of nature, who is sufficient to portray to the full their beauty, or set forth their usefulness. The horse may justly claim the pre-eminence over all domestic animals; his animated gracefulness and beauty combined with his rapid speed excites our interest and admiration, while the cow at the approach of evening is seen slowly and silently returning from the verdant fields with her luxuriant store of delicate refreshment. The busy bee cheerfully labors and toils through the day with unremitted diligence and care, and the sweet

products of its labor are straightway stored in exquisitely wrought cells, whose beauty and order display the wonderful teachings of instinct. These, in connection with other domestic animals, fill up the measure of their usefulness agreeably to the designs of their creation, and add to the storehouse of rich dainties which a bountiful Creator has bestowed on the human family for the promotion of their happiness and enjoyment. The wild beasts and fowls, though natives of the wilderness and uncultivated portions of the land, are not void of usefulness nor destitute of beauty. They once constituted the principal dependence for support and clothing for the hardy and independent aborigines of our country.

[To be concluded.]

Study to be quiet and mind thine own business, is one useful, necessary direction to all who would shine at home: there is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own, whereby hurt and loss attend, and the feet of the mind are gadding from house to house and abide not within our own doors; the domestic affairs of the soul are neglected, the house gets unclean and confused, and when the holy Head of the family and husband of the soul comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their want of care in having all things clean and in order, and being at home to receive him when he comes.—*S. Fothergill.*

For Friends' Intelligencer.

Richland, 28th of 3d mo. 1857.

Dear Friend,—Having been confined to the house for several weeks, I have been looking over my grand-father Samuel Foulke's writings, and finding some that I do not remember having seen in print, I have copied three of them for thy examination, and if thee thinks them suitable to put into the Friends' Intelligencer thou art at liberty to do so, and if they should be read by any of their numerous descendants, and be the means of stimulating them to follow their worthy predecessor, as he endeavored to follow Christ. K. F.

MEMORIAL OF WILLIAM NIXON, LATE OF MILFORD, IN THE COUNTY OF BUCKS, DECEASED.

Inasmuch, as it is a Christian duty to pay a due regard to the memory of those, who have led exemplary lives in this world, in whatsoever station they stood, it will therefore not be amiss to make something of a memorial of our lately deceased friend William Nixon, who lived many years at the above mentioned place, in good esteem among Friends, and his acquaintance in general, his life and conversation being agreable to his profession, and was serviceable in the Society, according to his capacity, and ready to do what lay in his power, for the promotion of truth. He was very exemplary in constantly attending all religious meetings to which he belonged, and was a bright example of duty in observing the time appointed to meet. In meetings he was a pattern of gravity, and a solid composure of mind, entirely free from any appearance of heaviness, in which religious zeal he continued to the last. He was at meeting both morning and evening the day before he was taken ill of his last sickness, which was the 1st of 12th mo. 1747–8; his distemper was violent, and continued near two weeks, all which time he bore it with courage and patience, showing a perfect resignation of mind to the will of God whether to live or die. To a friend who came to visit him, he expressed a lively concern for the prosperity of truth universally, but more especially for the meeting to which he belonged, that the youth might walk in the way of truth and come up to supply the places of ancients when they are taken away. And having heard of a treatise lately published in vindication of the principles of Friends in respect of war, he greatly rejoiced upon hearing something of the contents of it, that the author had been so weightily concerned, and hoped it would do some good service for truth; and further added, "I firmly believe that the Lord will prosper his truth upon the earth, and carry on the work that he has begun in the hearts of men to perfection, in his own time. And I believe that the light of the Gospel already manifested in the world is but a small beginning, and as it were but the dawning of the day in comparison with what shall be revealed, for it has been my breathing and prayer to the Almighty, when I have been retired, and my mind drawn the nearest to him, that the gospel shall be spread all the world over, and all the kingdoms of the earth shall become the kingdom of God and his Christ; and he will bring it to pass in his own time."

The friend, before mentioned, asking him whether anything lay upon his mind that interrupted his peace and the enjoyment of Divine comfort, he answered no, and blessed the Lord, with lifting up his hands saying, there is nothing ing that troubles me; through Divine mercy I am favored with true peace and quietness of mind. I have endeavored to walk uprightly in my time, and to do the just part unto all. I have endeavored to live in the fear of God, which is my comfort now, and He helps me to be freely given up to his will, whether it be in life or death; and if this is my last sickness, I can truly and freely say the Lord's will be done," which words he repeated several times. He also said he would rather be dissolved if it was the Lord's will than to remain any longer, but he was resigned.

On the friend taking his leave of him, he

took him by the hand and said, "I hope thou wilt stand valiant for the truth in this place. I believe if thou wilt keep thy place in the truth, the Lord will set thee as a stake and pillar in his house, in this place." The friend signifying something of his resignation to the Divine will, he added, be thou but faithful and passive in His hands and He will do it.

He continued very sensible to the last, and died on the 14th of 12th mo. 1747–8, and was decently interred in Friends' burying ground at Richland, in the 67th year of his age. May the Lord grant that all who profess his name may leave the world, with such well grounded assurance of eternal happiness.

WHY IS A MAN OBLIGED TO PAY HIS DEBTS?

[The following is taken, with some slight alterations and abridgment, from the Chapter on "Property" in Dymond's Essays on the Principles of Morality.]

Why is a man obliged to pay his debts? It is to be hoped that the morality of few persons is lax enough to reply—Because the law compels him. But why, then, is he obliged to pay them? Because the Moral Law requires it. That this is the primary ground of the obligation is evident; otherwise the payment of any debt which a vicious or corrupt legislature resolved to cancel, would cease to be obligatory upon the debtor.

A man becomes insolvent and is made a bankrupt: he pays his creditors ten shillings instead of twenty, and obtains his certificate. The law, therefore, discharges him from the obligation to pay more. The bankrupt receives a large legacy, or he engages in business and acquires property. Being then able to pay the remainder of his debts, does the legal discharge exempt him from the obligation to pay them? No: and for this reason, that the legal discharge is not a moral discharge; that as the duty to pay at all was not founded primarily on the law, the law cannot warrant him in withholding a part.

It is however said, that the creditors have relinquished their right to the remainder by signing the certificate. But why did they accept half their demands instead of the whole? Because they were obliged to do it; they could get no more. As to granting the certificate, they do it because to withhold it would be only an act of gratuitous unkindness. It would be preposterous to say that creditors relinquish their claims *voluntarily;* for who would give up his claim to twenty shillings on the receipt of ten, if he could get the other ten by refusing? It might as reasonably be said that a man parts with a limb voluntarily, because, having incurably lacerated it, he submits to an amputation. It is to be remembered, too, that the necessary relinquishment of half the demand is occasioned by the debtor himself: and it seems very manifest that when a man, by his own act, deprives another of his property, he cannot allege the consequences of that act as a justification of withholding it after restoration is in his power.

The mode in which an insolvent man obtains a discharge, does not appear to effect his subsequent duties. Compositions, and bankruptcies, and discharges by an insolvent act, are in this respect alike. The acceptance of a part instead of the whole is not voluntary in either case; and neither case exempts the debtor from the obligation to pay in full if he can.

If it should be urged that when a person entrusts property to another, he knowingly undertakes the risk of that other's insolvency, and that if the contingent loss happens, he has no claims to justice on the other, the answer is this: that whatever may be thought of these claims, they are not the grounds upon which the debtor is obliged to pay. The debtor always engages to pay, and the engagement is enforced by morality: the engagement, therefore, is binding, whatever risk another man may incur by relying upon it. The causes which have occasioned a person's insolvency, although they greatly affect his character, do not affect his obligations: the duty to repay when he has the power is the same, whether the insolvency were occasioned by his fault or by circumstances over which he had no control. In all cases, the reasoning that applies to the debt, applies also to the the interest that accrues upon it; although, with respect to the acceptance of both, and especially of interest, a creditor should exercise a considerate discretion. A man who has failed of paying his debts ought always to live with frugality, and carefully to economize such money as he gains. He should reflect that he is a trustee for his creditors, and that all needless money which he expends is not his, but theirs.

The amount of property which the trading part of a commercial nation loses by insolvency, is great enough to constitute a considerable national evil. The fraud, too, that is practised under cover of insolvency, is doubtless the most extensive of all species of private robbery. The profligacy of some of these cases is well known to be extreme. He who is a bankrupt to-day, riots in the luxuries of affluence to-morrow; bows to the creditors whose money he is spending; and exults in the success and the impunity of his wickedness. Of such conduct, we should not speak or think but with detestation. Happy, if such wickedness could not be practised with legal impunity! Happy, if Public Opinion supplied the deficiency of the law, and held the iniquity in rightful abhorrence!

Perhaps nothing would tend so efficaciously to diminish the general evils of insolvency, as a sound state of public opinion respecting the obligation to pay our debts. The insolvent who, with the means of paying, retains the money in his own pocket, is, and he should be regarded as

being, a dishonest man. If public opinion held such conduct to be of the same character as theft, probably a more efficient motive to avoid insolvency, in most cases, would be established than any which now exists. Who would not anxiously (and therefore, in almost all cases, successfully) struggle against insolvency, when he knew that it would be followed, if not by permanent poverty, by permanent disgrace? If it should be said that to act upon such a system would overwhelm an insolvent's energies, keep him in perpetual inactivity, and deprive his family of the benefit of his exertions—I answer, that the evil, supposing it to impend, would be much less extensive than may be imagined. The calamity being foreseen, would prevent men from becoming insolvent; and it is certain that the majority might have avoided insolvency by sufficient care. Besides, if a man's principles are such that he would rather sink into inactivity than exert himself in order to be just, it is not necessary to mould public opinion to his character. The question too is, not whether some men would not prefer indolence to the calls of justice, but whether the public should judge accurately respecting what those calls are. The state, and especially a family, might lose occasionally by this reform of opinion—and so they do by sending a man to prison or transporting him; but who would think this a good reason for setting criminals at large? And after all, much more would be gained by preventing insolvency, than lost by the ill consequences upon the few who failed to pay their debts.

It is a cause of satisfaction that, respecting this rectified state of opinion, and respecting integrity of private virtue, some examples are offered. There is at least one community of Christians which holds its members obliged to pay their debts whenever they possess the ability, without regard to the legal discharge. By this means, there is thrown over the character of every bankrupt who possesses property, a shade which nothing but payment can dispel. The effect (in conjunction we may hope with private integrity of principle) is good—good, both in instituting a new motive to avoid insolvency, and in inducing some of those who do become insolvent, subsequently to pay all their debts.

Of this latter effect many honorable instances might be given: two which have fallen under my observation, I would briefly mention. A man had become insolvent, I believe in early life; his creditors divided his property amongst them, and gave him a legal discharge. He appears to have formed the resolution to pay the remainder, if his own exertions should enable him to do it. He procured employment, by which however he never gained more than twenty shillings a week; and worked industriously and lived frugally for eighteen years. At the expiration of this time, he found he had accumulated enough to pay the remainder, and he sent the money to his creditors. Such a man, I think, might hope to derive, during the remainder of his life, greater satisfaction from the consciousness of integrity, than he would have derived from expending the money on himself. It should be told that many of his creditors, when they heard the circumstances, declined to receive the money, or voluntarily presented it to him again. One of these was my neighbor: he had been little accustomed to exemplary virtue, and the proffered money astonished him: he talked in loud commendation of what to him was unheard of integrity; signed a receipt for the amount, and sent it back as a present to the debtor. The other instance may furnish hints of a useful kind. It was the case of a female who had endeavored to support herself by the profits of a shop. She however became insolvent, paid some dividend, and received a discharge. She again entered into business, and in the course of years had accumulated enough to pay the remainder of her debts. But the infirmities of age were now coming on, and the annual income from her savings were just sufficient for the wants of declining years. Being thus at present unable to discharge her obligations without subjecting herself to the necessity of obtaining relief from others, she executed a will, directing that at her death the creditors should be paid the remainder of their demands: and when she died, they were paid accordingly.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 18, 1857.

We must decline giving a place to the communication from an unknown correspondent. We have never been favorable to anonymous communications; though it is not always necessary that the name should appear in print, the publisher should be furnished with the source from whence such articles proceed.

In common with many others, we feel often very sad at the evidences which abound on the right hand and on the left, of departures from the simplicity of our profession, and we believe if the ancient landmarks, which many rank under the head of peculiarities, be removed, there would soon be nothing left to distinguish us from the world's people, except our form of worship,—and what will that do for us, if its spirituality be swallowed up by the god of mammon? We are in danger, and the Society always has been in danger of participating so freely in surrounding circumstances, as to become identified with the na-

tions of the earth. Were it not that we believe there are still to be found *ten righteous* men, we should tremble for our safety. While our young people, too many of them, are found in the air, are not some who are older, and from whom more is expected, nearly buried in the earth? so engrossed with the accumulation of perishable treasures, as to leave but little time for the cultivation of the heart, which in its unpruned and natural state presents very little to attract the attention or admiration of the thoughtful, youthful mind. If we were a consistent and watchful people, we should not have to mourn for the waste places in our Zion, for her borders would be enlarged, and she would stand forth in her ancient beauty. The same power which clothed her in beautiful garments in former times, would again array her in "wrought gold."

We have received from a friend a Circular giving an interesting statement of the origin, subsequent history, and present condition of "The Thomas Asylum for Orphan and Destitute Indian Children," located on the Cattaraugus Reservation, Erie Co., N. Y. We rejoice that such an asylum is afforded to this class of the community, and we hope a general and availing interest will be extended to enable those so benevolently engaged to continue to give their time and attention to the duties of this institution. Though we may not altogether approve some of the means employed in the collection of funds, yet as the institution is not under the superintendence of Friends, we must leave each one to labor in his own way for the accomplishment of so beneficial a charity.

CIRCULAR.

This institution is located in the south part of Erie county, N. Y., on the Cattaraugus Reservation, a little more than a mile from the village of Versailles. Its objects are, first, to relieve the sufferings of orphan and destitute Indian children throughout the State. Second, to prevent these children from growing up idle and vicious vagabonds and beggars. Third, to train them to industry, intelligence and virtue. Its plan is that of an efficient manual labor boarding school, limited to this class of pupils; and the intention is, to retain these pupils till they shall have acquired a thorough knowledge of the English language, and an education sufficient to qualify them for the ordinary business of life.

Origin of the Institution.

In the summer of 1854, an Indian died on the Cattaraugus Reservation, leaving a large family of children in extreme want. The sympathy excited in their behalf led to an inquiry into the condition of other children who had been left orphans. It was soon ascertained that, on that Reservation alone, not less than fifty were in circumstances of great destitution and suffering. The question then arose, whether all this distress must continue unrelieved. The treasury of the Indian government was empty. There were no institutions of philanthropy accessible to poor of this description. The missionaries, who saw and pitied, and who keenly felt the bearing of this question upon the success of their labors, had nevertheless no funds at command which could be appropriated for such a purpose. However, one of the ladies connected with the mission resolved to make an effort, and addressed a statement of the case to Philip E. Thomas, of Baltimore, a venerable member of the Society of Friends, who had, in many ways, already done much for the Indians. Mr. Thomas requested that a few of the most destitute children should be collected and sustained through the approaching winter at his expense; and, in connection with arrangements for this object, the idea of a permanent Asylum was suggested. The Council of the Seneca Nation passed resolutions approving of such an institution, and authorizing the use of land. As a ready means of providing temporary assistance, the two Seneca Brass Bands, with the Choir of Singers, volunteered to give a Concert in the city of Buffalo; from which, by the efficient aid of A. Rumsey, Esq., a handsome sum was realized for current expenses. Ten persons, five of them whites, connected with as many different religious denominations, and five Indians, associated themselves as Trustees, applied to the Legislature for a charter, and were incorporated on the 10th of April, 1855.

The aims of the Trustees were originally confined to the Cattaraugus Reservation, but the Legislature required them to admit beneficiaries from all the Reservations in the State, in proportion to their respective population; and granted two thousand dollars towards the erection of buildings, and an annual allowance, for two years from the date of the act, of ten dollars each for any number of children not exceeding fifty sustained in the institution, besides permitting them to share in the general appropriations to the Incorporated Asylums of the State.

In accordance with the suggestion of Mr. Thomas, temporary accommodations had been provided; and at the time of the passage of this act, nine children were under care, supported principally at his expense. In view of this and many other acts of kindness to the Indians, his name was given to the institution.

Subsequent History.

As soon as practicable after receiving their charter, the Trustees procured a lot of 15 acres of ground, delightfully situated, for the purposes of the institution, and commenced preparations for building; but, by reason of unavoidable hindrances, the corner-stone was not laid until the 14th of September following. On that occasion an assembly of about five thousand persons testified to the deep interest of the surrounding community in this new effort to preserve the remnants of a noble race from extinction. The spirit of the occasion may be well illustrated by a single incident. One of the State officers who was present spoke with great effect of the long chapter of Indian *wrongs* from an incoming and overpowering race; and expressed the hope that this new movement might be regarded as the pledge of a kindlier and more humane policy in future; when an old Indian chief rose and responded, that it was indeed true that formerly the two races met only for purposes of mutual destruction, but now for exchange of mutual sympathies and deeds of kindness; and then proceeded to describe, at length, the *benefits* conferred by the white man upon the Indians, and, in the name of his people, to thank the State for this last and greatest act of kindness, in providing for their orphan children.

The lateness of the season and the severity of the following winter prevented the early completion of the building. It was soon ascertained, also, that the requirements of the charter in regard to it could not be met without an increase of funds, and the Legislature made an aditional appropriation of $1500. The Commissioner of Indian Affairs sent also $500 from Washington, and on the opening of spring the work was pushed forward rapidly, and by the middle of June the rooms were ready for the reception of furniture.

Immediately after the corner-stone was laid, certain ladies of Versailles, for whose untiring efforts the friends of humanity are greatly indebted, aided the Indian young people in the organization of a social circle for mutual improvement. This association resolved to labor for the orphans. The young men furnished funds for the purchase of materials, and the young ladies wrought fancy articles of bead work, &c., with a design of holding a fair at the opening of the institution. Their intention becoming known, ladies in Jamestown, Buffalo, and several other places contributed a variety of beautiful articles. Their Fair was held on the 18th of June, and the proceeds were nearly $300; the most of which they expended in procuring furniture for the Asylum. This, with a donation from Philip E. Thomas and a few smaller gifts from Sabbath schools, enabled the Trustees to furnish the building sufficiently for immediate occupancy. One additional child had been received during the preceding summer, and now, on the 21st of June, the ten were removed to their new home, and arrangements commenced for filling up the building with beneficiaries.

But here a new difficulty arose. Up to this time the children had been remarkably healthy. Now the measles broke out among them, and those children whose constitutions had been most enfeebled by want and exposure suffered severely from this disease. In the case of one promising lad, the sequelæ were first bronchitis, then cancrum oris, and finally quick consumption, which carried him off on the 21st of August. Thus early was the room provided for a hospital, the scene of severe suffering and death. From this time to the first of November children were taken in as fast as they could be provided for. At that date the whooping cough was introduced by a child from the Allegany Reservation, and the Trustees were again compelled to decline the reception of others until the danger of contagion should be over; and up to the close of 1856 only fifty children had been admitted.

Of the change in their physical condition, of their progress in learning, and of their docility and obedience, those who visit them speak in terms of the highest gratification.

Financial Condition.

From the commencement, in the fall of 1854, to the 31st December, 1856, the receipts and expenditures have been as follows, viz:

RECEIPTS.

From the State, towards erection of buildings,	$3,500 00
" " " support of children,	215 45
From the Commissioner of Indian Affairs,	1,000 00
From Philip E. Thomas, and the Society of Friends,	780 00
Proceeds of Concert in Buffalo,	165 72
Contributed at the laying of the corner-stone,	168 02
From the A. B. C. F. M., for Matron,	145 00
Annuities of Children,	111 08
Various collections and donations, in all,	269 92
Total	$6,352 19

EXPENSES.

For the erection of buildings,	$4,046 28
For furniture,	378 17
For services of Matron and other helpers,	517 75
For current expenses, including all other items,	2,227 88
Total,	$7,170 08
From which deduct receipts,	6,352 19
And there is a balance against the institution, of	$817 89

This debt would have been much larger, had not liberal donations of clothing, bedding, furniture and provisions been received from friends in the vicinity, and from sewing societies, Sabbath schools, &c., in various places. To these friends, the Trustees, in behalf of the interests

of humanity, feel greatly indebted; as well as to all who have, in any manner, contributed to further the objects of the institution. A full list of donations of every kind would occupy too much space here, and will therefore be printed separately, and forwarded to all donors, as early as may be practicable.

It should be further stated, that none of the officers of the institution have received any compensation for the time and labor devoted to it; and that, on account of the deficiency of funds, and their benevolent interest in its objects, the persons employed to take charge of it are giving their services for a much smaller sum than they might elsewhere receive. But they are not of the classes so liberally endowed with this world's goods that they can afford to labor long gratuitously, even for so important an object. Neither have the Trustees the ability to carry on the work at their own expense. To pay off the present debt, and sustain the institution through the year, on principles of rigid economy, will require at least *five thousand dollars;* and unless this amount can in some way be provided, a portion at least of the orphans must be scattered again, to pick up their living as they can find it. Instead of this, the Trustees desire to add to their present list from twenty to thirty more who ought to share the privileges of the institution, and who can be accommodated without overcrowding the building. They know not where the funds will come from. Still they would not distrust the gracious providence of Him who remembers the poor with peculiar interest, and who has thus far so kindly smiled upon this enterprise. Nevertheless they feel constrained, in view of the above facts, to make their appeal to the benevolence of the community, on the following grounds, viz:

1. These orphan and destitute children are the class who, if neglected, will be more likely than any other to grow up vicious and degraded, and to become pests to society; while, if they can be trained in this institution, they may reasonably be expected to become intelligent, industrious and virtuous. In this way there will be the double gain of transforming those prospectively the worst into the best members of the community.

2. The present degree of progress in civilization and social improvement, at least on the Cattaraugus Reservation if not among all the Indians of the State, renders the experiment of their complete reclamation a very hopeful one; and, as the Commissioner of Indian Affairs said to them on a recent visit, the result in their case will have an important bearing upon the destiny of the whole Indian race upon this continent. If, as they now promise to do, they shall, by their rapid advancement, refute the libel so cruelly cast upon them by selfishness and inhumanity—that they are a race incapable of being reclaimed—it will go far towards preventing the gross wrongs and outrages constantly perpetrated upon the Indians of the great West, and thus become the means of saving perhaps hundreds of thousands from destruction; and the Trustees believe they are not alone in regarding this orphan asylum as destined to perform a most important part in the great experiment. Perhaps, regarded in all its bearings, its influence should be deemed second to no other human influence for determining the final result. Every feeling of humanity, therefore, demands that it should be adequately sustained.

3. The support of this institution is not, then, a matter of local but of general—of universal interest.

In their efforts to obtain aid, the Trustees often meet with the objection that this is a matter of public concern rather than of private, and should therefore be thrown wholly upon the State for support.

It cannot be denied that this whole State was, no very long time ago, in the possession of these Indians; nor that much of her fairest territory was obtained from them for less than a shilling an acre—for a mere song; nor that she is now receiving many thousand dollars of her public income as the revenue of a single purchase for which she paid down originally less than two thousand dollars, and became obligated to give an annuity of some two hundred and fifty dollars cash and one hundred bushels of salt.

But if the State is enjoying such advantages from gain made out of the Indians, the same is equally true of individuals. Whose farm was not Indian land a few years ago? For whose farm, in all this wide State, did the Indians receive a really just and fair equivalent? How many of the heavy estates inherited by our citizens were, in effect, plundered from this weak and defenceless people?

Besides the State is, in many ways, nobly not to say generously repaying her debt of justice to the Indians. She has passed laws giving them protection and encouragement. She has allowed their children to share equally with her own in the distribution of her common school funds, and has erected school-houses for their benefit. Moreover, as will be seen from the foregoing statements, the buildings for this Asylum were put up mainly at her expense; and the Trustees think they see, in the history of her recent legislation, full grounds for the belief that she will never fail to do anything which might be reasonably expected of her. They feel impelled, therefore, by a sense of gratitude, as well as of justice, to enter their respectful protest against the objection that the State should do the whole of this important work. They think the appeal lies upon the citizens of the State in their individual, no less than in their collective capacity; and

that if the above views of the Commissioner of Indian Affairs are correct, which no one at all acquainted with the subject can for a moment doubt, the people of every State in the Union have a deep interest in securing the full success of this institution. They, therefore, beg leave to invite the friends of humanity *everywhere* to co-operate with them in providing for it such an endowment that it shall never fail of success from want of funds.

In behalf of the Trustees,

WALLACE KING, *President.*
ASHER WRIGHT, *Clerk.*
EBER M. PETTIT, *Treasurer.*

MARRIED,—On the 9th day of Fourth mo., 1857, at the house of Mary Hallowell, in Abington Township, Montgomery Co., Pa., according to the order of the Society of Friends, DAVID EASTBURN, of Mill Creek, Delaware, to TACY J., daughter of the late Israel Hallowell, of Abington.

——, On the 25th day of 12th month, 1856, at the house of Jacob E. Jarrett in Horsham Township, Montgomery Co., Pa., according to the order of the Society of Friends, C. NEWTON SMITH, son of Dr. Jervis S. Smith, to JANE T., daughter of Jacob E. Jarrett.

——, On Fifth day, the 19th of Third mo., 1857, with the approbation of Woodstown Monthly Meeting, JOSEPH T. FOGG, of Salem Co., to SARAH H., daughter of John Pancoast, of Mullica Hill, Gloucester Co., N. J.

DIED, On the 3d of Second mo., 1857, ANN, wife of John D. Stewart, of L. A. Creek, Salem Co., N. J., in the 52d year of her age. It may be said of her she carried out the example of our primogenitures. She lived a quiet life, and her end was the same. She could say with the Psalmist, "Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day."

——,—On Sixth day, 3d inst., JONATHAN JONES, in the 77th year of his age,—a valuable member and overseer of Philadelphia Monthly Meeting. He was remarkable for moving among his fellows in meekness and love.

——, On the 27th of Third mo., 1857, GRACE KNIGHT, in the 86th year of her age, at the residence of her son-in-law, Jonathan Paxson, Bensalem, Bucks Co., Pa.

When we follow to the grave those whose wasted powers can no longer enjoy the scenes of earth, though we may not mourn that Death has happily released them from the clogs of mortality, yet who can see a beloved parent consigned to the grave, (on whose bosom they have leaned, and whose care and solicitude has often been as a hedge of preservation around them,) without feeling their tender sensibilities warmed with that glow of true filial affection, which binds and cements together as a living memorial of departed worth; surely there is something divinely sacred in travelling in spirit to the gates of death with those we love.

——, At his residence, at West Branch, Clearfield Co., Pa. on the 30th ult., after a short illness, WILLIAM CLEAVER, aged about 45 years. He was an exemplary and highly esteemed minister of the Society of Friends, whose chief concern seemed to be to live a life of practical righteousness, hence his exhortations though generally brief, were calculated to impress upon the minds of his hearers the necessity of such a life, "for thus," said he, "will we be prepared for that final change which sooner or later awaits us all." In life he was a bright example for those who are left behind, to profit by, and in the dying hour, the calmness and sweet composure which accompanied him, were the surest guarantee of an inheritance of that crown which fadeth not away. J.

ANCIENT INFLUENCE OF AFRICA ON THE NATIONS OF WESTERN ASIA.

It is known that very extensive researches have lately been carried on, by English and French explorers, among the ruins of the great cities in Mesopotamia, and that great facility has now been acquired in deciphering the legends with which their monuments are covered. These are inscribed in what is termed the cuneiform or arrow-head character. This may be considered as the characteristic alphabet of a clay-working, or brick-making, people. The elements of it are such marks as would be made by pressing the angle of a cube, or of a hard brick, or of a square rod, into tough mud, and drawing the point along more or less. These marks have been transferred, by patient engraving, to the surfaces of granite and hard gems. Perhaps the most interesting in the discoveries which have been reached, are those presented in the following condensed notice extracted from a report of a lecture delivered at Cheltenham, by Lieut. Col. Rawlinson, before the British Association for Promoting Science, at their last meeting. It is remarkable to find that the old Assyrian Empire had a tongue which was *classical* to it, in our sense of the term, and that the "*freshmen*" of their colleges were initiated into the mysteries of African lore. The Galla tongue alluded to below, it may be remarked, has, along with the Hottentot dialects, affinities in fundamental ideas, which, ally it to the old monumental Coptic, and these, as a family, differ from the Negro languages of Africa.

Col. Rawlinson says:

"It was found that cuneiform writing, closely allied to hieroglyphic expression, had been introduced into Chaldee by a Hamite race, cognate with the Egyptians; that the primitive cuneiform characters were, in fact, like the hieroglyphics, mere pictures of natural objects, which, when used alphabetically, possessed a value corresponding with the name of the object represented. As the primitive race was composed of many tribes, each possessing its own vocabulary, each natural object had many names, and each character had many values.—This old Hamic mode of writing was adopted by the Semitic Assyrians, and new values were assigned to the characters, corresponding to the synonyms in the Assyrian language; so that in the Assyrian writing there was a mixture of the old Hamic element. This pointed the way to an investigation of those far more ancient and more interesting records belonging to the primitive race, which were written in the old Hamic tongue.

A very large portion of the clay tablets deposited in the British Museum relate to this special branch of philology. The science of Assyria, even to the latest time, appears to have been recorded in the old Hamite language, and the acquisition of this tongue was regarded as an essential branch of Assyrian education, and was provided for by large numbers of elementary treatises for the use of youth. We are thus becoming prepared for the translation of the independent Hamite, or primitive Chaldee records.

"This primitive Chaldean period extended from the earliest dawn of history to the institution of a Semitic Empire on the Tigris, in the thirteenth century, B. C. There are, in the inscriptions, many traces of a tradition that the first colonists had come from Ethiopia, under the leading of a hero that answered to the Nimrod of Scripture, described in Genesis as the son of Cush, who was the brother of Mizraim. He was invoked by the kings as "their ancestor." the "founder" of their race, under the "Nergal," *the lion*, or "*great animal*," in the Hamite tongue. Eight capital cities belonging to this ancient people can be traced. Hur, or "Ur of the Chaldees" was probably the oldest of these cities, for the expression often occurs, "from the remotest times, from the foundation of Hur." A line of fifteen kings of this race is ascertained already as deciphered. This line of kings commenced, probably, in the twenty-third century B. C. Kudar, one of this line, is probably the representative of Chedorlaomer, defeated by Abraham. His distinctive appellation is, "the Ravager of the West." The language of these early legends is of the Hamite family, having been brought, apparently, from Ethiopia, through Arabia, by the primitive colonists.—Many of the terms belonging to it have been recognized in the Galla, the most ancient, perhaps, of the African dialects now available for comparison; and there is an evident similarity between the vocabulary of this tongue and that of the Arabic, where the latter differs from that of the sister languages of the Semitic family. There are, however, a considerable number of verbal roots common to the Assyrian and primitive Chaldee; an additional argument being thus furnished in favor of the theory advanced by Bunsen, Max, Muller, and others, that Semitism was a development of an anterior Hamitism."

Our life is a continual journey toward the grave, shorter or longer as God pleaseth; and many times when we think ourselves far from it, we may be just upon it.

Kansas has as large an extent of territory as England, Wales, Scotland and Ireland added together.

THE CHRISTIAN VOYAGER.

BY CAROLINE A. BOWLES.

Launch thy bark, mariner! Christian, God speed thee!
Let loose the rudder bands—good angels lead thee!
Set thy sails warily, tempests will come;
Steer thy course steadily, Christian, steer home!

Look to the weather-bow! breakers are round thee;
Let fall the plummet now, shallows may ground thee;
Reef in the foresail there! Hold the helm fast!
So—let the vessel wear—there swept the blast.

"What of the night, watchman, what of the night?"
"Cloudy—all quiet—no land yet—all's right."
Be wakeful, be vigilant—danger may be
At an hour when all seemeth securest to thee.

How gains the leak so fast! Clear out the hold—
Hoist up thy merchandise, heave out thy gold;—
There—let the ingots go—now the ship rights;
Hurrah! the harbor's near—lo, the red lights!

Slacken not sail yet, at inlet or island;
Straight for the beacon steer, straight for the high-land;
Crowd all thy canvas on, cut through the foam,
Christian! cast anchor now—Heaven is thy home!

IS THY PATH LONELY?

Is thy path lonely? Fear it not, for He
Who marks the sparrow's fall is guiding thee;
And not a star shines o'er thine head by night,
But He hath known that it will reach thy sight;
And not a joy can beautify thy lot,
But tells thee still, that thou art unforgot;
Nay, not a grief can darken, or surprise
Swell in thy heart, or dim with tears thine eyes;
But it is sent in mercy and in love,
To bid thy helplessness seek strength above.

COL. BENTON IN A YANKEE KITCHEN.

Col. Benton, while on a visit to New England, was much impressed with the factory towns, and particularly with the style in which the operatives live. All this he has stated in a recent address from which we quote:—

"They live in large, stately, elegant houses, and you enter in the same manner as you enter a parlor in Washington. You ring the bell and wait till the girl comes and opens it. You are shown into the parlor, where you see the same kind of furniture as you will find in a Congressman's boarding-house in Washington city. You sit down and inquire for whom you want. It was near dinner hour when I went up to one of those houses, and I carried my curiosity so far as to ask the mistress of the house to take me into the cooking department and show me how she cooked. She said she was taken unawares and was not prepared for it. I said that was exactly the thing I wanted; I wanted to see it as it was every day. Without more ado she opened the door and led me in, and there was cooking going on in a room so neat that a lady might sit there and carry on her sewing or ornamental work. This was the condition in which I found the houses of the operatives; and to all these comforts they add the leisure to read and cultivate the mind. I dwell upon that, fellow-citizens, as one of the circumstances which struck me in my visit to New England."

THE CLOCK AT TANGIER.

The Moors, unlike their partially enlightened brethren of the East, prohibit the Christian and the Jew from entering a mosque or other places consecrated by the law of the Prophet under pain of death or embracing the faith of Islam. A droll instance of this occurred some years ago at Tangier.

The clock at the "*Jaman Lebeer*," the great mosque at Tangier, being much out of order, needed some skilful craftsman to repair it. None, however, of the "faithful" were competent to the task, nor could they ever discover what part of the machinery was deranged, though many put forth their opinions with great pomp and authority; amongst the rest, one man gravely declared that a *Jin*, or evil genius, had, in all probability, taken up its abode within the clock. Various exorcisms were accordingly essayed, sufficient, as every true believer supposed, to have expelled a legion of devils—yet all in vain; the clock continued dumb.

A Christian clock-maker, "a cursed Nazarene," was now their sole resource; and such a one was fortunately sojourning in Tangier—"the city protected of the Lord." He was from Genoa, and, of course, a most pious Christian; how, then, were they, the faithful followers of the Prophet, to manage to employ him? the clock was fixed in the wall of the tower, and it was, of course, a thing impossible to allow the Kaffer to defile God's house of prayer by his sacrilegious steps.

The time-keeper *Moakkeed* reported the difficulty to the kady; and so perplexed the gray-bearded dealer in law and justice by the intricacy of the case, that after several hours of deep thought, the judge confessed he could not come to a decision, and proposed to report upon the subject to the kaid, advising that a meeting of the local authorities should be called. "For, in truth," said the kady, "I perceive that the urgency of this matter is great. Yes! I myself will expound our dilemma to the kaid."

The kaid entered feelingly into all the difficulties of the case, and forthwith summoned the other authorities to his porch, where various propositions were put forward by the learned members of the council.

One proposed to abandon the clock altogether; another would lay down boards over which the infidel might pass without touching the sacred floor; but this was held not to be a sufficient safeguard; and it was finally decided to pull up that part of the pavement on which the Kaffer trod, and whitewash the walls near which he passed.

The Christian was now sent for, and told what was required of him; and he was expressly commanded to take off his shoes and stockings on entering the Jamaa. "That I won't," said the stout little watchmaker; "I never took them off when I entered the chapel of the most Holy Virgin," and here he crossed himself most devoutly, "and I won't take them off in the house of your Prophet."

They cursed in their hearts the watchmaker and all his race, and were in a state of vast perplexity. The wise Oolama had met early in the morning; it was already noon, and yet, so far from having got over their difficulty, they were in fact exactly where they had been before breakfast; when a gray-bearded Mueddin, who had hitherto been silent, craved permission to speak. The kaid and the kaidy nodded their assent.

"If," said the venerable priest, the mosque be out of repair, and lime and bricks have to be conveyed into the interior for the use of the masons, do not asses carry those loads, and do they not enter with their shoes on?

"You speak truly," was the general reply.

"And does the donkey," resumed the Mueddin, "believe in One God, or in Mohammed, the Prophet of God?"

"No, in truth," all replied.

"Then," said the Mueddin, let the Christian go in shod as a donkey would do, and come out like a donkey."

The argument of the Mueddin was unanimously applauded. In the character of a donkey, therefore, did the Christian enter the Mahommedan temple, mended the clock, not indeed at all like a donkey—but as such, in the opinion of the "faithful," came out again; and the great mosque of Tangier has never since needed another visit of the donkey to its clock.—*Western Barbary; its Wild Tribes and Savage Animals.*

NICARAGUA.

Mortality among the Adventurers.—We have already alluded to the risks that are encountered by the deluded young men who identify their fortunes with the Walker Expedition to Nicaragua. The mortality among the adventurers since the commencement of the campaign has been truly appalling. It is stated that three-fifths of the total number are either dead or disabled by sickness. A returned officer says that according to the best estimate that can be made, full five thousand in all have embarked in this enterprise, and at the last accounts, but little more than a thousand remained. Of these too, quite a considerable portion were in hospitals—The general estimate is, that of those who ventured to Nicaragua, not more than one in five will survive. Is it not strange to find men who are willing to embark under those circumstances in a scheme of such peril and of death? What can be the inducements?—What the operating causes? Are their fortunes so desperate

that they are ready to submit to any chance that may possibly better them—are they credulous, foolish—or are they deceived and misguided? When it is remembered that at least four thousand have perished within eighteen months—some of them fathers with dependent families, but the majority sons, with widowed mothers and other affectionate relatives at home—the anxiety, the desolation and the agony that have been caused by this expediton, may be faintly imagined. The desperate men who tempt the young, the thoughtless and the indiscreet, into such a position, assume a fearful responsibility. —*Pennsylvania Inquirer.*

SHUTTING DOORS.

"Don't look so cross, Edward, when I call you back to shut the door; grandpa's old bones feel the cold wind; and besides, you have got to spend your life shutting doors, and might as well begin to learn now."

"Do forgive me, grandpa, I ought to be ashamed to be cross to you. But what do you mean? I ain't going to be a sexton. I am going to college, and then I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C——will have a good many doors to shut if he ever makes much of a man."

"What kind of doors? Do tell me, grandpa."

"Sit down a minute, and I'll give you a list. In the first place, the "door of your ears" must be closed against the bad language and evil counsel of the boys and young men you will meet at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s future prospects.

"The 'door of your eyes,' too, must be shut against bad books, idle novels and low, wicked newspapers, or your studies will be neglected and you will grow up a useless, ignorant man. You will have to close them sometimes against the fine things exposed for sale in the store windows, or you will never learn to lay up money, or have any left to give away.

"The 'door of your lips' will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to *blow open;* and if not constantly watched, will let out angry, trifling or vulgar words. It will backbite sometimes worse than a March wind, if it is left open too long. I would advise you to keep it shut much of the time till you have laid up a store of knowledge, or at least, till you have something valuable to say.

"The 'inner door of your heart' must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post; and when you think you are doing very well, you are fast going down to ruin. If you carefully guard the outside doors of the eyes, and ears, and lips, you will keep out many cold blasts of sin, which get in before you think.

"This 'shutting doors,' you see, Eddy, will be a serious business; one on which your well-doing in this life, and the next, depends."—*American Messenger.*

AN INDIAN REPUBLIC.

We condense the following interesting facts from an account of a Dakota community, or rather regular republic, published in the St. Paul Advertiser. It appears that on the head waters of the Minnesota, some forty miles above Fort Ridgley, in a corner of the miserly strip of territory of which the usufruct was reserved to the Dakotas—in the wilderness home of seven thousand shiftless savages,—a veritable republic, organized, representative, free, with a written constitution and a code of laws, has been established on the banks of the Yellow Medicine.

A community of Dakota Indians, including some 25 families, renouncing the tribal system, the habits, the superstitions and the costume of their race, have adopted at once, by unanimous consent, the customs, the dress, and at least the elementary ideas of civilized society.

The traditional principle of the community of property has been abandoned—the whole tribal fabric dissolved, and society reconstructed on the basis of justice to the individual, and its relations adjusted on the principle of individual responsibility. For this new order of things a methodical organization has been effected, in which all male adults are represented, and in which all directly participate. A President and Secretary were regularly elected. A constitution and code of by-laws were written, and the rights of property recognized and defined.

One finds the savage hunter of a year since, dressed to-day in the costume of the white man—the hair cut short, and the paint and ornaments discarded—living in neat houses of the simple but comfortable architecture usual in frontier settlements, with an enclosed field of four or five acres around him, tilled with the implements of modern husbandry. The Indian woman, released from the despotism of tribal prescription, is no longer a beast of burden, but attends to the gentler duties of the household, while the husband accepts with pride the toil his recent pride disdained.

This republic was the fruit, in fact, of long years of toil and of heroic self sacrifice—the tardy result of the labors of the Dakota Missionaries, two excellent men, Dr. Williamson and S. R. Riggs, who have devoted their lives to the evangelization of the Sioux. Mr. Riggs is a cultivated scholar, and the editor of a valuable Dakota grammar and dictionary. It is around the mission house of this gentleman that the Hazelwood Republic has established its settle-

ment; and its members—many of whom can read and write Dakota, some of them even English—are composed chiefly of his pupils and converts. It was under his auspices that the Hazelwood Republic was organized some two years since. The members—the male adults voting—have elected "Paul" their President, and "Hennuck" Secretary. The latter was educated at the East. The thrift of these people in their new mode of life may be inferred from the fact that Major Flandrau, the agent for the Sioux, recently bought 400 bushels of potatoes and 500 bushels of corn from them.

Their accounts against the government are usually atttested by vouchers in their own handwriting. No portion of the school fund provided by the treaty had been appropriated until a small portion of the sum due, $4,000 in all, was received. A part of this was judiciously expended in the establishment of a Dakota school in the republic, taught for the present by a native Indian.

At the Red Wood agency a similar settlment of Indians has commenced, and now numbers some eleven or twelve families. We shall watch with deep interest the progress of the Hazelwood Republic.—*North American.*

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is in fair demand. Standard and good brands at $5 87 a 6 00. Sales of better brands for home consumption at $6 00 a 6 25, and extra and fancy brands at $6 75 a 7 25. There is very liitle export demand. Rye Flour is held at $4 00 per barrel. Last sales of Corn Meal at $3 12 per bbl.

Grain.—Wheat is dull, but prices are steady. Sales of prime Pennsylvania red are making at $1 40 a $1 42, and $1 43 a 1 55 a 1 56 for good white. Rye is steady; sales of Penna. at 82c. Corn is in fair request, at 65c for new yellow afloat, 66c for old, and 63c in the cars and in store. Oats are scarce; sales of Pennsylvania at 48 a 49c per bushel.

FRIENDS having business communications or visiting in the vicinity of Cecil Monthly Meeting, a branch of Southern Quarter, may reach that section cheaply, pleasantly and expeditiously, by taking a ticket by cars from Philadelphia at 1 o'clock P. M., to Sassafras river, on 3rd 5th and 7th days. Fare to Sassafras River $1 50. Conveyance to be had of Richard Turner, at Betterton Landing on Sassafras River, to any part of the neighborhood.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be desired to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,–4t.pd.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.

Terms.—$70 per session, one half payable in advance, the other in the middle of the term.

No extra charges. For further particulars address,
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

No other extra charges except for the use of Classical and Mathematical Books and Instruments.

A daily Stage passes the door to and from Philadelphia.

For further particulars address the Principal for a Circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County, N. J.

GREEN LAWN BOARDING SCHOOL FOR GIRLS, near Unionville, Chester County, Pa. The summer session of this school will commence on the fourth of Fifth month next, and continue twenty weeks. The course of instruction, by competent female teachers, will be extensive in all the usual branches comprising a thorough English Education, Drawing included. Terms fifty-five dollars per session, one half in advance. Fancy needlework at an extra charge of three dollars. The use of all Class Books, Globes, Maps, Planisphere, Physiological Charts, Pens and Ink, two dollars per session. Those wishing to enter will please give their names as early as possible. For circulars address the Principal, Unionville Post Office. EDITH B. CHALFANT.
3mo . 28. 3t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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HUMPHREY BACHE:

OR, RESTITUTION, THE FRUIT OF CONVERSION.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 5, 6, 7.

One of the first and most important lessons which is presented to the truly awakened mind, is the necessity of forsaking as well as of confessing its sins. And not only of forsaking all evil, but where injury has been done to others by former wickedness, to endeavour, by every means in the repentant sinner's power, to offer an adequate compensation. When the publican had received the Lord Jesus into his house, his heart being touched with the power of Divine grace, he felt the necessity not only of doing justly for the future, but of reviewing his past actions, and making them agreeable to the standard of the gospel sanctuary. "If I have taken any thing from any man by false accusation, I restore him fourfold." Then it was that the Lord Jesus uttered the gracious declaration, "this day is salvation come to thy house." No individual ever truly submitted to the cross of Christ, who has not been brought to something of the same experience. Manhood has been led with tears to seek of the directors of its childhood, pardon for the cares—the anxieties—the troubles which its waywardness and wickedness has given. Small sums of money, and other valuables, taken without leave, in the youthful days of folly and thoughtless sin, have been returned with interest, by broken-hearted and weeping ones, who could only thus obtain assurance of peace. The following biographical sketch strikingly exhibits the operation of our Lord Jesus Christ by his Divine light, in the conscience, convicting, for sin, converting from its power, and enforcing compensation for wrongs committed during its dominion.

Humphrey Bache was brought up a goldsmith in the city of London. At the time the war broke out between Charles First and the Parliament, his business failed, and he applied to the leaders of the popular party for some office, with the salary of which he might honorably maintain himself and family. For a time he was employed as an overseer of the workmen engaged in building fortifications about London. His allowance for this service was three shillings a day, which he was glad to receive, and with which, he says, he was well contented for a time. Whilst attending to his employment, he frequently obsrved that some of the other overseers would go with those they employed and treat them to strong drink. Being told by one of the workmen that the money so spent did not come out of the salaries of these officers, he inquired how that could be. To this his informant replied, "Do you not know, they can sometimes set down a man more than they employ; or if that cannot so well be, set down for some two pence a day more than they give?" This was a new idea to Humphrey, and Satan worked therein with much subtilty to betray him. His honesty of purpose at last gave way, and he began to covet more than his wages. His heart being corrupt in its desires, he soon proved unfaithful to his trust; and acting on the hint he had received, he robbed the commonwealth of its dues. During the time he remained in this employment, the amount he took, more than his wages, was about six pounds.

According to his own confession, he had no peace of mind, and was often troubled at the thought of what he was doing. But he had no will or strength to resist the temptation. He had departed from his God, through the inward operations of whose Holy Spirit he might have found preservation from all evil. Encouraging himself in the deceitfulness of his heart, his spiritual eye became so far blinded, that, for a time, he did not see the evil to be so great as it first appeared. His heart was hardened through his continued violation of right, until at last he went on without much conviction or remorse.

When the fortifications around London were completed, Humphrey obtained a situation in the custom-house. Before entering on this employ-

ment, he was obliged to take an oath to be faithful to the commonwealth in all the duties of his office; and having yet some fear of his heavenly Father remaining in him, he did, for a while, discharge his duty with true fidelity. So long as he retained that fear, he was preserved from joining with those about him, in robbing the public treasury. At this time he often felt bitterness for what he had formerly done, and this assisted him, as he firmly resisted all bribes. It withheld his lips from the proffered wine; his hand from the tempting silver.

His companions had departed from the honesty and simplicity of the Truth into that serpentine wisdom, which uses its plausible pretences to lead others astray. Many specious arguments they advanced to persuade him to do as they did. They told him that his oath was to be faithful to the commonwealth in the duty of excise; and as he was himself a member of the commonwealth, deserving far greater wages than the paltry salary allowed him, he would be doing no great harm in taking a portion for himself. They urged that he who did the work, had a much better right to a large remuneration than the commissioners, who, sitting but a few hours a day, yet received many hundred pounds a year. Beside, the Parliament itself was lavishly voting considerable sums of the money they were collecting, not for the good of the nation, but in presents to one another. If the Parliament itself were using it for their selfends, where was the use or benefit of his trusty service for the commonwealth?

These arguments staggered him, for he had not yet learned, that man's only safety from sin depends upon his turning away from the arguments, the enticements, the examples of unregenerate men, to seek unto God for wisdom to know, and strength to execute his will. He saw plainly that others were violating their oaths, and regardless of their duty: this strengthened the natural covetousness of his heart, and he soon fell from his integrity. Nothing that he heard, nothing that he saw, had so great an influence upon him, as the unfaithfulness of the members of the Long Parliament; and he had no hesitation in telling them afterwards, that it was through their evil example he had been led to violate his trust.

He now again sought unfair means to increase his wages; but the Lord in love to his soul, followed him with reproofs and corrections. In order to break his hard heart, judgment after judgment was administered to him; yet he continued going on in the same course of iniquity, until, through the inward rebukes of the Holy Spirit, he was filled with fear and terror. A small thing then would ruffle his temper, and lead him to quarrel with his dearest friends. He who had been very loving and gentle towards his wife, was now so peevish, so fretful, and so froward, that he would often break into fits of anger with her, when she spoke mildly and pleasantly to him. She was astonished, and wondered much what ailed him, that he should be so soon angry; but though he then knew, he was ashamed to reveal it.

For a long time he felt the weight of condemnation upon him, and had many thoughts as to what he must do to find relief. Sometimes he thought of making restitution, confessing what he had done, and surrendering himself to the commissioners, let them deal with him as they thought best. His heart, however, was not yet rightly subjected; and although for the last year he held the office, he scrupulously refused to take more than his due, he still retained the gain of his former wickedness.

In the year 1654, Francis Howgill and Edward Burrough came from the north of England to London, and preaching the gospel of the kingdom, in the demontration of the Spirit and with power, many were convinced of the doctrines held by the Society of Friends, and several small meetings for Divine worship were established in 1654, and 1655, beside the great meeting at the Bull and Mouth.

At one of the meetings, perhaps in 1655, Humphrey attended, but what was delivered by way of ministry therein, had little effect upon him. Some time after, one of his acquaintance inquiring of him whether he had been to hear the Quakers; he replied, he had heard them once. His friend rejoined, "Yea, but hear them five or six times, and then judge whether it be not truth that they declare." Humphrey gave him to understand he would, and did attend two or three meetings, without receiving any particular spiritual benefit. After a time, again feeling an inclination, he went to the meeting at the Bull and Mouth, where were those three eminent ministers of the gospel of Christ, George Fox, Francis Howgill, and Edward Burrough. One of them said to this effect, whilst speaking of the cross of Christ which all true-hearted disciples must take up daily:—"The carnal mind is enmity against God. As any one comes to stand in the cross, which is the power of God, the enmity is broken down, and reconciliation is witnessed. The enmity is slain by the power of God,—by that which crosseth the carnal mind, —which is the Light."

Under this testimony, the heart of Humphrey was reached. The witness for God within him responded to the Truth. He knew that the Divine Light which had discovered his sin to him, and checked him for it, reproved him for that which his carnal mind was urging him to do. He now perceived that the reproofs of the Light of Christ were the reproofs of Wisdom, which, if hearkened to, and obeyed, will ever lead from the snares of death.

He saw that as the cross was taken up, death

must needs come on the carnal mind; sin must cease, and thus the partition-wall which separated him from his God would be broken down.

Now, as the mysteries of the kingdom were opened before him, his inward eye was anointed to discover the mysteries of iniquity also. His heart was in measure turned to the Lord, and desires were raised in him for perfect redemption from sin. In order to witness this, he was led into inward waiting, that he might receive the farther manifestations of that Divine Light, which he now knew had often convinced him of sin. He who in love came to die that we might live, and who was called Jesus because he should "save his people from their sins," now by his holy Spirit instructed this waiting disciple, opening to him his inward condition, and showing him what yet stood between him and reconciliation with God.

The first thing which was then made manifest to him was his former unfaithfulness to his trust. In the remembrance thereof, trouble and anguish again were awakened in him, and he saw that he was not clear in that respect in the sight of immaculate Justice. To escape the terrors which he had formerly known, he had given up his course of robbery; but he had not made restitution for that already committed. As he waited for direction, it was made plain to his understanding that his covetousness,—that which desired to retain the gain of iniquity,—must be given up to die on the cross. He felt that all he had unjustly obtained, he must freely pay to the Commissioners of Excise, for the service of the commonwealth. This was a close trial to him, being loth to part with so much: about one-half of all his outward substance. What made his exercise the deeper, he was not easy any longer to remain in the Excise, and had a wife and five children to provide for.

Whilst he was in this situation of mind, George Fox was drawn to pay him a visit; who, having been partly informed by Humphrey of the struggles within him, said, "He that confesseth, and forsaketh his sin, shall find mercy." In the account which Humphrey has left, he says, that he was made sensible that the heart of George was raised up in prayer to the Lord in his behalf, and that the petition found acceptance. He thus describes what followed: "The Lord reached down his right arm of power, and touched my heart with his grace, and made me willing to submit to his will, and give up to the Commissioners for Excise the sum of money I received unjustly. Waiting in the Light, this was made plain to me, to be near one hundred and fifty pounds; but it lay on my heart to restore more rather than less. So I was made free by the power of the Lord, and did give back to the Excise office, London, one hundred and sixty pounds [upwards of seven hundred dollars.] Then I felt the truth of the words George Fox spake to me, 'He that confesseth, and forsaketh his sin, shall find mercy,'—for much ease, peace, and refreshment I received into my soul."

He now resigned his station in the Customs, and returning to his original trade, commenced business as a goldsmith, at the sign of the Snail, in Tower street.

Having thus been brought experimentally to know, that the grace of God which reproves for sin, is able also to preserve from it, he was led patiently and daily to wait for its manifestations in the soul. A great care and dread came upon him, lest he should offend his Heavenly Father in word or deed. He now read some of the writings of the people called Quakers, and could unite with all he found in them. One of his acquaintance, who had frequented the meetings of the Society, asked Humphrey what he thought of them, saying, for his part he did believe that that which they declared would stand, when all else fell. Then specifying one of their peculiarities, he further queried of Humphrey, whether he did not believe that 'thee' and 'thou,' to one particular person, was truth? Humphrey answered, "Yea." Then he rejoined, "If thou dost not come into obedience of what thou art convinced is Truth, thou must come under condemnation." This Humphrey acknowledged was true. After relating this conversation, he goes on in his narrative thus:—

"So then knowing a stay to my mind, the Light became a bridle to my tongue, and preserved me in [the use of] the word thou, and redeemed me out of the world's words, into Truth's word, which is, and has been from the beginning, thou to one particular person. Then, loving the Light, and bringing my deeds to it, to prove them whether they were wrought in God, I saw that I was in respect of persons (which whoso is commits sin), in that foolish thing of putting off the hat, according to the vain custom of the world. So then, taking heed to the Light, which is the Grace, I knew the cross to my carnal mind to give me dominion over that evil, and redeem me out of it. This was the day of small things with me, which none are to despise, for it was precious. Then a strong enemy appeared, which warred in my members to bring forth fruit unto death. It had been of long continuance in me, and whilst I looked to the Light I had power over it. But when a temptation appeared, and I looked to that which my carnal mind led me into, leaving the Light which would have preserved me in the cross, I fell into the temptation. Then the swift witness for God pursued me with judgments, so that I became again a terror to myself. Seeing what I had done, I said in my heart, in zeal for the Lord, whom I had justly displeased, yea, I said, Cursed be that hand that lifteth itself up against the reign of Christ in my soul! Loving the Light, though it did condemn me, knowing

that in it was my life, it discovered to me wherein my heart was adulterated from God. Woe then was my portion; and the curse came upon both my hands with which I had been in rebellion. I was borne up in patience to wait in the Light, to receive power to stand in the hour of temptation against the fiery darts of the adversary. Then I saw, that in several things in my calling in the outward, I was not a servant to the Lord Christ. That in providing rings and toys to sell to proud and vain people, I was a servant to the devil. By the power of the same Grace that discovered them to be evil, and my service evil in selling them, I am ransomed and redeemed out of that service."

Being himself clear of the gain of iniquity, Humphrey now felt a concern on behalf of others, whom he observed doing unjustly; and in a particular manner, he was anxious for the parliament of England, by whose example he still considered himself to have been led into that particular sin. In the year 1659, when the Long Parliament had been restored, he published "A few words in pure love, written to the Old Long-Sitting Parliament," on this subject. He commences with telling them, how wonderful it was to the nation that this parliament was again permitted to sit. He recounts the past, when at their first assembling, they had acted for the good of the people,—passing in the time of great distress and difficulty the Self-denying Ordinance. He shows them, that afterwards, when they had the upper hand, they voted gifts one to another; taking and distributing amongst themselves the property which had been the king's, and was then the nation's, and which they had neither the right to give nor to receive. Which acts, he declares, were of an ill savour to the community. He then proceeds to give a history of his own case; showing them, how he, encouraged by their proceedings, had been led into acts of injustice; and narrating, likewise, how he had been obliged to make restitution to the uttermost. This, he tells them he had been made free to relate to them, that they also might come to own Christ Jesus as the Light of the world, and, through his grace, witness redemption out of their vain conversation. He expresses an earnest desire, that they may truly feel the force of the words, that "sin is a reproach to any people;" and make itmanifest that "righteousness exalteth a nation." He wishes for them, that through the workings of God's grace and power in them, they may, individually, be made willing to deny self, and standing in the daily cross, witness iniquity rooted out of them. Thus they would feel the blessing of peace in themselves, and become a refreshment to the nation.

Humphrey suffered several imprisonments in London for conscience sake; and soon after his last release, in 1662, he died from the effects of the hardships he had patiently endured in his confinement: leaving to those who may come after him an instructive illustration of the declaration of the apostle, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

"*He that confesseth, and forsaketh his sin, shall find mercy.*"

LETTER FROM SAMUEL FOTHERGILL TO TABITHA ECROYD.*

Curles, upon James River, Virginia,
12th mo. 14th, 1754.

Thou hast for some weeks been the frequent companion of my thoughts, with true nearness and strong regard for thee, and desires for thy safety, and a progress on thy way toward Zion, and I found this evening an openness of heart to write to thee a salutation of true brotherly kindness, to encourage and caution for thy help; for though my house may not have been so with God as that of some others; I am not void of experience in the way of New Jerusalem; I consecrate the gain to God, and dedicate my strength and labor to his service, and the help of my fellow travellers. Convinced I am, dear friend, the Lord Almighty has given thee a name in his holy household, and consecrated thee in measure to his service.

What lives upon my heart towards thee is, Keep with diligence the earnest of adoption upon thy own spirit; seek, seek incessantly to know the inscription and mark of the family clear and evident upon thee; it is at times written and imprinted in characters so evident, that ourselves, and even by-standers, may easily perceive it; this affluence, in an unguarded heart, produces ease and relaxation of spirit; then is the time Lucifer arises, and whispers to the soul that dangerous doctrine, once in grace, ever in grace; and soul, take thy rest, the Lord thy God hath dealt bountifully with thee. By this means daily care for living bread ceases, and the remembrance of former bread becomes the sole sustenance of the soul, and even that in process of time becomes less cared for, another support having been chosen. Under the law, many animals were deemed clean who chewed the cud; but when the victuals have been received in gross, and by the power of revulsion brought a second time upon the palate, and chewed, they turn to nourishment, but are never again to be eaten as food, but fresh must be sought for, or death soon

* Tabitha Ecroyd was the daughter of Richard and Susanna Ecroyd, of Marsden, in Lancashire, and was born in the year 1724. She bent early to the visitations of divine grace; many deep baptisms and conflicts of spirit were her portion; these she endured with patience, and in the 26th year of her age came forth in the ministry of the gospel, and became a diligent and faithful laborer therein. About two years after her marriage with Richard Marriott, of Mansfield, they removed to Marsden, and there she continued to reside until her death in 1786.

ensues. Oh! therefore, cleave to the Feeder of his people; receive what he hands forth; there is a blessing in it, though it be the bread and water of affliction: low, painful times are often strongly and blessedly helpful, and produce a careful search and holy inquiry. If the precious piece of money be lost, to sweep the house clean, by the searching power, has often, nay always, been attended with success, as the only method of finding it again. In these purified hearts, the word of the Lord God will grow, and the plant of renown will shoot vigorously, and spread over the wall, and the branches thereof spread to the ministry of the word to others.

That lamentable dwarfishness which attends some, is, I am persuaded, much owing to the want of proper cultivation, and deep labor of spiritual sonship; for the Lord, our holy head, would have his children resemble himself in beauty, and their faces like those of the sons of princes of the immortal family. His voice is heard distinctly—the cry—the what—the when—are all intelligible to these souls; their ears are quick of understanding, and their hearts prompt to acknowledge. If heavenly favor be their covering, their safe dwelling is in ashes; if tossing and low times attend, the Lord is the stability of their salvation; if snares and temptations attend, they hear the ancient call, "Arise, my love, my fair one, and come away." Oh my friend, beloved in and for the truth, that thy lot may be in the safe enclosure of the walls of salvation, and I am satisfied in heart that the Lord would make thee an instrument of good in his hand. Do thou cleave in soul to him, and if he should put thee seemingly up, and lay by from service in public, quietly bear the dispensation of his providence; awake not thy beloved until he please. The Lord of all mercy preserve thee chaste to himself; guard thee from incumbrances of every kind, that he alone may be the object in thy view—thy morning light, and evening song. Amen, amen saith my soul, for thee, myself, and all his visited the world over.

I have travelled very closely, being preserved in my health admirably; I have not been on shore twelve weeks, but have travelled above one thousand two hundred miles, and have had nearly seventy public meetings. A lively remnant remains in this land, principally of the rising generation, and advancing towards middle life; many of the elders are dead, and some, though alive in the body, are dead to God in the sense of truth. I have often been deeply baptized into distress and suffering on their account, but with a soul covered with deep reverence before all sufficient Help, I have to say his powerful hand has been wonderfully made bare, and his word has been as a fire in the Mount of Esau, dreadfully alarming to the forgetful and obdurate; holy balsam to the wounded has been near; remember it, O my soul, with trembling!

Accept, dear friend, this salutation in good part; it is the language of a soul solicitous in a strong, secret manner, for thy welfare.

S. F.

For Friends' Intelligencer.

REMARKS ON THE BEAUTY AND ORDER OF CREATION.

BY DANIEL E. GEROW.

[Continued from page 70.]

If our attention is turned towards the vegetable kingdom we are surrounded by new scenes of exquisite beauty, which can but excite our wonder and admiration. Its verdure, its grandeur, its fragrance and various attractive beauties and treasures, are spread out far and wide, comparable to the opening light of morning and noon-day rays of the sun. The distilling dews, the gentle rains and balmy air, impart to them new vigor and beauty. Let us contemplate oftener than the returning morning, upon the perfection of that wisdom and power which created the ball of earth from whence proceeds the necessaries of life, and the various beauties which attract the eye and inspire the mind of man with a renewed sense of divine favor. The earth has continued to yield its treasure from age to age, and still poureth riches from its bosom. Summer and winter, seed time and harvest, annually renew their blessings to the human family. Winter clothes the earth with its white robe and binds up the rivers with a mantle of ice, but spring again renews its youthful vigor and beauty. First comes the bud, then the leaf and the opening flower, giving promise of fruit; green herbage springs up in the valleys, the fields are covered with grain, and the genial sunshine of spring warms the air, matures the flowers, and soon the young infant fruit appears. Summer, the nursing mother of the vegetable kingdom, ripens the golden treasures of harvest, and autumn brings all to perfection, and exhibits a rich display of the various fruits which spring had promised, alternately presenting its delightful changes that man may never cease to admire the works of creation, nor to return gratitude and praise to the Giver of every good and perfect gift. Look upon the mighty trees of the forest, whose branches spread out far and wide and mingle together! Their roots penetrate into the earth and collect from it their nourishment for their support. In summer how inviting and refreshing is their shade. In winter they make fuel for the fire, and by the hand of man may be wrought and fashioned at his pleasure into various instruments of usefulness and beauty. How lofty and grand they appear in the native forests, and by proper care and cultivation their beauty and gracefulness may be much improved. The hemlock, the sycamore,

maple and pine, the perennial, deciduous, fruit, and ornamental trees, in all their varieties, are more or less useful, and impart a degree of embellishment and beauty to the humblest dwelling, and greatly enhance the comfort and enjoyment of its inmates. The feeblest plant or shrub contains within itself a germ of that perfection which we so much admire in the grandest tree. Every leaf that flutters in the forest, every shrub or plant, every spear of grass or grain that waves in the valley, and the entire floral kingdom whose fragrance perfumes the air as they rise from one degree of perfection and beauty to another, point towards heaven, and the seal of the divine architect is clearly inscribed upon them. "Behold the lilies of the field! they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." What earthly gift or treasure can be more beautiful or desirable than a well cultivated fruit garden, field, or orchard richly laden with delicious fruit, bowing their branches towards the earth seemingly to invite us to receive their treasures. The grape, the peach, the plum and the pear, richly laden with their treasures, and the various delightful fruits which adorn the valley and borders of the garden, are gifts from the divine hand, and should teach us that we too in like manner should abound with the precious fruits of the Holy Spirit. The fruits of the earth, however beautiful and desirable they may be, are bending towards the earth from whence they sprang, nourish and sustain animal life and remind us of the Giver. What does this delightful state of perfection in the vegetable kingdom teach us? does it not teach us that they came from the Author of creation perfect, and that they remain passive to the forming hand? and this passive example further teaches the necessity of passive obedience to the divine will in order that we may fulfil the moral and Christian obligations that devolve upon us. Then would the distilling dews of heaven continue to rest upon the tender buds and branches of moral and Christian virtues, causing them to expand; and even as the rose of the valley and lily of the field unfold their leaves and impart their fragrant perfume to the air, so would every Christian example of piety holiness and virtue diffuse its sacred influence, and rise up as sweet incense before the Lord, while the attention would be invited to this unerring standard and many would flee unto it. It is simply the design of this article to bring the subject of the beauty and order of the outward and visible creation into view, that we may, in moments of retirement, contemplate upon its vast magnitude, sublimity and grandeur. As the mineral kingdom holds an essential and important rank in its order, it should not be entirely overlooked. Its treasures are mostly enclosed in the bosom of the earth. They are gradually revealed through diligent search and labor, and are wisely adapted to the wants of man. Deprived of the mineral kingdom, man with all his boasted wisdom and scientific knowledge could never fill the void. All the works of the Creator are the fruits of his love, conferred upon us for a wise and noble purpose. But in order that our peace and enjoyment may become full and our happiness complete, we must love and adore the Giver more than all His gifts.

Fairfield Co., Con., 3d mo. 28th, 1857.

For Friends' Intelligencer.

THOMAS STORY.

BY JOSEPH FOULKE.

It would be very desirable that the "Life of Thomas Story" might be made more public. The work was written by himself and published by his executors, John Wilson, James Wilson and William Williamson, out of funds set apart for the purpose in his "will," in pursuance of which, it appears by an advertisement prefixed to the work, that "they have accordingly printed a certain number of copies of the said Journal, to be bestowed upon the public as the Author's Legacy, of which number this volume is one."

The volume now before me is entire, except the title page, and contains 768 pages, folio. I propose making some extracts from it for "Friends' Intelligencer," in the hope that some way may open for the whole work to fall into the hands of the rising generation. The name of Thomas Story stands high in the estimation of Friends and others who are acquainted with the early history of Pennsylvania. The appointments conferred on him by William Penn, when the government was in a critical state, show the confidence that eminent worthy reposed in him.

His executors above named, in their address to the readers of his Journal, say of him, that "he was known to be a man of excellent understanding and extensive learning;" and yet, like the apostle, he accounted all these accomplishments "like dross, that he might win Christ." He begins his Journal as follows:—

"That which I intend by the following work, is to record the tender mercies and judgments of the Lord; to relate my own experience of his dealings with me through the course of my life; and to write a faithful Journal of my travels and labors in the service of the gospel, which I design for my own review, and likewise for the serious perusal of all those who may incline to enquire into things of this nature.

"I have solid evidence to believe that the Lord in his great mercy and kindness had an eye upon me for good, even in my infancy, inclining my heart to seek after him in my tender years; from whence I may reasonably conclude arose that early inclination I had to solitude, where I sometimes had religious thoughts, and frequently read in the holy Scriptures, which I

ever loved and still do, above all books, as most worthy and most profitable, especially the New Testament, in which I chiefly delighted.

"In this state my mind suffered many flowings and ebbings, and as I grew up towards a young man, I found myself under great disadvantages in matters of religion as I was then circumstanced, for my father, intending me for the study of the law, which being esteemed a genteel profession, he first sent me to the fencing school as a fashionable and manly accomplishment. Here I became a considerable proficient in a short time, and obtained the chief vogue over all my neighboring cotemporaries in that faculty, by which my mind was greatly drawn out, and too much alienated from those beginnings of solidity which I had once known; and having acquired some skill also in music, the exercise of that occasioned an acquaintance and society not profitable to religion, though I was hitherto preserved from such things as are generally accounted evils among mankind.

After this, I was put to the study of the law under a counsellor in the country, thereby to be initiated, with a design to be entered afterwards into one of the inns of Court, and to make further progress and finish there. But being much in the country, and the family sober and religious in their way, of the most moderate sort of Presbyterians, I had again the advantage of solitude and little company, and that innocent, so that my mind turned to its former state and further search after the truth. And though I had at times some youthful airs, yet through secret grace I was preserved from gross evils and gained respect from all the family. (He next records occurrences of 1686.)

To be continued.

For Friends' Intelligencer.

THE PROPHET DANIEL.

It awakens an *awe* amounting to *reverence* for the *divine gift*, with love and tender regard for its adherents, to contemplate their lives and the incidents attending them, where the wonder-working power of the Creator has been marvellously displayed through his servants, by their unswerving obedience to His spirit's revealings. The most powerful potentates among heathen nations, whose gods were gold and silver, wood and stone, have been brought to acknowledge the superior power of the "one true and living God" by the steadfastness of those that believed in His name, and stood in their stability in times of trial. Upborne by a holy confidence and clothed with the panoply of innocence, they feared no threats from such as swayed the sceptre of human power, and ruled the nations as with a rod of iron.

Among the bright and shining lights that emit a radiance as from the presence of the Father of light and spirit, stands the prophet Daniel. In the vigor of youth he, with others, was taken captive, and carried from the inheritance of their fathers and their revered Jerusalem to a land of strangers. There his devotion, his wisdom, and manly beauty attracted attention from those in high places, and gained for him that esteem and preferment which eventually brought him to the king's court, and raised him in the estimation of lords and counsellors; he was then chosen as one upon whom favor shined, to be instructed in the language and science of the Chaldeans, and then to stand in the palace royal.

In this situation his dedication and adherence to the customs of his ancestors were conspicuous; he would not partake of the king's provisions, deeming it a defilement, and begged instead of the assigned portion of meat and wine from his majesty's table, he might have pulse and water, which request was granted, because of the favor he had obtained. Ten days he proposed to prove the effects, and when examined, after religiously declining what might have tended to weaken their faith, he and his companions appeared fairer and fatter in flesh than the full fed.

When the days of preparation were fulfilled, they were brought before the king, and he found them ten times better than the magicians and astrologers of his realm. This was soon to be proved by a circumstance wherein life and death were at issue. The time had arrived when it pleased the Almighty to show this lofty sovereign his power was limited; that a greater than he could overthrow kings. The visions of his head upon his bed troubled him, and the subjects that caused disquiet were not made clear enough to divulge. Now were the wise men of his broad domain called upon, and their power to propound difficult questions tested.

But ah! a rare and hard thing was required, both to tell the dream and to show the interpretation, or endure his displeasure who would destroy them utterly. Now were these presuming men brought into a great strait, and they entreated him to show the dream, and then, after their manner, they would presume to tell the interpretation; he still answered them, "The thing is gone from me, and I certainly know ye would gain the time" to disclose the mystery. Seeing they could not do it, a decree went out that all the wise men of Babylon should be slain.

Then came forth Daniel inquiring why the decree was so hasty from the king, and appearing in his presence, desired he would waive the execution and give him time, and he would show the whole matter.

Then Daniel went to his house and called upon his companions to unite with him in desiring mercy of the God of heaven, that He would reveal to him the secret, lest they also should perish, and He in whom they trusted

listened to their entreaty and revealed the secret to Daniel in a night vision. Then did he burst forth in acclamations of thanksgiving to that being who knoweth what is in the darkness, and light dwelleth with Him; "I thank Thee and praise Thee O! thou God of my fathers, who hath given me wisdom and might, and made known unto me what I desired of Thee." Then was the decree reversed, and this captive of Judah presented before the king to testify that no man of the class called upon could answer the demand, but the God of heaven only,—He will make known what shall be in the latter days. How he clearly described the image, the form, proportions and the materials of which it was composed, and though the form was terrible, the materials were such as could not long adhere together. The head was gold, the breast and arms silver, the body brass, the feet of iron and clay. Thou sawest till a stone cut out without hands smote the feet and broke them in pieces, then was the whole of this mighty structure broken to pieces and became like chaff of the summer threshing floor, and the wind carried them away, but the stone became a great mountain and filled the whole earth.

Thou O! king art this head of gold. The God of heaven hath given thee a kingdom, power, and glory; but strong as is thy power, it shall be severed and rent asunder, and He who is King of kings and Lord of lords shall set up a kingdom that shall never be destroyed.

But as for me this secret is not revealed to me for any wisdom that I have, more than any living, but for thee O! king, that thou mightest know the thoughts of thine heart. O! sweet humility to bow reverently and give God the glory. Then the king bowed before Daniel and said, of a truth your God is a God of gods, and a Lord of kings, a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, gave him many gifts and made him ruler over the whole province of Babylon, and chief governor over the wise men, and by his request were his companions, Shadrach, Meshach and Abednego set also over the affairs of the province, but Daniel sat in the gate of the king.

Thus did the everlasting Father magnify himself in the eyes of a mighty monarch, by the unwavering integrity of a young man, who stood before Him in simple obedience without fear or favor, a humble captive, subject to his will whose sway was absolute. Ah! in the exercise of the spirit of meekness the haughty was brought to bow before the humble, and to acknowledge "the Most High ruled."

4*th mo.* 12*th*, 1857.

[To be continued.]

If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counsellor prove a comforter.—*John Mason.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 25, 1857.

There were those in ancient time who thought the "former days were better than these," and the preacher declared, that they "spake not wisely," and it is probable there have been those in every period of the world since that time, who regarded the former days better than those in which they lived, and there are those who are inclined to look upon the men and the institutions which preceded them, as superior to any of their own time. How far this may be the result of temperament, of association, or of circumstances which surround us, it may not be necessary to enquire, but such is the fact.

In comparing the past with the present by the light which history has handed down to us, we are not prepared to take so discouraging a view of the subject. We believe it is not profitable, nor will it tend to our advancement either in knowledge or goodness, to believe that the human race are making no right progress, but are in a constant state of degeneracy.

It is true that old heads cannot transmit all the lessons which they have learned to younger ones. It seems to be a necessary part of our probation that each succeeding generation should learn many things by experience, and this experience is often purchased by the things we suffer, and yet we believe that history teaches that there is not only a gradual advance in the Arts and Sciences, but in the elements of substantial goodness. It is true that mankind are slow to learn, yet each generation leaves a legacy to its successor. While the same evils which afflicted the race in the early period of the world, are still exerting their influence, and producing the same bitter fruits, we incline to believe that they are generally ameliorated, and that there is a better appreciation of what is honest, just and true.

Notwithstanding the slow advance which it would appear Christianity has made since the advent of the Prince of Peace, we may be encouraged by the view of the evangelical prophet, when he saw in prophetic vision the ushering in of the Redeemer's Kingdom, and declared

that of the *increase of his government and peace there shall be no end.*

These remarks have been suggested by an article in the present number entitled "1756," which furnishes a portion of some phases of English society which we can hardly think could be re-enacted in 1857.

DIED, On the 1st of Third month, 1857, CAROLINE, wife of David Davis, in the 36th year of her age, a member of Evesham Monthly Meeting, New Jersey.

——, At his residence, near Fall Creek Meeting of Friends, Indiana, SOLOMON W. ROBERTS, in the 62d year of his age.

——, At his residence in Clearfield County, Pa., on the 30th ult., WM. CLEAVER, aged 45 years 11 months and 10 days. He was a Minister and Elder of Centre Quarterly Meeting, a branch of Baltimore Yearly Meeting.

He was ill nearly two weeks with various diseases, and although his sufferings were extreme, he was never heard to complain; and he remained quiet and his mind clear to the last.

He left a widow and five children to mourn his loss. In the death of this friend society and the community deeply feel the bereavement.

——, On 7th day, 11th inst., at the residence of Thomas Ballenger, Evesham, N. J., PHEBE GLOVER, a Minister, in the 44th year of her age. Her illness, which was short, she bore with Christian resignation, often expressing that all was "peace." Her daily life was such as adorns a Christian—meek, gentle, faithful and obedient, yet unassuming and humble in estimation of herself. Though her offerings in public were in great simplicity, yet as they were of her living cast into the treasury, they were accepted as the "widow's mite."

——, At his residence in Cecil County, Md., on the 15th ult., DANIEL C. DENNY, in the 43d year of his age.

——, On Fourth day 15th inst., HANNAH SMITH, wife of James Smith, Salem, N. J., in the 71st year of her age, after a lingering illness, which confined her to her bed, of 9 years.

THE COLORED POPULATION OF CINCINNATI.

The Cincinnati Sun says the colored people of that city number about 5000 souls. Of their occupations and wealth it is stated—there are five physicians, one of whom has a very large practice among both whites and blacks; twelve grocers; thirty music and school teachers; five daguerreotypists; one patent roofer; five bricklayers and stone-masons; two trunkmakers; twelve dealers in market; five or six boot and shoemakers; a number of excellent tailors, blacksmiths and carpenters; and one hundred milliners, dress-makers, shirt-makers and tailoresses. Among them are Henry Boyd, one of the largest and best cabinet manufacturers in the city, who is worth at least $40,000; J. P. Ball, R. G. Ball and J. C. Ball, who take as fine daguerreotypes as are taken in the world, and who are worth $30,000 at least. The names of 13 of these colored people are given, whose property is valued at $10,000; three $6,000; five $5,000; one $4,000; one $3,000; one $9,000; one $8,000; one $12,000; one $14,000; six $15,000; four $20,000; five $30,000; two $40,000. The names of twenty-five others are given, and it is stated that these and many others, whose names are not mentioned, have property ranging in value from three to twenty thousand dollars.

North American.

SEVENTEEN HUNDRED AND FIFTY-SIX.

A RETROSPECT ON NEW-YEAR'S EVE.

The final day of the period known and to be chronicled in the world's history as *Anno Domini* 1856, is quickly waning away into the irretrievable region of the past; and the deep-toned bells are ready to announce, with pealing chime, the advent of another January, the first day of a new year—a day of solemn and serious consideration, if you will, yet one also of social greetings and innocent enjoyment. In all seemliness and propriety, we may mingle gaiety with gravity, and be merry as well as meditative, while hopefully wending our way by this prominent landmark in the pilgrimage of life; for whatever individual suffering or distress we may have encountered in the passing, or may naturally expect to meet with in the coming year, we console ourselves with the reflection, that the aggregate amount of human misery is gradually decreasing—that the world is annually becoming wiser, better, and happier. As the careful merchant, at the close of a year, enumerates his stock, balances his books, and congratulates himself on his gains, or sighs over his losses, so it might not be amiss if we made a few inquiries respecting our progress in civilization and refinement, in the improvement of the individual and society at large. We can do so only by summoning up the past, and comparing it with the present; and though it be true that the coming year opens with fairer prospects than its forerunner, inasmuch as peace is preferable to war, yet a single twelvemonth, however important an item in the lifetime of a man, is but an infinitesimal portion in the age of the world. Consequently, we must, if we wish to estimate properly our advancement or retrogression, include a much greater scope of time. Let us, then, looking back one hundred years, examine the records of 1756, and we shall find that our advance has been prodigious, and learn that all silly maundering about the good old times is worse than nonsense.

Though the French and their savage Indian allies were ravaging the frontiers of our then American colonies—though the governor of Pennsylvania, a British officer and gentleman, was offering a bounty of 150 dollars for every male French or Indian scalp, and the third of that sum for every female one, that could be taken and brought to him—though English ships-of-war were capturing and destroying French merchantmen wherever they could be met with, yet

the two nations were at peace—such a peace!—during nearly the first five months of 1756. As heartless Horace Walpole remarks of this period, the English and French ministers were crossing over, and figuring in—in politics. Each country, in fact, was sedulously preparing for war, while deceitfully, or diplomatically, which is much the same sort of thing, endeavoring to gain time by pretending to treat for peace.

There were few newspapers in those days; and indeed there were little if any of that literary, scientific, and social intelligence we now include under the denomination of home news. The leading announcements, referring to domestic affairs, in the journals of 1756, are little more than records of crimes and punishments, and the proceedings of press-gangs. According to our modern notions, London could not have been a very pleasant place to reside in at that time. Highwaymen labored in their vocation at Knightsbridge; well-guarded mails were stopped, and robbed at Notting Hill. Some parts of the metropolis were continual scenes of riot and disorder. Spitalfields was a complete Alsatia. The denizens, principally weavers of that locality, whom we now associate with ideas of feeble misery and helpless poverty, were then the terror of London. In organized bodies, and armed with cutlasses and bludgeons, these Ishmaels of the gutter fought with hordes of Irish, crowds of soldiers, and crews of sailors; and even afforded a sanctuary to numbers from the formidable press-gang. They were known by the appellation of Cutters, because they levied a frequent black-mail, from the master manufacturers, of four shillings on each loom employed in the district; and if the money were not promptly paid, they cut into pieces the cloth or yarn in process of manufacture. The Cutters reigned till 1769, when their leaders were attacked in their head-quarters, a public-house named the Dolphin, by a posse of magistrates and constables, supported by a detachment of soldiers. The preliminary summons to surrender being treated with contemptuous indifference, a brisk firing commenced from both sides. The Cutters, barricading the lower part of the house, fired out of the windows, till the door was forced; they then retreated over the adjoining house-tops, firing as they went. By this bold defence, they succeeded in escaping to a man; but one soldier was shot dead on the spot, and others were severely wounded. In consequence of this affray, the parish church was converted into a temporary barracks, and occupied by a strong body of troops, who succeeded at last in putting down the pugnacious Cutters.

The bill for building Blackfriar's Bridge was passed in 1756—of course not without great opposition from 'vested interests'—and one of the arguments adduced in favor of the project was, that between Fleet Street and the Thames on one side, and Holborn on the other, there were nothing but ruins, filth, alleys, and dung-hills—the lurking-places of the most desperate and flagitious characters. Even the best parts of London were frequented by footpads; and gentlemen, when out at night, in preference to riding in a carriage or chair, walked, with their drawn swords in their hands, so as to be better prepared to repel an attack; for then almost every male adult wore a sword—a custom which, allowing no time for passion to subside or reason to reflect, led to frequent and fatal encounters. Every tavern, gaming-house, and disreputable haunt was the scene of sanguinary contests between wine-maddened duellists. So common and so little thought of were these occurrences, that we seldom meet with notices of them in the newspapers of the time, except in connection with some other circumstance; as for instance: 'The cook at the Shakspeare, who was run through the body in endeavoring to prevent two gentlemen from fighting a duel, is in a fair way of recovery.'

A few years previous to the time of which we write, the king, in his speech to parliament, said: 'It is with the utmost regret I observe that the horrid crimes of robbery and murder are, of late, rather increased than decreased.' As a remedy for this state of affairs, a reward of L.40 was given to every one who arrested a thief, and prosecuted him to conviction and the inevitable gallows. The suburban districts also formed societies, and gave L.100 more, if the offence took place five miles distant from the city. Moreover, every one who captured a highwayman was entitled to the culprit's horse, whatever might be its value, or whoever might have been its legitimate owner. The highwaymen, being well mounted and well armed, were seldom captured, except in their hours of recreation. But these rewards gave rise to a regular business of 'thief-making' and 'thief-taking.' Gangs of villains, conspiring together, trepanned simple youths into seeming robberies; and succeeded in hanging numbers of lads, for the purpose of pocketing the price of their guiltless blood. As may be supposed, those ancient English institutions, the gallows, pillory, and whipping-post, flourished exceedingly one hundred years ago.

In Maitland's *History of London*, published in 1756, there is an engraving of Newgate, as it then appeared, and on the top of the building we see a large machine resembling the sails of a wind-mill. This was a ventilator, to dissipate the vitiated air of the prison, which it did, to the great annoyance of the neighborhood. The cause of this machine being erected was, simply, that in the spring of 1750, the jail-distemper, a kind of typhus now unknown, caused by crowding and insufficient air, found its way from the jail to the sessions-house, and killed two judges, one lord-mayor, several aldermen, jurymen, and others, to the number, in all, of sixty persons. The building of this ventilator, though a step in the right

direction, was, like many other of our reformatory movements, a vain attempt to remedy an effect without doing away with the cause—an ineffectual endeavor to cure an evil, without the slightest reference to its prevention; for we read in the same work that, even with the ventilator, 'the prisoners are packed so close together, and the air so corrupted by their stench, that it occasions a disease, called the jail-distemper, of which they die by dozens; and cart-loads of them are carried out and thrown into a pit in the churchyard of Christ's Church, without ceremony. And to this wretched place many innocent people are sometimes sent, and loaded with irons before their trial, not to secure them, but to extort money from them by a merciless jailer; for if they have money to bribe him, they may have their irons as light as they please.'

The most revolting spectacle of the present day is, without doubt, an execution; yet, happily, this opprobrium of our age and common Christianity is now, comparatively speaking, a rare occurrence; and, hideously appalling though it be, is unattended by the riot, license, and debauchery—not confined to one spot, but extending over a distance of three miles—that characterized the London executions of one hundred years ago. Hogarth, as the closing scene in the life of 'the idle apprentice,' has exhibited to us the awful procession from Newgate to Tyburn. As the engraving is known to almost every one, we need not further allude to it. But from a newspaper writer of the period, though the quotation be long, and its composition awkward, we feel bound to extract the following description of Newgate on the morning of, and the subsequent journey to Tyburn, to more forcibly illustrate an execution, the superior arrangements, the more decent conduct—in short, the advancement in civilization of our own era.

'The horrid aspect of turnkeys and jailers, in discontent and hurry; the sharp and dreadful looks of rogues that beg in irons, but who would wish to rob you if they could; the bellowing of half-a-dozen names at a time to inquire after one another; the variety of strong voices howling in one place, scolding, quarrelling, and swearing in another, loud bursts of laughter in a third; the substantial breakfasts that are made in these scenes of horror; the seas of beer and gin that are swallowed, the incessant outcries for more, and the bawling answers made by the tapsters; the impudent and unseasonable jests; the general nastiness, with the oaths and imprecations echoed from every quarter of the prison, added to the melancholy clank of chains and fetters, compose altogether one of the most horrid spectacles the eyes of thinking men can behold. Yet how much more terrific is this dreadful scene rendered by the behaviour of the men just setting off for execution, who are madly drinking or uttering the vilest ribaldry, and jeering others that are less impenitent; while the ordinary bustles among them, and shifting from one to another, distributes scraps of good counsel to inattentive hearers; and near him, the hangman, impatient to be gone, swears at their delays.

'At last they set out, and with them a torrent of mob, consisting of the idlest of holiday-makers, and all the thieves of both sexes, who meet with that security which large mobs afford, so that this occasion becomes a jubilee-day for all offenders, who dare not appear on any other, the confusion making a free mart, an amnesty for all outlaws. To add to the rudeness of the scene, two or three sweeps generally mount the horses that draw the convicts, whose sooty aspects and ludicrous gestures divert the crowd; and the cavalcade, instead of impressing those salutary impressions on the minds of spectators which it is alone intended for, becomes an impious spectacle of laughter, riot, and disorder. The way from Newgate to Tyburn is now one continued fair of the meanest of the rabble. Where the crowd is thinnest, dead cats and dogs fly about, and are deemed excellent pastime. The nearer they approach the gallows, blows are struck, heads are broken, and swinging pieces of sticks are thrown about. Amidst this rioting, the sound of different noises, and a variety of outcries on every side, making up a discord not to be paralleled, the last psalm is sung; and the ordinary and executioner, having performed their duties with little ceremony and less concern, seem tired and glad that it is over. The tragedy being ended, a fresh fray arises between the mob and the surgeons about the property of the dead bodies; and the morning's *amusement* ends with often the loss of more lives than die by the halter.'

(To be continued.)

THE ALMOND.

The almond (*Amygdalus communis,*) which is indigenous to Syria and Northern Africa, has become naturalized in the south of Europe, Madeira, the Azores, and the Canary Islands, and is cultivated for ornament or its fruit in the central and southern portions of the United States. When grafted upon the common plum, it often attains a height of twenty or thirty feet, with a trunk eight or ten inches in diameter; and even in the neighborhood of Paris, where the winter climate is almost as severe as that of Philadelphia, it is met with of the elevation of forty feet, and in the south of France it grows still higher.

The almond is commonly one of the first among hardy trees to display its blossoms, which generally put forth, in Barbary, in January; at Smyrna, in February; near London, in March; in Germany and New York, in the latter part of April; and at Christiana, in Norway, not till the beginning of June. The blossom appears before

the leaves, and hence they produce the finest effect when planted among evergreens. It has been observed that, though vernal frosts often destroy the germs of the fruit, they do not injure the beauty of the flowers, but even increase their splendor. An avenue of almond trees, quite hoary with frost, in the evening, will be of a brilliant rose color the following morning, and will often retain its beauty for more than a month; the flowers never falling off till the trees are covered with verdure. The fruit is not so attractive as that of the peach, because, instead of preserving the same delicious pulp, its pericarp shrivels as it ripens, and becomes a horny kind of husk, opening of its own accord at the end of maturity. The kernel of some varieties of the almond, however, is not defended by so thick a shell as that of the peach and nectarine; for it is often so tender that the nuts break when shaken together. The chief distinction between these fruits is, that the almond has a stone, covered with a coriaceous, dry, hairy covering, while those of the peach and nectarine are developed in a rich, juicy pulp, surrounded by a smooth or downy skin.

In a wild state the almond is sometimes found with bitter kernels, and at other times sweet, in a similar manner to the Grammont oak, (*Quercus Hispanica*,) which, in Spain, generally bears sweet edible acorns, but sometimes produces only such as are bitter. The two varieties the most valuable for cultivation are the "sweet kernelled" almond, (*Amondier a petis* fruits, or *Amandes douces*, of the French,) and the "Soft shell" almond (*Amandier a coque tendre*, or *Amande a coque molle*, of France.) The shell of the former is hard, but the kernel is sweet flavored. It is cultivated in the south of Europe, being generally propagated by grafting, standard high, on the bitter almond, or on strong growing seedling almond stocks, in order to insure the sweetness of its fruit. The latter is characterized by the softness or frugality of its shell, as well as by the sweet flavor of its kernel, and is the variety recently introduced and distributed by this office.

The almond does not prosper, unless the soil be dry, sandy or calcareous, and of considerable depth; but all the varieties will succeed well in a free soil, that is not too moist, when grafted or inoculated on stocks of the common plum. The situation should be sheltered, on account of the liability of the branches to be broken off by high winds. As it sends down a tap-root, exceeding two feet in length the first season, it has been found that such a tree, when taken up has two fibres, and consequently but little chance of growing.

From this circumstance originated the practice of germinating the nuts in boxes of earth before sowing them, and pinching off the points of the radicals when about an inch in length, which causes it to throw out numerous horizontal roots. This mode of germinating the nuts also insures plants to the nurseryman the first season after sowing, whereas, when this is not done, the seeds often lie dormant in the ground two years. The almond requires but little pruning, except when fruit of a large size is desired, or the duration of the tree is wished to be prolonged.

The advantages of this tree may be briefly summed up in the following words:—It prospers upon indifferent soil; requires but little care in its cultivation; is beautiful as an ornamental tree, useful as a shade tree, and profitable in its production of a much desired fruit, yielding, in its bearing years, about 20 pounds to the tree, which, at 15 cents a pound, would amount to at least $500 to an acre. The amount of almonds annually imported into the United States is believed to be valued at more than $250,000.

WORKING WITH GOD.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence to make our calling and election sure," is attainable only, nay, I might say intelligible only to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way. They clear the ground, sow their crops, go through all the toils of husbandry with unremitting diligence; and show they can do no more; they watch for the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or bear produce. The sun must shine upon it; the rain must water it, the earth must nourish it; they can command none of these.—*Bunyan.*

BAYARD TAYLOR IN NORTHERN EUROPE.

A sleigh-ride through Norrland.

INERTAFLE, *near Umeaa*, Dec. 24, 1856.

My last letter, I believe, closed with our arrival at Sundsvall. This is a pretty little town of two or three thousand inhabitants, situated at the head of a broad and magnificent bay. It is the eastern terminus of the only post-road across the mountains to Trondjem (Drontheim) in Norway, which passes through the rich and populous province of Jemteland. It is, consequently, a lively and bustling place, and has a considerable coasting trade. The day after our arrival was market-day, and hundreds of the Norrlanders thronged the streets and public square. They were all fresh, strong, coarse, honest, healthy people—the men with long yellow hair, large noses and blue eyes, the women

with the rosiest of cheeks and the fullest development of body and limb. Many of the latter wore basques or jackets of sheepskin with the wool inside, striped petticoats and bright red stockings. The men were dressed in shaggy sheepskin coats, or garments of reindeer skin, with the hair outward. There was a vast collection of low Norrland sleds, laden with butter, cheese, hay, and wild game, and drawn by the rough and tough little horses of the country. Here was still plenty of life and animation, although we were already so far north that the sun did not shine upon Sundsvall the whole day, being hidden by a low hill to the south. The snowy ridges on the north, however, wore a bright roseate blush from his rays, from 10 until 2.

We called upon a merchant of the place, to whom I had a letter of introduction. He is almost the only man I have met who seems to understand why I go to the north, and who has encouraged me to push on. The people in Stockholm, he says, know nothing about Northern Sweden; the journey is not at all difficult, and will be very interesting. He advised me to give up travelling by *forbud*, to purchase a couple of sleds, and take our chance of finding horses. We would have no trouble in making from 40 to 50 English miles per day. On returning to the inn I made the landlord understand what we wanted, but could not understand him in return. At this juncture came in a handsome fellow, with a cosmopolitan air, whom Braisted recognized, by certain invisible signs, as the mate of a ship, and who explained the matter in very good English. I purchased two plain but light and strongly made sleds for 50 *rigs* (about $14), which seemed very cheap, but I have since learned that I paid much more than the current price.

On repacking our effects, we found that everything liquid was frozen—even a camphorated mixture, which had been carefully wrapped in flannel. The cold, therefore, must have been much more severe than we supposed. Our supplies, also, were considerably damaged—the lantern broken, a powder-flask cracked, and the salt, shot, nails, wadding, &c., mixed together in beautiful confusion. Everything was stowed in one of the sleds, which was driven by the postillion; the other contained only our two selves. We were off the next morning as the first streaks of dawn appeared in the sky. The roads about Sundsvall were very much cut up, and even before getting out of the town we were pitched over head and ears into a snow bank.

We climbed slowly up and darted headlong down the ridges which descend from the west toward the Bothnian Gulf, dividing its tributary rivers; and, toward sunrise, came to a broad bay, completely frozen over and turned into a snowy plain. With some difficulty the *skjutsbonde* made me understand that a shorter road led across the ice to the second post-station, Fjal, avoiding one change of horses. The way was rough enough at first, over heaped blocks of ice, but became smoother where the wind had full sweep, and had cleared the water before freezing. Our road was marked out by a double row of young fir-trees, planted in the ice. The bay was completely land-locked, embraced by a bold sweep of wooded hills, with rich, populous valleys between. Before us, three or four miles across, lay the little port of Wifsta-warf, where several vessels—among them a ship of three or four hundred tuns—were frozen in for the winter. We crossed, ascended a long hill, and drove on through firwoods to Fjal, a little hamlet with a large inn.

Here we got breakfast; and though it may be in bad taste to speak of what one eats, the breakfast was in such good taste that I cannot pass over it without lingering to enjoy, in memory, its wonderful aroma. Besides, if it be true, as some shockingly gross persons assert, that the belly is a more important district of the human economy than the brain, a good meal deserves chronicling no less than an exalted impression. Certain it is, that strong digestive are to be preferred to strong thinking powers—better live unknown than to die of dyspepsia. This was our first country meal in Norrland, of whose fare the Stockholmers have a horror, yet that stately capital never furnished a better. We had beefsteak and onions, delicious blood-puddings, the tenderest of pancakes (no *omelette soufflee* could be more fragile), with ruby raspberry jam, and a bottle of genuine English porter. If you think the bill of fare too heavy and solid, take a drive of fifteen miles in the regions of Zero, and then let your delicate stomach decide.

In a picturesque dell near Fjal we crossed the rapid Indal River, which comes down from the mountains of Norway. The country was wild and broken, with occasional superb views over frozen arms of the Gulf, and the deep rich valleys stretching inland. Leaving Hernosand, the capital of the province, a few miles to our right, we kept the main northern road, slowly advancing from station to station with old and tired horses. There was a snow-storm in the afternoon, after which the sky came out splendidly clear, and gorgeous with the long northern twilight. In the silence of the hour and the deepening shadows of the forests through which we drove, it was startling to hear, all at once, the sound of voices singing a solemn hymn. My first idea was, that some of those fanatical Dissenters of Norrland who meet, like the Scotch Covenanters, among the hills, were having a refreshing Winter meeting in the woods; but on proceeding further we found that the choristers were a company of peasants returning from market with their empty sleds.

It was already dark at 4 o'clock, and our last

horses were so slow that the postillion, a handsome, lively boy, whose pride was a little touched by my remonstrances, failed, in spite of all his efforts, to bring us to the station before 7. We stopped at Weda, on the Angermann River, the largest stream in Northern Sweden. Angermannland, the country which it drains, is said to be a very wild and beautiful region, where some traces of the old, original Asiatic type which peopled Scandinavia are yet to be found in the features of its secluded population. At Weda, we found excellent quarters. A neat, quiet, old-fashioned little servant-girl of twelve or fourteen took charge of us, and attended to all our wants with the greatest assiduity. We had a good supper, a small but neat room, clean beds, and coffee in the morning, besides a plentiful provision for breakfast on the way, for a sum equal to seventy-five cents.

We left at 7½, the waning moon hanging on the horizon, and the first almost imperceptible signs of the morning twilight in the east. The Angermann River, which is here a mile broad, was frozen, and our road led directly across its surface. The wind blew down it, across the snow-covered ice, making our faces tingle with premonitory signs of freezing, as the mercury was a little below zero. My hands were chilled inside the fur mittens, and I was obliged to rub my nose frequently, to prevent it from being nipped. The day was raw and chilly, and the temperature rose very little, although the hills occasionally sheltered us from the wind. The scenery, also, grew darker and wilder as we advanced. The fir-trees were shorter and stunted, and of a dark greenish-brown, which at a little distance appeared completely black. Nothing could exceed the bleak inhospitable character of these landscapes. The inlets of the Bothnian Gulf were hard, snow-covered plains, inclosed by bold, rugged headlands, covered with ink-black forests. The more distant ridges faded into a dull indigo hue, flecked with patches of ghastly white, under the lowering, sullen, short-lived daylight.

Our road was much rougher than hitherto. We climbed long ridges, only to descend by as steep declivities on the northern side, to cross the bed of an inland stream, and then ascend again. The valleys, however, were inhabited and apparently well cultivated, for the houses were large and comfortable, and the people had a thrifty, prosperous and satisfied air. Beside the farm-houses were immense racks, twenty feet high, for the purpose of drying flax and grain, and at the stations the people offered for sale very fine and beautiful linen of their own manufacture. This is the staple production of Norrland, where the short Summers are frequently insufficient to mature the grain crops. The inns were all comfortable buildings, with very fair accommodations for travellers.

[To be concluded.]

GRIEF FOR DEPARTED FRIENDS.

BY AVIS C. HOWLAND.

It is not when the parting breath we watch with anxious heart,
It is not in the hour of death, when those we love depart,
Nor yet when laid upon the bier, we follow slow the corse,
Which leads us to their dwelling low, that most we feel their loss.

When past the last and solemn rites, and dust to dust hath gone,
And in its wonted channelled course, the stream of life flows on,
Ah! who can tell how drear the space once held by those most dear;
When well-known scenes, and local things, and all but they are there.

This deep, this heartfelt loneliness, this quietness of grief,
Falls heavier on our flowers of joy, than tempests strong but brief,
Tho' whirlwinds tear the blossoms fair, yet still the stem may thrive,
While a cold season's withering blast scarce leaves the root alive.

But as our earthly pleasures fade, if plants of heavenly peace
Spring in our bosom's wilderness, and nurtured there increase,
In humble hope and holy fear, our minds will learn to prove
That "smitten friends are angels, sent on errands full of love!"

Then seek not hours of sober grief or sorrowing thought to shun,
Until our hearts are brought in truth, to say, "Thy will be done!"
And grateful love for strokes like these, our hearts to God may warm—
Perhaps he saw the gathering cloud, and housed them from the storm.

If in his own good time and way he shelter these from ill,
And in His mercy bless the blow to those remaining still,
May we not hope to join in heaven the song the blessed raise,
Almighty Lord, and King of Saints, how just and true thy ways!

LOVE.

The autumn of love
Is the season of cheer,
Life's mild Indian summer,
The smile of the year;
Which comes when the golden
Ripe harvest is stored,
And yields its own blessings—
Repose and reward.

The winter of love
Is the beam that we win,
While the storm scowls without,
From the sunshine within,
Love's reign is eternal,
The heart is his throne,
And he has all seasons
Of life, for his own.

MORRIS.

A correspondent of the New York Tribune furnishes the following account of a remarkable escape from the Rapids, below Niagara Falls.

SUSPENSION BRIDGE, March 31, 1857.

The great Bridge is located a mile and a half below the Falls. After the vast quantity of water of the river plunges over the Cataract, it runs about six miles through a wild and deep chasm, with perpendicular walls of craggy rocks, looking as though they had been rent asunder by some mighty effort of nature, and as if the concentrated waters of the river were in a frightful struggle to force their escape through a gulf of unknown depth, and whose bottom, by being unevenly covered with the obstructions of mountain rocks buried deep in the bed of the rapids, only adds to the sublime and awful confusion, but cannot impede the progress of the wild and mighty rush of Niagara Rapids.

On Tuesday, March 31, a little before 12 o'clock, a man was seen floating in the swift rapids under the bridge. The report spread immediately, and the citizens flew to the bridge from all directions. Immediately another report told that the man had found lodgment on a rock in the rapids! Could it be possible, thought I, as I ran with the crowd to the bank, that a man, after having been once even in the edge of the rapids below the bridge, could escape death! I knew that just below the bridge was the roughest rapid—its depth and velocity had always prevented sounding its bottom. I had often gone there to the bank and gazed for hours on the scene which continually varied as the obstructed current flies back against contending waves sending its foam and spray thirty or forty feet high; I had gone there, too, by moonlight to contemplate the awful grandeur of the scene.

On reaching the bridge, with the anxious crowd, I looked where every eye was gazing in painful anxiety, and there, nearly 300 feet down the perpendicular sides of rocks, was the figure of a man upon a rock in the edge of the rapids. A spy-glass showed that he was an aged man with a bald head, and well dressed in dark clothes; and we could see him move carefully on the rock. It appeared barely possible to us that by a desperate effort he might gain a rock near him, and then find a safer spot nearer the perpendicular bank. Every one saw that he could not have approached the spot where he was, except by being carried there in the rapids from some way above. Between the rapids and the perpendicular rocks along the bank, it was evident no human aid could be given him. But something must be done; the man was wet and cold, if not exhausted. A young man by the name of Charles Whitmer is now seen to carry a ladder along the top of the bank above, but what can he do with a ladder? It is 300 feet down to the unfortunate man, and the rocks project over so that the man cannot be seen from the bank above. Mr. Whitmer now sends for more ladders, and a crowd begin to tie them together; a man is now sent on the opposite side of the river, where he can see the man and signal where the ladders should be let down. The line of ladders begins to descend, and is held at the top by ropes fastened to trees. The poor man below has been moving, as if wanting to leave the rock, but dares not venture—he knows nothing of what is going on above him; if he sees the long crowd of anxious spectators on the bridge it can only dishearten him, for there they can render him no assistance! But they can see the line of ladders descending to him! Now the ladders have caused a little dirt to fall down close by the poor man below—he looks up—unexpected hope! He sees a ladder swinging and slowly descending from rocks high over him. To him it must look like "Jacob's ladder" let down from Heaven! From his position he can see none of his anxious rescuers—not even one half the line of ladders. The end of the ladder seems not more than twenty feet from him. He cannot reach that from the rock where he is. He is now trying to leave the rock! He may jump to the next rock by a desperate effort—if he slips he is lost in the rapids. At last he jumps; and the crowd on the bridge give tremendous cheers over his success. He is now seen to whip his arms about himself, to exercise himself to keep from freezing, for he had been an hour and a half on the rock. We now saw that a man had begun to descend the ladders from the top to render any assistance that might be needed. This man was Mr. Thelig the bridge porter. He descended to the end of the ladder, and found that it must be let down twenty feet lower. He then ascended, and they lowered the ladder; and now the man below was able to reach it, and began slowly to ascend. A courageous German by name of Ignaats Erne, an old man who could not speak any English, now went down the ladders to give assistance if it should be needed. We saw him meet the cold, wet and almost exhausted old man near the bottom; he carefully went below him and ascended with him to encourage and help him! They came safe to the top of the bank, and we saw that the life of a respectable-appearing stranger had been saved. He appeared to be a man of strong constitution, though nearly sixty years of age. His countenance bespoke the gratitude he felt, and the crowd expressed their own joy and sympathy in the most hearty cheers. The stranger was taken to the Ladour House, where he was cared for in the kindest manner by Mr. Ladour, the proprietor. After putting on some dry clothes, the stranger appeared on the piazza, at the request of the crowd. Said he (in substance:)

Gentlemen of kind hearts, I cannot express my feelings nor my thanks, so great is my grati-

tude to you. Nor is it in my power to reward you. I hope none of you will ever require such a favor in kind as what you have bestowed on me. My name is T. C. Taylor. I reside in West Winfield, Herkimer Co. N. Y. I was on my return home from the West. A little before 12 o'clock to-day I went down the stairs by the mill above the bridge, to see how the machinery that turns the mill here was constructed. I lost my foothold at the edge of the rapids, and was carried with great velocity in the water, when suddenly I found myself on the rock where you found me. While there I saw the crowd gather on the bridge, but until I saw the ladder, I had not the slightest hope that I could be rescued.

The attention of a little girl having been called to a rosebush, on whose topmost stem the oldest rose was fading, while below and around it three beautiful crimson buds were just unfolding their charms, she at once and artlessly exclaimed to her brother: "See, Willie, these little buds have just awakened in time to kiss their mother before she dies!"

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm. Sales of good brands at about $6 00. Sales of better brands for home consumption at $6 00 a 6 25, and extra and fancy brands at $6 25 a 7 50. There is very little export demand. Rye Flour is held at $4 00 per barrel. Last sales of Corn Meal at $3 12 per bbl.

Grain.—Wheat is dull, but prices are steady. Sales of prime Pennsylvania red are making at $1 45 a $1 46, and $1 55 a 1 62 for good white. Rye is steady; sales of Penna. at 80 a 82c. Corn is in fair request, at 68c for new yellow afloat, and white at 67c. Oats are scarce; sales of Pennsylvania at 50c per bushel. Last sales of Barley Malt at $2.

FRIENDS having business communications or visiting in the vicinity of Cecil Monthly Meeting, a branch of Southern Quarter, may reach that section cheaply, pleasantly and expeditiously, by taking a ticket by cars from Philadelphia at 1 o'clock P. M., to Sassafras river, on 3rd, 5th and 7th days. Fare to Sassafras River $1 50. Conveyance to be had of Richard Turner, at Betterton Landing on Sassafras River, to any part of the neighborhood.

MURPHY'S SCHOOL.—This Institution having been in successful operation for the last 20 years, as a day school, will now receive six or eight female pupils, (girls under 13 years of age preferred,) as boarders in the family. Attention will be paid to health, morals, &c. They will be desired to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid-week Meetings if required by parents or guardians. Terms $35 00 per quarter of twelve weeks, (one-half payable in advance) including board, washing, &c. For further particulars enquire of LETITIA MURPHY, Principal.
SARAH C. WALKER, Assistant.
No. 158, Main st., Frankford Pa.
N. B. Plain and fancy needle-work taught.
3d mo., 21st, 1857,—4t.pd.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.

Terms.—$70 per session, one half payable in advance, the other in the middle of the term.

No extra charges. For further particulars address,
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

No other extra charges except for the use of Classical and Mathematical Books and Instruments.

A daily Stage passes the door to and from Philadelphia.

For further particulars address the Principal for a Circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County, N. J.

GREEN LAWN BOARDING SCHOOL FOR GIRLS, near Unionville, Chester County, Pa. The summer session of this school will commence on the fourth of Fifth month next, and continue twenty weeks. The course of instruction, by competent female teachers, will be extensive in all the usual branches comprising a thorough English Education, Drawing included. Terms fifty-five dollars per session, one half in advance. Fancy needlework at an extra charge of three dollars. The use of all Class Books, Globes, Maps, Planisphere, Physiological Charts, Pens and Ink, two dollars per session. Those wishing to enter will please give their names as early as possible. For circulars address the Principal, Unionville Post Office. EDITH B. CHALFANT.
3mo . 28. 3t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address
BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,
JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance.* Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

PREFACE TO THE READER.

The following sheets exhibit to thy perusal a plain man's plain and undisguised account of his own progress in religion: an artless narrative of his sincere and hearty endeavours, as much as in him lay, to promote the doctrine of the gospel of Christ in the earth.

The motives inducing him to undertake the office of a preacher, appear to have been perfectly consonant to the precepts of holy writ, and to the practice of Christ and his apostles, viz.

1st. A clear, cogent and convincing evidence of a divine call, and heavenly impulse thereunto.

2dly. An indispensable sense of his duty necessarily obliging him to yield obedience to that call, and

3dly. The sweet returns of inward peace and divine consolations accompanying his obedience therein, did greatly conduce to his confirmation and perseverance in the way of his duty.

To the performance of which he found himself measurably prepared and qualified; for his own experience of the love of God, and of the operations of his holy spirit, in gradually purging out the corruptions of his own heart, did excite and augment in him a Christian love to his fellow creatures, attended with an ardency of zeal, and an incessant desire, for their conversion.

An inward purgation from sin is so necessary, and so essential a qualification of a gospel minister, that no man can be such without it;

Nor doth God send any unclean messengers on his errand:

It being the constant method of his divine wisdom, under this gospel dispensation, through the purging of his holy spirit, to cleanse and purify the inside of every vessel, which he permits to be made use of in the service of his sanctuary. Wherefore,

Every unsanctified p[illegible]er to preach the gospel of Christ, deser[illegible]o have his mouth stopt with that unanswe[illegible]e query of our blessed Saviour to the Pharisees of old; "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Mat. xii. 34.

A practice of this nature abounds with the grossest of absurdities, and stands emphatically exploded, even in the time of the Mosaicddeck Law, by the Royal Psalmist, in these words: "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my convenant in thy mouth?"

But alas! self-interest prompts men to turn a deaf ear even to the most divine expostulations, and unholy persons will, in despite of the most express prohibitions, continue to intrude themselves beyond their bounds; and will be still busying and employing themselves about external circumstances and ceremonies, while the life, spirit and substance of true religion is placed above their reach, and unattainable by them, until it shall please God, in the exceeding riches of his grace, to cleanse their hearts from all unrighteousness; of which conversion we heartily wish for a nearer prospect than we can discern at present.

We now return to the author of the ensuing narrative, who was another sort of preacher; a free giver of what he himself had received, a liberal and open-hearted communicator of his religious experiences unto all other men, without respect of persons.

He directed all the sheep of Christ to follow the voice of Christ himself, the good shepherd, whose omnipresence renders his voice audible to every one of his sheep, however separate or dispersed throughout the world.

His conversation was free, generous and affable; neither did he shun the society of those whom he was sent to convert; his mission being somewhat correspondent to that of his Lord and Master, who declared concerning himself: I am not come to call the righteous, but sinners to repentance. Mat. ix. 13.

He was of a grave deportment, and of a tall, comely and manly aspect: his public preaching was attended with such a divine authority and majestic innocence, as commanded the attention of his hearers; and his voice being clear, strong and distinct, was capable of conveying his profit-

able exhortations to the ears and understandings of a very numerous auditory; of which a remarkable instance appears in his preaching at Jedburg in Scotland, mentioned in pages 46, 47, of his account.

His literal accomplishments were but small, extending little farther than to enable him to read the Scriptures in his mother tongue; yet by constant use and application, he became thoroughly versed therein, and enabled by the force of their testimony, to confront and confute the gain-sayers of his doctrine, which was in all points strictly agreeable to, and consonant therewith.

In the religious society to which he was joined, he conducted himself as a man of peace and prudence, choosing to walk in the plain and middle path, without declining to any extreme; so that he neither idolized forms, nor contemned good order.

His estimation and repute among his friends and neighbors may appear by the testimony of the Monthly and Quarterly-meetings of Bridport in Dorsetshire, to which he belonged, given forth since his decease, wherein they say, that "It pleased the Lord to endue him with a large gift in the ministry, in which he was a faithful laborer, and gave himself up for that service; that he had a gift of utterance superior to many, sound in judgment and doctrine, and very convincing to the understandings of those that heard him."

This testimony concerning him is true, and a man of his penetration and capacity could not but discern his own improvement in the gift he had received: wherefore he stood upon his guard, lest through self-love and conceit, he should depart from that humility which is the ornament of every gospel minister, as in page 38 he has particularly observed.

Which Christian virtue was generally his concomitant, during the course of his pilgrimage; and is remarkable in the composure of this account, in keeping it clear from, and unsullied with any the least tincture or symptom of self-applause.

As in preaching, his declarations proceeded from his heart, so in writing, his relations of his services, and his exhortations, sprang from the same fountain.

Wherefore we recommend to thy serious consideration what he has written, as comprehended in that excellent description of a good man, given by Christ himself, Luke vi. 45. "A good man, out of the good treasure of his heart, bringeth forth that which is good."

May the good brought forth out of this good man's heart effectually reach unto thine, and through the divine blessing operate to thy spiritual benefit, growth and improvement in that which is good.

So shall the design of the deceased author, in leaving behind him this account of his life and travels, be in some degree answered, and the prefixer of this Preface shall have the end he aims at, who with sincere desires for the saving health and welfare of thee and all mankind, takes his leave, and bids thee heartily farewell.

J. Besse.

AN ACCOUNT OF THE LIFE AND TRAVELS OF SAMUEL BOWNAS.

I was born in Westmoreland, within the compass of great Strickland Monthly-meeting, about the year 1676, and was entered in that register; and my father dying before I was one month old, I never knew him, but I have been informed, that he was very honest and zealous for truth in his time, having been a considerable sufferer for the cause of religion, both in loss of goods and liberty, the meeting being kept in his house in some of the hottest time of persecution in King Charles the Second's reign. Being left so young, and my mother having but a scanty subsistence of about £4 10s. a year, with a dwelling for herself and two children, I was about thirteen put to learn the trade of a blacksmith, with an uncle who used me unkindly; I was afterwards put an apprentice to a very honest Friend belonging to Brigflatt's Meeting, near Sedberg, in Yorkshire, his name was Samuel Parat; but all this time I had no taste of religion, but devoted myself to pleasure, as much as my circumstances would permit, though my mother had kept me very strict while I was under her care, and would frequently in winter evenings take opportunities to tell me sundry passages of my dear father's sufferings, admonishing me still so to live that I might be worthy to bear the name of so good a man's son, and not bring a reproach on myself and parents; also frequently putting me in mind, that if she should be taken away, I should greatly miss her, both for advice and other ways to assist me; and advised me to fear the Lord now in my youth, that I might be favored with his blessing, which frequently brought me in great tenderness, being afraid that she would die before I was capable to live in the world; and she took me frequently to meetings with her, where she often had some words in testimony: persecution being still very hot, and Friends locked out of our meeting-house at Strickland, we met at the door, and I remember at two several times when I was a child, and came to meeting with my mother, the informers came, the first time the meeting had been over about half an hour, the second time not quite so much, so that we escaped their hands both times; but sundry Friends were in prison at Appleby for attending that meeting, whom my dear mother went to visit, taking me along with her, and we had a meeting with the prisoners, several Friends from other places being likewise there by appointment. What I obesrved was, though very young,

how tender and broken they were; and I was very inquisitive of my mother, why they cried so much, (which we called greeting) and thee greet too, (said I) why did thee? She told me that I could not understand the reason of it then, but when I grew up more to man's estate I might.

Now to return to my apprenticeship; I had a very kind, loving master and mistress, and I had meat enough, and work enough, but had but little consideration about religion, nor any taste thereof. On First-days I frequented meetings, and the greater part of my time I slept, but took no account of preaching, nor received any other benefit than being there kept out of bad company, which indeed is a very great service to youth. I took much liberty in discourse, and was taken notice of as a witty, sensible young man: but often on my bed I ruminated on my way of life with reluctance, yet frequently fell into the same way again: I never was given to swearing, nor any very gross vice, but what I gave way to the most, was jesting, and turns of wit to provoke mirth, which gave me often (after it was over) a heavy heart; and thus I went on for near three years; but one First-day, being at meeting, a young woman, named Anne Wilson, was there and preached; she was very zealous, and fixing my eye upon her, she with a great zeal pointed her finger at me, uttering these words with much power, "A traditional Quaker, thou comest to meeting as thou went from it (the last time) and goest from it as thou came to it, but art no better for thy coming, what wilt thou do in the end?" This was so pat to my condition, that, like Saul, I was smitten to the ground, as it might be said, but turning my thoughts inward, in secret I cried, Lord, what shall I do to help it? And a voice as it were spoke in my heart saying, Look unto me and I will help thee! and I found much comfort, that made me shed abundance of tears. Then I remembered what my mother told me some years before, that when I grew up more to man's estate, I should know the reason of that tenderness and weeping, and so I now did to purpose. I went home with a heavy heart, and could neither eat nor sleep as I used to do, but my work never succeeded better in my hands than it did at this time, nor my mind never less in it; but my conduct, as well as countenance, was much altered, so that several in the family were doubtful that I should fall into a kind of melancholy distraction; but I longed for the meeting-day, and thought it a very long week. When the time of meeting came, my mind was soon fixed and staid upon God, and I found an uncommon enjoyment that gave me great satisfaction, my understanding being opened and all the faculties of my mind so quick, that I seemed another man; a divine and spiritual sweetness abiding with me night and day, for some time; and I began to see and understand the scriptures, and the nature of preaching the the doctrine of the gospel in the power and spirit, plainly seeing a difference between a preacher of the letter and of the spirit, which till then I was wholly ignorant of, and unacquainted with, not having before that, the least degree that I could perceive of divine understanding; but then upon looking back, and considering what I had heard such and such Friends preach, which at that time I did not understand, but now I understood it clearly, which was a demonstration to me, that all divine knowledge is from divine light, which we can't comprehend, until we are assisted so to do by a visitation from heaven.

[To be continued.]

"Orthodoxy and Heterodoxy, as applied to Quakerism, by a Lay Churchman."

BY S. M. J.

When controversies and schisms take place in religious bodies, it is sometimes interesting and instructive to be informed of the judgment pronounced by disinterested spectators, concerning the merits of the question, and the conduct of the parties.

It may reasonably be presumed, that an *outsider*, well acquainted with the subject, and yet sufficiently removed to be free from the smoke of the contest, will usually have a clearer view, than those who participate in the struggle.

Such were our anticipations, in taking up a pamphlet lately issued in this city, entitled, "Orthodoxy and Heterodoxy, as applied to Quakerism, by a Lay Churchman." The author appears to have taken pains to inform himself concerning the history of the Society of Friends, and his work is written in a spirit of candor and charity that deserves commendation.

In his opening paragraph, he acknowledges, that "the Society in its history, principles and practices, has ever merited public notice," and that it has also "received a full share of the confidence and admiration of Christian observers." We may therefore conclude, that it is in no unfriendly spirit that he reviews the history of its schisms and examines its present condition.

In regard to the terms Orthodoxy and Heterodoxy, he defines the former as "soundness of faith," and the latter as "directly the opposite," but in order to show what is soundness of faith, he says, "That the church of England embodies in her creed the essential elements of Orthodox faith; and so do many other churches, which are generally known as evangelical." It follows, of course, that "those church organizations are considered unsound in the faith, who reject the chief doctrines of the so-called evangelical churches." In this condition, the Society of Friends, as it originally appeared in the days of Fox and Penn, is placed by this author, as well as by almost all others of his creed who have written on this sub-

ject. If the early Friends *did not dissent* from the church of England, and other churches called Orthodox, in some *articles of faith deemed essential,* it must be admitted that they acted in the most unreasonable and preposterous manner. If they really held the view then deemed orthodox in regard to original sin, the Trinity and *vicarious* atonement, why did they not say so in plain terms, and save themselves the vast amount of suffering they endured, on account of their alleged heterodoxy?

The author of this pamphlet, in glancing at the "Origin of Quakerism," refers to the Journal of Geo. Fox, where he says, "The Lord opened to me by his invisible power, how that every man was enlightened by the Divine Light of Christ. This I saw in the pure openings of the light, without the help of any man; neither did I then know where to find it in the scriptures; though afterwards searching the scriptures I found it." After quoting this passage, our author speaks of G. Fox, as a "simple-minded, earnest, bold man"—having the very elements of character that were needed for that "time of gross darkness." He maintains that G. Fox, "did not reject the Bible, but made it secondary to the 'light.' He found it in the scriptures after he saw it in its 'pure openings' upon his mind. His simple creed was 'mind the light,' and this constituted his 'heterodoxy.' For this, he and his people suffered persecutions most severe.

"What was the true import of this creed? "Fox did not say that the 'light' would lead all men to be Quakers, or even cause them to forsake their forms; but that it would lead all *who were governed by it,* away from a *dependence upon* anything but itself. This is Quakerism; it is all of it that is essentially characteristic in *doctrine.* The proclamation of this simple *idea,* and the consistent adherence to it of the few who gathered about Fox, in and around his native place, was a new era in Christian history, of which the world will do well to take note. It was a *discovery* in religion that simplified the faith of the faithful, and at the same time thrust a rebuke at the mere traditional ceremonies which for ages had beclouded the human intellect."

This description of the *essential characteristic of Quakerism* agrees with the opening paragraph of W. Penn's Christian Quaker; in which he speaks of the "Light of Christ within," as "the great principle of God in man; the root and spring of divine life and knowledge in the soul; that by which salvation is effected for man, and which is the characteristic of the people called Quakers, their faith and testimony to the world."

The "Lay Churchman," in reviewing some of the schisms which have taken place in the Society of Friends, first adverts to the division caused by John Perrot, about taking off the hat in time of public prayer, and then proceeds to notice more particularly the controversy with Geo. Keith, and the separation which ensued about the year 1691. The history of this schism he considers important, because it involved the same doctrinal differences which have, in later times, agitated the Society, and caused the separation of 1827-8. The account he gives of the doctrines and conduct of Geo. Keith and his adherents, agrees substantially with that given in Smith's History of Pennsylvania, which may be found in the 6th vol. of Hazard's Register.

It appears, from the pamphlet before us that Geo. Keith, a man of learning, and, at that time, highly esteemed as a minister and writer, first evinced his dissatisfaction by proposing some changes of discipline, which were not agreed to by the meeting. "His next departure was that of accusing two ministers, Fitzwater and Stockdale, with unsoundness of doctrine, for having preached that the *light of Christ was sufficient for salvation without anything else.* He also declared that Wm. Stockdale preached two Christs, because he preached faith in the Christ within, and Christ without us. During the discussion of these questions, there was, of course, the usual display of testimony on both sides, which resulted in the meeting before whom the trial was had admonishing and reprimanding both parties and dismissing the case."

"Subsequently, however, the disturbance was renewed by the two ministers named above, bringing before the monthly meeting a formal accusation against Keith, for denying the sufficiency of the divine light for salvation."

"Both parties failing to be reconciled, the disagreement resulted in a separation. Keith and his party, though much smaller than the others, met together in a separate building; organized a meeting, and formally demanded of the two ministers who had preached the 'all-sufficiency of divine light,' that they should desist from the ministry, until they confessed their error, and became reconciled to the Keithian party." "The new Yearly Meeting which was set up by the spurious Friends, assumed the name of "Christian Quakers," and soon published what they called "A confession of faith in the most necessary things of Christian doctrine, faith and practice, according to the testimony of Holy Scripture." This confession "approached so nearly to the creeds of other Christian professors, that it was difficult to determine, on its own merits simply, whether it was a document of genuine Quakerism, or whether it emanated from an evangelical body." "They were of course not acknowledged by the parent Society, their offence against whom was their orthodoxy."

It should be observed, that in the testimony against Keith, given forth by the "meeting of public Friends in Philada."—they stated, as the chief ground of complaint, "his ungodly speeches, dis-

orderly behaviour and separate meetings." They say, however, "he hath often quarrelled with us about confessions, *declaring that he knows of none given forth by the body of Friends to his satisfaction*, and often charged most of us of being unsound in the faith."—[*Smith's History.*]

The Keithite party was, for a short time, quite numerous in Pennsylvania and N. Jersey; they had fifteen meetings, and among these were some who had been influential members and Ministers before the separation.

In a few years Keith threw off his Quaker dress, joined the English church, and being ordained as a minister, returned from England to America, to proselyte his brethren. According to the authorities quoted in the pamphlet before us, it seems that about seven hundred persons of the Keithian party were baptized, and joined the church, but the clergy had very little success with the 'Foxian' Quakers, who, it is stated," remained obstinately attached to their own notions."

The conclusions of our author in regard to the Keithites are as follows, viz:

1. "That the Keithian controversy originated in his opposition to Fitzwater and Stockdale, on the ground of their preaching the old Foxian faith of the all-sufficiency of the Divine light.

2. That the meeting to which he belonged sustained those whom he opposed, and testified against *him*, by which act they consistently adhered to the original faith of their fathers; and that the Yearly Meeting of London sanctioned their proceedings, and also pronounced against *him*.

3. That Keith and his associates could not be received by other Christian professors as Quakers, after abandoning the Foxian standard which was then, and is now, too well known to be misapprehended.

4. That they had no place to stand on, as a separate organization; and that their only and necessary course was to join themselves with others, or to refuse allegiance to all Christian societies, unless they preferred, as some did, to return to the Penn Quakers."

"It may appear singular, that one who is not of the Society of Friends should engage himself with this analysis; but it is so interwoven with the question of Christian progress at the present day, that no one who carefully considers it, can fail to perceive in it the signs of a re-gathering of the 'people commonly called Quakers' among themselves; and a scattering of those who *do not rightfully possess the title* to other denominations."

I shall reserve for the next number some further quotations from this very suggestive work, in which it will be clearly shown to whom the title of '*Friends*' at this day properly belongs, and what must be the result of attempting, as some now do, to find a middle ground between Quakerism and "the orthodox religion as professed in the various churches of Christendom."

[To be continued.]

THE PROPHET DANIEL.

(Continued from page 88.)

We have abundant proof from Scripture testimony and other sources, that the truly meritorious have oft times suffered the infliction of cruelties and indignities hard to bear, from such as coveted their position, but possessed not the wisdom, that led them step by step, to an exalted standing. Such was the allotment of Daniel. When a humble captive under the rigid sway of a despotic ruler, with unabated ardor he served the God of his fathers, nor retired from public view in the performance of these high obligations. His integrity and many virtues gained him the confidence of all around him, and eventually raised him to high and dignified places of trust and honor; but everywhere discretion and prudence marked his movements, and sweet humility shone out as a crowning virtue.

All these excellencies, with their attendant favors, roused the envy of the less privileged, who combined to seek his overthrow. By these was Daniel scrutinized with the keenness of a vulture's eye, in his goings out and comings in, but they could find nothing whereof to accuse him, except concerning the law of his God.

O, that this were the state of the young men of our day, who are instructed to believe there is a God in heaven, who takes cognizance of the affairs of men, and to whom adoration and homage are ever due; that these preferred and sought the beautiful adorning of heavenly wisdom, with the robes of pure righteousness for their clothing, consulting the holy spirit as their Oracle on all occasions, and under all circumstances; thus fitted to stand as instructors and waymarks, judges and councillors, approved of God and men, because of their superior intelligence and understanding.

But to return to the men who by cunning and artifice devised a stratagem to entrap Daniel, and bring him under condemnation, whereby his life would be forfeited. They obtained a decree from their sovereign, that any man, making a petition to any God or man for thirty days, save of him, should be cast alive into the den of lions. This was signed by the king, and bore his signet. Knowing this, did this devout young man retire? Ah, no! he went to his chamber, and with his window open toward Jerusalem, he kneeled down three times in a day, and put up his petitions to God in the highest heaven, for protection and preservation in this great extremity.

These wicked watchmen were upon the alert, and now they triumphed over their victim, having as they imagined consummated a plan that would certainly put an end to his existence. But alas for them, they were taken in the snare they had

laid for the upright, and perished in their own devices. Then was the king exceedingly sorry when apprised of the fact that the accused was his beloved Daniel, and he set his heart to deliver him, and labored till the going down of the sun, but *in vain, in vain!* Even he had not the power to reverse the decree issued from the palace, for the laws of the Medes and Persians were unalterable. In his lament he encouraged Daniel by saying, "O! Daniel, thy God whom thou servest continually, he will deliver thee." Then was the prophet cast into the lions' den, and this mighty potentate went to his house, but sleep he could not, nor were instruments of music brought before him. At morning's dawn we find him again at the den, uttering the deep and lamentable cry, "O! Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee?" Then did he hear that voice asserting his power, "He hath sent his angel and shut the lions' mouths that they have not hurt me, inasmuch as innocency was found in me, and before thee, O king, have I done no hurt." Then was the king exceedingly glad, and commanded that he should be taken thence, and his accusers delivered to the fury of these beasts of prey, which obtained the mastery over them, rending them in pieces, ere they came to the bottom of the den. Here is portrayed a most striking instance of a special Providence, most signally manifested when no human power could save, in a manner to silence opposers, and cause the unbelieving to confess.

He is the living God, whose dominion shall never end, who worketh signs and wonders in heaven above, and in the earth beneath, who rescueth from the devourer, delivering his servant from the lions' power. Then Darius made a decree, that in every part of his dominion, men should fear and tremble before the God of Daniel, who is a living God, and steadfast forever. This same Daniel prospered in the reign of three successive kings, and his name comes down to us among the number of those that shall be held in everlasting remembrance. S. H.

4th month, 1857.

For Friends' Intelligencer.

RETIREMENT.

Happy is the man who liveth loose from the world and entangleth not himself with the perplexing cares and excitements thereof; but keeping his mind free from an eager pursuit after secular things, takes time and opportunity to retire from all worldly objects and meditate on the things which conduce to his eternal happiness.

How sweet is retirement. O! that the children of men would often retire from the world and enter into a state of silence and inward meditation; I believe they would be favored with the precious enjoyment of the blessed fruits thereof, which they would find to be preferable to every thing this world can afford.

O! that the dear youth would often retire from the multitudes, from the crowds, and from the exciting pursuits of the world, and meditate on their dear Redeemer and follow him in the way of his leadings. He would often lead you to retirement. Behold, read and follow the example of Jesus as recorded in sacred writ, where we find that He often withdrew from the multitudes and retired into mountains and solitary places, into gardens and sea-sides, thereby showing his followers that it is good to retreat and retire from the noise, from the crowds, and from the hurries of the world. B.

THOMAS STORY.

(Continued from page 87.)

Now the dispensations of God being variously accommodated to the state of the mind, in man's progress through the world, which suffers great and frequent mutations; (for the Lord, willing in mercy to save the soul, is pleased to suit various states with various means; and all at last, to that good end;) so he hath in times past, as we may obterve in holy writ, awakened and informed the mind, sometimes by dreams, sometimes by prophecy, sometimes by signs, and at other times by immediate revelation; and so, in degree, I have found it in myself, for whilst my mind was secretly looking towards the Lord, and desiring the knowledge of his ways, I had one night a dream in manner following.

"I thought I stood in an outward court before the gates of a castle or fort, and there stood one by me that was a great sinner. And I beheld five great lights in the Heavens; four whereof were as moons, greatly eclipsed, and of the color of blood, and the fifth as the sun, under a thick cloud, and hardly to be discerned. The first was placed in the south east, or where the sun riseth in the winter solstice; the second a degree further south; the third, south; the fourth moon a degree towards the west, and the fifth, (being the sun) in the south west, or where the sun sets in winter. Whilst I looked steadfastly upon the four former with admiration, the fifth passed insensibly below the horizon, and vanished out of my sight, and then also the clouds departed, and the four sanguine moons wandered to various and opposite points in the heavens. After which being violently moved towards the zenith, they met there, and were dashed to pieces, one by another, and fell to the earth.

After this, I saw the stars of heaven, and they appeared bright and innumerable, and, remaining in the firmament a short season, they also moved suddenly, and with violence, one against another, and being broken in pieces, fell likewise to the earth, as the falling of fruit from the tree, shaken by a mighty hand. And as the stars fell, they gradually lost their light, and as they

approached near the earth, they altogether ceased from shining. And I also beheld the light of the candles to be extinguished, and the fire would not burn any longer, and total and thick darkness was upon the face of the whole earth, and covered the deep, and was over all flesh.

And I was afraid with exceeding great amazement, and so was he that was with me, for the great day of the Almighty appeared to be come, even the day of his righteous judgment, and we fled with horror unspeakable, and precipitate haste, and in confusion run towards a stable, where, hiding us under an ark, we remained in agony, expecting the earth should be dissolved, and the elements melt with fervent heat, and to receive a reward according to our works.

But in the midst of this fear, I resigned all to the will of Him who shaketh the Heavens, and dissolveth the earth, and doth what pleaseth Him in time and eternity. And immediately after, though all hopes were gone, the sun arose toward the north east, as in the strength of summer, and all fear vanishing, I came from under the ark, but saw my companion no more. And I went out into a spacious and verdant valley, where the flowers were many, fragrant and perfect, and young men walking in their full strength, beauty and perfection, innocent as little children, and women also as the tender babes, and discoursing together with countenances bespeaking a sense of deliverance, telling of their absence from their own dwellings, and journeying homewards when the stars fell, and a thick and black corruption, which came from them, fell on their faces, to their great hurt, hindrance, and annoyance in their return. But we, being delivered from the horrible darkness, by the return and coming of the glorious light, rejoiced together in unspeakable love."

During my abode with this counsel, I was several times with him at London, where, by the fear of God, I was preserved from vice and evil company, which much abounds in that great and populous city, though not without temptations, and not otherwise to be resisted than by the secret influence of grace, which supercedes them, though it may not always be immediately apprehended by such as are preserved by it.

And though I was educated in the way of the National Church of England, yet I had no aversion to any class professing the Christian name; but occasionally heard several sorts, and yet did not fully approve any sect in all things, as I came to consider them closely. At New Castle upon Tyne, I once happened to hear a famous Presbyterian preacher; it was in the reign of king Charles the Second, when the national laws were against them, and all other dissenters from the national worship, and they being cowardly, had their meeting in the night, and in an upper room, and a watch set below. I did not go into the room, but stood on the head of the stairs, expecting to hear something like doctrine from so noted a man among them, but all that he entertained his auditory with, was suggestions of jealousy and dislike against the government, and that he delivered in such a way as appeared to me to be very disagreeable.

At another time I was occasionally at a Friends' meeting, on a week day, at Broughton, in the county of Cumberland, when I applied my mind with as much diligence as I could, to examine what I could discern in their way; but though I observed they were very grave, serious, and solid, in the time of their worship, I could gather but little at that time, either from their manner or doctrine, only I took them to be an honest, innocent, and well meaning sect.

Towards the latter end of the year 1687, we came out of the country, and had chambers in the city of Carlisle, and King James II. being then on the throne, and the garrison and castle in the hands of popish officers and governors, the protestants were apprehensive of great danger, and the people much divided in their sentiments and interests; for there was a loose and treacherous sort among the protestants, who appeared daily nearer and nearer towards the papists, and fell in, generally, with all their measures, which grieved the steady part, and justly heightened their dreadful apprehensions.

About this time I went diligently to the public worship, especially to the cathedral at Carlisle, where in time of public prayer we used all (male and female) as soon as that creed, called the Apostles' creed, began to be said, to turn our faces towards the east, and when the word *Jesus* was mentioned, we all as one, bowed and kneeled towards the altar table, as they call it, where stood a couple of common prayer books, in folio, one at each side of the table, and over them, painted upon the wall I. H. S., signifying JESUS HOMINUM SALIVATOR; Jesus the saviour of mankind.

I had heard and read many things of the popish religion, of their manifold ceremonies, strange tenets and doctrines, their cruelty, murders and massacres of all who differed from them, wherever they had power, which I thought denoted a degeneracy below even fallen human nature, *that* making men worse than *this*. And as I was frequently concerned to enquire more and more after the truth of religion, the manner of our worship in the cathedral often put me in mind of the popish religion and ceremonies, and made me conclude that the way we were in retained abundance of the old relics, our prayers, postures, songs, organs, cringings and shows, appearing to be little else than an abridgement of the popish mass, and the pomp and show attending it, and then I began to be very uneasy with it; and though I went there a little longer, yet I could not comply with several of the ceremonies, which being taken notice of, in a familiar cor-

ference with an acquaintance of the same way, I asked a little pleasantly, what is that we worship towards the east? and why towards the altar, more than any other place, at the saying of the creed? The person replied, sure you are not so ignorant as you would make yourself seem. The scripture saith, "At the name of Jesus, every knee shall bow, of things in heaven and things in earth, and things under the earth. And again, as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of man be."

To the first I returned, that our pagan ancestors were worshippers of the sun, and all the host of heaven, and this looked very like a remain of that, and could not be certainly grounded on that scripture, which I can't understand to signify any other than the gradual manifestation of the power and glory of Christ unto the world. But if he should literally come from the east, in an outward sense, which, considering the state of the earth, its revolutions, and relation to the sun and other planets, cannot be in the nature of things, (that being west to one place which is east to another,) yet that coming would not excuse our superstition, if not idolatry, in the meantime, before he should so come, though I grant, if he should so come, and we see him, then, and not till then, may we lawfully and reasonably worship toward that place, or imaginary place, of his coming."

[To be concluded.]

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 2, 1857.

The Yearly Meeting of Friends (Orthodox) was held at the Arch Street House, and closed its sessions on 5th day afternoon, of last week.

The proceedings have awakened a general interest in this community, and have been the subject of comment in several of the daily papers of this city.

For the information of many of our distant subscribers who feel interested in the deliberations of this body, we copy the following editorial article from Friends' Review of 4th month 25th.

PHILADELPHIA YEARLY MEETING.—As our paper goes to press in the middle of the week, small opportunity is afforded of presenting in our present issue an account of the proceedings of the Yearly Meeting which commenced in this city on the 20th inst. After the usual preliminary business at the opening of the meeting, on Second day morning, the Clerk was about to read an Epistle from the meeting in Ohio of which B. Hoyle is clerk, when objections were interposed, and the remaining part of that sitting and the whole of the afternoon sitting were occupied in earnest discussion on the subject and on questions connected with it. At length the Clerk read the Epistle, and the meeting adjourned until 10 o'clock next day. The Epistles from London and Dublin Yearly Meetings, and the general Epistle issued by the former, were then read, and it appeared that no Epistle had been sent to Philadelphia from any of the American Yearly Meetings.

Although there was a large expression of disapproval of continuing the correspondence with the seceding body in Ohio, which correspondence has been considered by the other Yearly Meetings in this country as an act on our part so far constituting a separation from the Society of Friends, as to render it improper for them to maintain a correspondence with us, yet a committee to essay replies to the three Epistles addressed to us was appointed. During the consideration of this subject a proposition had been made that no Epistle should be sent to Ohio, and that all the other Yearly Meetings, excepting the bodies claiming to be Ohio Yearly Meeting, should be invited to join with Philadelphia in the appointment of committees, not to exceed three or four Friends from each Yearly Meeting, to meet in conference, and endeavor to settle the existing difficulties in our Society. The rejection of this proposition and the decision to address an Epistle to the separate body in Ohio, led to a proposal that on the withdrawal of those who had joined in the latter step, such Friends as wished to retain their membership and connection with the Society of Friends, should remain and hold Philadelphia Yearly Meeting in unity with the ancient Yearly Meetings.

While an expression of approbation of this proposal was in progress, strong opposition was made by some who had joined in the acts which, unretracted, rendered its adoption imperative, and various plans were urged upon the meeting to obviate the impending movement. A minute was at last made, to the effect, that there should be a suspension of correspondence *for this year*, with the body in Ohio from which an Epistle had been received, and that no reply should be sent to the Epistles received from London and Dublin, and that the subject of our correspondence with the Yearly Meetings of the Society should be referred for consideration to the Representatives from the Quarterly Meetings, constituted a Committee for the purpose, report to be made next year, it being provided that no decision of this meeting in reference to doctrine or discipline should be unsettled.

Unsatisfactory as this conclusion was to large portions of the meeting, and slight as the ground is to hope for any beneficial result, it was submitted to, and the meeting adjourned about 4 o'clock in the afternoon, to 10 o'clock on 4th day morning

A pamphlet has recently been published in this city, entitled "Orthodoxy and Heterodoxy, as applied to Quakerism, by a Lay Churchman." A correspondent has furnished a review of this work, the first part of which will be found in the present number.

DIED.—On the 4th of Fourth mo., at her residence the house of her brother-in-law, Nathan Pusey, ELIZA MARSH, a member and elder of Baltimore Monthly Meeting.

In the sudden and unexpected removal of this beloved friend, society has sustained a loss sensibly felt in the Meeting to which she belonged, of which she has been a useful and valued member; faithfully but unostentatiously doing what her hands found to do. "Surely the righteous shall give thanks unto Thy name; the upright shall dwell in Thy presence."

——, On the 22d of Fourth month, while on a visit to Baltimore, HENRY M. ZOLLIKOFFER, in the 69th year of his age, a member of Spruce Street Monthly Meeting.

The deceased pursued the business of a Druggist and Apothecary at the N. E. corner of Pine and Sixth sts. for nearly 40 years, and the kindness and benevolence which he manifested towards the poor and destitute will long be remembered by some of the recipients.

——, On the 13th of Fourth month, of scarlet fever, CANBY, son of Clement and Susan W. Biddle, of Birmingham, Chester county, aged 11 years.

——, On 5th day, the 23d inst., at the residence of her son, William Dorsey, in Germantown, MARY DORSEY, relict of Benedict Dorsey, in the 77th year of her age.

GLIMPSES OF AFFAIRS IN AMERICA.

[Concluded from page 59.]

The passage of the Louisiana Bill has been justly referred to as the turning-point in the history of the states. It at once and for ever reduced the northern and free communities to an inferior political position, and gave an immense preponderance to the slaveholding interests of the south. In accounting for so extraordinary a change in affairs, the future historian will probably point to other reasons besides the vulgar outcry for national enlargement. He will doubtless find occasion to lament the decline of public spirit. Whether it be that Providence at certain periods sends great men into the world to accomplish particular purposes; or that such at all times latently exist, and are developed into notice by national convulsions; or, to hazard another alternative, that republics are not favorable to the growth of prominent individuals, the fact is undeniable that the great men who effected the American and French revolutions, and who, be it remarked, were bred up under monarchical rule, left behind them no equals in magnitude of intellect or indomitable force of character. It is true that several persons who figured in the commotions of '76 were still on the stage when the Louisiana Bill came under discussion; but there was now a general collapse in heroism; intrigue took the place of patriotic ardor; the men of the north, for the sake of material interests, succumbed to a course of treatment which their more sturdy ancestors would not have endured from an English ministry. Unfortunately, also, a deterioration of manners was visible among slaveholders. The gentlemanly spirit of the old planters was passing away. Virginia was beginning to be 'overrun by time-servers, office-hunters, and political blacklegs.' Power was subsiding into the possession of this disreputable class of personages. Nor, all things considered, could much else be expected. Certain radical mistakes, as had been seen, were committed in the general terms of union. The constitutional recognition of slavery had fixed and given breadth to the institution. The very slaveholders had secured a franchise to which nothing corresponded in the north. For the free states, as has been shown, representation is based purely on a free population, whereas in the slave states it is founded to a large extent on property in slaves; consequently, a mere handful of slaveholders—only 350,000, it is said, altogether, along with their indigent and easily influenced white neighbors—are able to exert a direct power in the House of Representatives, approaching that of the wealthy and populous free states, numbering in 1850 a population of 13,330,650 whites. Of course, such a flagrant piece of injustice could not have been tolerated for any length of time, had the north been true to itself. But this, as we may afterwards have occasion to particularize, it has never been—a large proportion of northern men having on all occasions cast in their lot with the political party represented by the more imperious aristocracy of the south. With such facts before us, can we feel surprise at the passage of the Louisiana Bill, and all subsequent bills of the same nature? Freedom had been delivered up, bound hand and foot, to the interests of slavery, and all that followed was a natural consequence of this fundamental error. We are justified in these opinions by the remarks of the venerable Josiah Quincy, a survivor of the youthful era of the republic. In his late admirable address on this subject, he says: 'The passage of the Louisiana Admission Bill was effected by arts which slaveholders well know how to select and apply. Sops were given to the congressional watch-dogs of the free states. To some, promises were made, by way of opiates; and those whom they could neither pay nor drug were publicly treated with insolence and scorn. Threats, duels, and violence were at that day, as now, modes approved by them to deter men from awakening the free states to a sense of danger. From the moment the act was passed, they saw that the free states were shorn of their strength; that they had obtained space to multiply slaves at their will; and Mr. Jefferson had confidently told them that, from that moment, the "constitution of the United States was blank

paper;" but more correctly, there was no longer any constitution. The slaveholders, from that day, saw they had the free states in their power; that they were masters, and the free states slaves; and have acted accordingly. From the passage of the Louisiana Bill until this day, their policy has been directed to a single object, with almost uninterrupted success. That object was to exclude the free states from any share of power, except in subserviency to their views; and they have undeniably, during all the subsequent period of our history (the administration of John Quincy Adams only excepted) placed in the chair of state either slaveholders or men from the free states who, for the sake of power, consented to be their tools—"Northern men with Southern principles;" in other words, men who, for the sake of power or pay, were willing to do any work they would set them upon.'

With the widening scope for slave-labor opened up by the passage of the Louisiana Bill, also the contemporary extension of slavery over portions of the southern states, it will not appear strange that in 1810 (notwithstanding the removal of the institution from several states, and the stoppage of the foreign slave-trade in 1808,) the number of slaves in the Union had increased to 1,191,364—a significant commentary on the hallucinations of the patriot founders of the republic.

SEVENTEEN HUNDRED AND FIFTY-SIX.

A RETROSPECT ON NEW-YEAR'S EVE.

[Continued from page 91.]

In a pamphlet of a much later date, the writer, condemning this horrible system, states that although the unhappy convicts were almost invariably intoxicated when they left Newgate, they were "suffered to stop twice or thrice, on the way to Tyburn, to receive fresh comfort from strong waters.' He further tells us that, after the execution, the hangman stripped the dead bodies, the clothes being his disgusting perquisite. Then the fight commenced among the mob, one party endeavoring to secure the bodies to sell them for dissection, the other to carry them off to their friends for interment. 'Some wretches,' he continues, 'are so miserable as to have no mob either for or against them, and their bodies, (it is horrible, but true) lie, to the dishonor of the laws and the disgrace of human nature, absolutely naked under the gallows, till some charitable Christian pays, or till the inhabitants, to be rid of the stench, cause a hole to be dug for interment, without any intervention of authority in either case.'

Referring to newspapers published in the time of the grandfathers of many now living, we read that, on the first Monday in 1756, a deserter from the Foot Guards, a young man of respectable family, was brought out of the Savoy prison in the Strand. Accompanied by his brother and two clergymen, escorted by 400 soldiers, with drums beating the Dead March, and followed by an immense crowd, the unhappy deserter was led through the streets to Hyde Park, and there shot and buried. The government improved this occasion in a curious manner. The Sunday evening previous, warrants for pressing landsmen were secretly issued, and thus the 400 soldiers that guarded the miserable man to execution, formed a very efficient press-gang among the crowd that came to witness it. A few days afterwards, 'a vagabond fellow' was, by order of a magistrate, flogged at the public whipping-post in Covent Garden market for a petty theft.

Early in the year, a hot press took place at Edinburgh, Leith, Newhaven, and Musselburgh: the constables of Edinburgh netted sixty captives on the first day. The next Sunday, a press-gang made its appearance on the High Street, 'just after sermons.' The friends of a journeyman baker, who was among the captured, boldly attempted a rescue. In the fray that ensued, the gang were worsted, and to save their lives from the infuriated populace, were glad to accept the protection of the town-guard. It then turned out that the gang had no warrant for their proceedings, but were merely a number of ruffians pressing, as our American friends would term it, on their own hook. For every man they took to the rendezvous at Leith, they received a consideration, and no questions were asked. As loyal and patriotic subjects, endeavoring to augment his majesty's forces by sea and land, these ruffians considered they were entitled to all praise. But the lord provost, taking another view of the matter, had the pseudo press-gang flogged through the city, the magistrates, officers of the train-brands, constables, and firemen, honoring the ceremony by their official presence.

About the same time, Mr. Blair, the minister of Ruthven in Badenoch, after preaching a sermon on 'the audacious intention of a French invasion,' offered from the pulpit a guinea to every man who would join Lord John Murray's Highland regiment. Whether there were many or few applicants for the worthy clergyman's guineas, we do not know, but we read in the papers of the day of recruits to the number of thirty at a time being sent off, handcuffed, and under a strong guard, to join the same regiment. While the recruiting system of the present time implies a voluntary contract, it was very different one hundred years ago; for instance, we learn that when the constables and servants of Sir Lewis Mackenzie were employed recruiting on his estate in Ross-shire, one stubborn Celt, named Kenneth Huppy, fled to the hills; and even after a long chase, when overtaken by Sir Lewis's gardener, Huppy, still declining to be recruited, stabbed his pursuer to the heart.

As a somewhat parallel circumstance to the announcement in the kirk of Ruthven, we may

mention that, in the same year, a notice was read during divine service in the parish church of St. George's, Middlesex, to inform the congregation that the church-wardens intended to fit out a privateer, and subscriptions for the patriotic purpose would be received in the vestry. We need scarcely observe, that the war just concluded was the first ever carried on by this country without having recourse to impressment and privateering. Whether the former was judiciously abstained from because the people would not have submitted to it—the latter, because the enemy had but few merchant-ships to capture, it were needless to inquire. At anyrate, British subjects were not, as before, inhumanly dragged away into the worst kind of slavery; nor our merchants degraded by being connected with a legalized piracy. The London newspapers of the period seem to delight in relating the doughty doings of the press-gang. We read that on one occasion the gang received information that a sailor, their legitimate prey, was protected in a house in Spitalfields. Here was an opportunity of distinction, and of lowering the pride and prestige of the Spitalfields men, who had vowed that no man should ever be pressed in their locality. The house being known, a powerful gang, making a sudden foray, dashed into the dangerous district, captured their man, and carried him away, ere the surprised Spitalfieldians could muster in sufficient force to cut off the hasty retreat. As it was, the capture was not made without bloodshed; the gang left behind them two Spitalfields-men lying dead on the street.

Sedan-chairs were then in vogue, and the principal chair-stand was in St. James's street. The brawny chairmen at this stand were long objects of desire to the gang, and at last a grand razzia was made upon them. The chairmen fought like heroes, repulsed the gang, and drove them down the street to the very gate of St. James's Palace There the tide of war ebbed: the palace-guard was called out, and thus reinforced, the gang returned to the fray. Lives were taken, and fearful wounds inflicted on both sides; yet, after all, only three badly wounded chairmen were captured and carried off to serve his most gracious majesty.

Besides its legitimate duty of providing seamen and soldiers for the service of the state, the press-gang was by no means unfrequently employed to suit private purposes. By its friendly aid, a rival in love or business, an adverse witness, or importunate creditor, any individual, in fact, whose presence was obnoxious or undesirable, could readily be put out of the way, if not for ever, as was most probable, at all events for a considerable period. Even wives managed to get rid of their husbands by this summary process of divorce; and, in the very year we refer to, a daughter procured the impressment of her father, to the end that she might uncontrolledly dissipate his hard-earned savings in vicious indulgences. To be sure, where men were concerned, the chances were equal: Nokes could bribe the gang to waylay and press Stiles, just as Stiles might perform the same good turn for Nokes; but as women were not liable to impressment, it may be imagined that the advantage lay on their side. No such thing, however; though women could not be pressed, still they could be got rid of in another manner—consigned to a more dreadful fate. The private madhouses of the period were a thousand times worse than the holds of the press-tenders, worse even than the floating Pandemonium ships-of-war then were. The evidence given before the parliamentary committee that inquired into the state of private madhouses in 1762, is a heart-sickening disclosure of human wickedness and helpless misery; and the committee, in their report, state that 'the avarice of the keepers, who were under no other control than their own consciences, led them to assist in the most nefarious plans for confining sane persons, whose relations or guardians, impelled by the same motive or private vengeance, sometimes forgot all the restraints of nature, and immured them in the horrors of a prison, under a charge of insanity.'

Four of the 'thief-makers' already alluded to were tried and convicted, at the Old Bailey sessions, in March 1756, for conspiring to prosecute an innocent lad to death, on a false charge of robbery, so that they might obtain the reward, or blood-money, as it was then termed, amounting to L.140. Part of their sentence was to stand in the pillory, and, accordingly, two of them were pilloried in Holborn. A newspaper informs us that 'such a multitude of people were never known to be collected on a like occasion. A woman was terribly gored by a bullock, and almost trod to death by the mob; a painter's man was pushed out of a cart, had his skull fractured, and was taken up insensible; several people were run over and hurt, and much mischief done. Two pickpockets, being detected at the end of Fetter Lane, were so severely disciplined by the populace, that they were scarcely able to crawl away.' The two wretches in the pillory were pelted with stones, brickbats, and oyster-shells; and when released at the expiration of an hour—the period of their sentence—they were found to be speechless and insensible, but subsequently recovered. Three days after, the other two were pilloried in Smithfield. So briskly were they pelted, that when half an hour had elapsed, the mob, perceiving that one of the two was dead, forbore to throw any more at them. Neither was released, however, until the hour had expired, when the survivor was found to be fearfully mangled, but still breathing.

Such continual scenes of violence were not without their natural fruits—all grades in society were demoralized, and an utter recklessness prevailed in regard to human life. Three captains

in the army, who were recruiting at Gravesend, wished to visit the theatre at Greenwich; for this purpose, they hired two post-chaises, and set off on their journey. The officers, afraid of being too late for the performance, kept urging the postboys to drive faster than the horses really could go. On this account, an altercation ensued, and one of the captains, drawing his sword, ran a postboy through the body, and even cut and hacked at the dying man as he lay helplessly bleeding on the ground. The other postboy would have shared the same fate, had not a laborer, who happened to be repairing a hedge by the roadside, rushed forward, and with his hedge-bill held the captains at bay. At this juncture, a sturdy butcher came up, and the officers were disarmed, and made prisoners. A coroner's inquest brought in a verdict of wilful murder against the three. They were committed to Maidstone jail, and in due time tried; two were acquitted; the third, who had stabbed the postboy, was condemned and executed.

Another instance of reckless disregard of human life, to say nothing of the destruction of valuable property, occurred about the same time. The good ship *Virginia Merchant* arrived at Bristol with a valuable cargo, consisting of 400 hogsheads of tobacco, and other colonial produce. The tender sent a boat to press, but the homeward-bound crew resisting, compelled the gang to sheer off. The tender then opened fire with her great guns on the unfortunate *Virginia Merchant*, and in a short time, not only killed several of her crew, but sank her, tobacco and all, to the bottom of the Severn. Probably it is of the same tender we read the following sadly suggestive paragraph: 'The mother of one of the two young gentlewomen who were forcibly taken on board the tender at Bristol, and kept there two days, has since went deranged.'

At a period when man had so little mercy for his fellow, we cannot suppose that he had any for the brute creation; and we accordingly find bear and bull baiting, with cock-fighting, to have been the favorite amusements of all classes. Yet there were still more gross and inexcusable cruelties committed on the lower animals, without the excitement of contest or gambling, merely to afford a fiendish pleasure to the perpetrators. Who can look on Hogarth's *Six Stages of Cruelty*, without shuddering? yet such were then the common spectacles of the public streets. Hogarth, as amiable in feeling as admirable in art, says that 'these prints were engraved with the hope of in some degree correcting that barbarous treatment of animals, the very sight of which renders the streets of our metropolis so distressing to every feeling mind.' And he subsequently added: 'If they have had this effect, and checked the progress of cruelty, I am more proud of having been the author, than I should of having painted Raphael's cartoons.'

The class we now term the people was not in existence in those days, but there was, as Sir John Fielding tells us, 'the rabble, very insolent and abusive, and that sometimes without the least appearance of a cause.' The astute magistrate adds, for the benefit of strangers: 'When this happens, it is always prudent to retire, and give them their way.'

It would be a waste of time to pursue the subject further. Our improvement has been great —much greater, probably, than the imagination can readily realise. There has been no retrogression; the march has ever been onward. Looking out, as we write, into the clear wintry twilight, over a wide reach of the Thames, as it sweeps past the lofty elms and old ivy-covered houses of a river-side Mall, we can see the tide swiftly ebbing downwards in the centre of the stream; while a counter-eddy, on each side of the river, slowly flows in a contrary direction, till it is absorbed and carried away by the main central current. So it is in the great stream of human progress—the very speed and impetus of its central current causes lateral eddies, seemingly flowing backwards, but in reality forming an integral part of one great onward movement.

Closing, then, the dreary records of the past, let us cheerfully and confidently look forward to the future; and, remembering the poet's injunction with regard to the treatment of a guest, let us also.

Welcome the coming, speed the parting *year*.

Chambers's Journal.

BAYARD TAYLOR IN NORTHERN EUROPE.

(Concluded from page 94.)

We had bad luck with horses this day, however, two or three travellers having been in advance and had the pick. On one stage our baggage-sled was driven by a *poika* of not more than ten years old—a darling fellow, with a face as round, fresh and sweet as a damask rose, the bluest of eyes and a cloud of silky golden hair. His successor was a tall lazy lout, who stopped so frequently to talk with the drivers of sleds behind us that we lost all patience, drove past and pushed ahead in the darkness, trusting our horse to find the way. His horse followed, leaving him in the lurch, and we gave him a long-winded chase astern before we allowed him to overtake us. This so exasperated him that we had no trouble the rest of the way. *Mem.*— If you wish to travel with speed, make your postillion angry.

At Hornas they gave us a supper of ale and cold pig's-feet, admirable beds, and were only deficient in the matter of water for washing. We awoke with headaches, on account of gas from the tight Russian stove. The temperature, at starting, was 22° below zero—colder than either of us had ever before known. We were a litle curious, at first, to know how we should

endnre it, but to our delight, we found ourselves quite warm and comfortable. The air was still, dry, and delicious to inhale. My nose occasionally required friction, and my beard and moustache became a solid mass of ice, frozen together so that I could scarcely open my mouth, and firmly fastened to my collar. We traveled 49 miles, and were twelve hours on the way, yet felt no inconvenience from the temperature.

This travel is almost wholly a journey by night, dawn and twilight, for full day there is none. The sun rises at ten and sets at two. We skim along, over the black, fir-clothed hills, and across the pleasant little valleys, in the long, gray, slowly-gathering daybreak: then, heavy snow-clouds hide half the brief day, and the long, long, dusky evening glow settles into night. The sleighing is superb, the snow pure as ivory, hard as marble, and beautifully crisp and smooth. Our sleds glide over it without effort, the runners making music as they go. With every day the country grows wilder, blacker and more rugged, with no change in the general character of the scenery. In the afternoon we passed the frontier of Norrland, and entered the province of West Bothnia, or Umeaa Lappmark, as it was formerly called. There are fewer horses at the stations, as we go north, but also fewer travellers, and we are not often detained. Thus far, we have had no difficulty: my scanty stock of Swedish goes a great way, and I begin to understand with more facility even the broad Norrland dialect.

The people of this region are noble specimens of the physical man—tall, broad-shouldered, large-limbed, ruddy and powerful; and they are mated with women who, I venture to say, do not even suspect the existence of a nervous system. The natural consequences of such health are: morality and honesty—to say nothing of the quantities of rosy and robust children which bless every household. If health and virtue cannot secure happiness, nothing can, and these Norrlanders appear to be a thoroughly happy and contented race. We had occasional reason to complain of their slowness; but, then, why should they be fast? It is rather we who should moderate our speed. Braisted, however, does not accept such a philosophy. "Charles XII. was the boy to manage the Swedes," said he to me, the other day; "he always kept them in a hurry."

We reached Lefwar in Lappmark last night in good condition, notwithstanding the 22° below, and felt much colder in the house, after stripping off our furs, than out of doors with them on. They gave us a supper consisting of *smorgaas* ("butter-goose")—the Swedish prelude to a meal, consisting usually of bread, butter, pickled anchovies, and salmon-roes flavored with garlic,) sausages, potatoes and milk, and made for us scomptuous beds of the snowiest and sweetest linen. When we rose this morning it was snowing. About an inch had fallen during the night, and the mercury had risen to 6° below zero. We drove along in the dusky half-twilight toward Angesjo, over low, broad hills, covered with forests of stunted birch and fir. The scenery continued the same, and there is no use in repeating the description, except to say that the land became more cold and barren, and there seemed to be few things cultivated except flax, barley and potatoes. Still the same ridges sweeping down to the Gulf, on one hand, the same frozen bays and inlets on the other, and villages at intervals of eight or ten miles, each with its great solid church, low red belfry and deserted encampment of red frame stables. Before reaching the second station we looked from a wooded height over the open expanse of the Gulf—a plain of snow-covered ice, stretching eastward as far as the eye could reach.

The day gradually became still and cold, until the temperature reached—22° again, and we became comfortable in the same proportion. The afternoon twilight, splendid with its hues of amber, rose and saffron, died away so gradually that it seemed scarcely to fade at all, lighting our path for at least three hours after sunset. Our postillions were all boys—ruddy, hardy young fellows of fourteen or fifteen, who drove well and sang incessantly, in spite of the cold. They talked much with us, but to little purpose, as I found it very difficult to understand the humming dialect they spoke. Each, as he received his *drick-penningar* (drink-money, or gratuity,) at the end of the station, expressed his thanks by shaking hands with us. This is a universal custom throughout the north of Sweden: it is a part of the simple, natural habits of the people; and though it seemed rather odd at first to be shaking hands with everybody, from the landlord down to the cook and hostler, we have come to take it as a matter of course. The frank, unaffected way in which the hand is offered, oftener makes the custom a pleasant one.

At Stocksjö we decided to push on to this place, instead of stopping for the night at Umeaa, and took our horses accordingly. The direct road, however, was unused on account of the drifts, so we went around through Umeaa after all. We had nearly a Swedish mile, and it was just dark when we descended the Umeaa river, across whose solid surface we drove, and up a steep bank into the town. We stopped a few moments in the little public square, which was crowded with people, many of whom had already commenced their Christmas sprees. The shops were lighted, and the little town looked very gay and lively. Passing through, we kept down the left bank of the river for a little distance, and then struck into the woods. It was night by this time; all at once the boy stopped, mounted a snow-bank, whirled around three or four times, and said something to me which I could

not understand. "What's the matter?" I asked; "is not this the road to Innertafle?" "I don't know—I think not," he said. "Don't you know the way then?" I asked again. "No!" he yelled in reply, whirled around several times more, and then drove on. Presently we overtook a pedestrian, to whom he turned for advice, and who willingly acted as guide for the sake of a ride. Away we went again, but the snow was so spotless that it was impossible to see the track. Braisted and I ran upon a snowbank, were overturned and dragged some little distance, but we righted ourselves again, and soon afterward arrived here.

In this little inn the guest's room lies behind the large family kitchen, through which we are obliged to pass. We were seized with a shivering fit on stripping off our furs, and have scarcely been able to get warm again. This was followed by such intense drowsiness that we were obliged to lie down and sleep an hour before supper. Since the cold weather has set in, we are attacked with this drowsy fit every day, toward evening, and are obliged to take turns in arousing and stimulating each other. This we generally accomplish by singing "From Greenland's icy mountains," and other appropriate melodies. We are attended here by a tall landlady, a staid, quiet, almost grim person, who pays deliberate heed to our wants. After waiting more than two hours, she has furnished us with a supper consisting of some kind of fresh fish, with a sauce composed of milk, sugar and onions, followed by *gröngrött*, a warm mush of mixed rice and barley, eaten with milk. Such is our fare on this Christmas Eve, but hunger is the best sauce, and we have eaten such quantities that I have not dared to go to bed, and so employ the hours of preliminary digestion in recording our adventures thus far. But the room is large and cold; I am still shivering and drowsy; the pen drops from my hand—or will drop, after tracing the letters. B. T.

For Friends' Intelligencer.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language. BRYANT.

Men have been touched from immemorial time
With nature's speaking beauty, and have strove
To give depicted forth in song the forms
Of grandeur and perfection, which have thrown
All perfect beauty o'er this varied earth.
And yet, methinks, the portraiture of words
Shows cold and faint the outlines of the charms
It dimly shadows forth, and painteth not
That breathing loveliness which seems to give
A spirit and a feeling to the forms,
The great original wears. The soul was framed
With these in unison, still answering back
Unto their changes, and it findeth there
The symboled form of every joy and grief,
Which lights or clouds its own vast world within.
Oh! when the wearied spirit yearns for rest
The bustling throng has not,—when comes that sense
Of loneliness which makes the crowded hall
A desert wild, and sad it feels that none
Can understand nor touch with skilful hand
Those silent strings all waiting in the heart
To give glad music out, how sweeet at times,
Midst breaking morn, or shadowy eve, or scenes
In mid-day brightness spread, those harmonies
Untold are felt, which gently calming down
Commotions wild, deep through the senses sink
Into the soul, and with a master touch
Resistless ope its fast closed doors, and all
Its chambers fill with ministers of joy.
A deeper, stronger voice comes forth for thee,
Oh! baffled grasper for the prize of bliss—
Thou who hast made ambition's star thy guide,
And toiled to fix thy name on high, where fame
Should catch the sight, and with the sounding trump
Confide the charge to echo's clamorous tongues
To ring it far and wide: Oh! one by one
Thine early shields are left behind, and far
O'er dreary wilds thy feet have strayed, since thou
Hast cast that pure simplicity away,
Which, like an undimmed mirror, kept thy heart,
And beamed in beauty from thine open brow,
E'er thou hadst bowed to cold dissembling wiles
And bartered peace to win an empty name:
Yet when thy spirit in its sorrow feels
That all is vanity and sighs to find
Some anchoring hold its tossings wild to stay,
The sweet appeal graved on the bending sky
In lines of golden light, and touching calls
From the beseeching birds and flowers, may reach
Thy heart and bid it turn once more unto
The crystal fount of innocence and truth,
Whose healing streams, poured o'er its desert wastes,
Shall make them green again.
Reader, whoe'er
Thou art, whether with cares and woes of earth
Thou strugglest hard and long, or gladness fills
Thy heart, and from thy brow comes leaping forth—
Whether unnumbered changes on thy name
Are rung, or none, save those who bless it, hear
The sound; whate'er within a chequered world
Thy lot may be, thy dearest hopes are bound
With mine, and warm, from midst these solemn woods,
Where on the chastened air Tranquility
Seems resting tangibly, and Peace keeps guard,
As if to turn each feverish hope and fear
Away, my heart goes forth to thee, and bids
Thee come, where casting off, as sullied robes,
The trammelling claims which press thy free, pure thoughts
In bondage down, thy franchised powers may hail
Their kindred with divinity, and trace
The lofty purposes engraved upon
Thy being. Though the glorious thoughts which burst
At times extatic round thy soul, bathing
Thy pathway in the hues of light, thrilling
Thy spirit with their perfect blessedness,—
Have sunk, like lightning flashes in the gloom
Of midnight clouds;—though o'er thy tortured breast
Fierce passion sweeps unchained, yet, deep below,
Electric Hope, and Love's sweet harmonies
Are slumbering still, and when their silent depths
Congenial touches reach, with swift response
Kindling they rise, and glow like rainbow signs
Above the sinking storm. The grave may fling
Its shadowing gloom dark o'er thy cherished joys;
The fondly loved! the trusted props on whom
Thy heart has leaned, amidst their bounding hopes
Which joyfully sprang to break the seals of life
And all their priceless sympathies, and wealth
Of thought, perchance have sunk, and thou hast seen
Those beaming eyes whose last sweet glance was turned
With love unspeakable on thee, close up

Forever. But when time, restoring time,
Has soothed thy fierce intensity of woe,
Come forth, and earth, and air, and sky, with all
Their seals of holiness, shall bear to thee
Sweet tokens from that all-sustaining soul
Which breathes throughout the boundless universe;
That Source of Love *in which all spirits blend*,
Which binds with vast eternity the things
Of Time, and evermore connects by all
The holiest links of mind, the toilers here
With those whose finished works still follow them.
Come, too, and gaze, Oh! battler for the right,
Whose drooping heart, like His, the mantled seer,
Who by the mountain cave of Horeb stood
And mourned his faithless tribe, hath sadly turned
From all the darkness and the selfishness
Which wrap and chain an erring world in gloom,
And as calm feelings circling round thee come,
Oh! let thy spirit soar above the mists
And clouds of earth, unto the Source of Light
Ineffable, where doubts and fears fade out
From view, and it can lean secure on that
Eternal Faith, whose all prophetic word
Hath told that though the everlasting hills
Should bow, and skies grow black with fearful signs,
And heaven and earth with dread convulsions heave,
The truth shall stand triumphant still; and not
One sacrifice upon its altar laid—
One pure unselfish deed, nor lofty thought
Which burns for human weal; nor kindly word
That falls refreshing on the sorrowing heart—
Nor meek endurance of deserveless wrong,
Shall ever pass in nothingness away.

A. P.

INTERESTING PRESENTATION TO THE PENNSYLVANIA HISTORICAL SOCIETY.

An occurrence and ceremony of unusual interest, took place on Monday evening, at the Hall of the Pennsylvania Historical Society. The *Belt of Wampum*, given to William Penn, by the Schemes of the Lenni Lenapos, at the time of the great treaty at Shackamaxon (Kensington,) in 1682, was presented to the Society. The presenter was Mr. Granville John Penn, the great grandson of the Founder of the State, now on a visit to the city. The belt is about three feet long and six inches wide. It is composed of beads made of small pieces of muscle shell ground into shape and pierced and then strung upon thongs of deer skin. The strings are then fastened together until they are of sufficient width to form a belt. This great treaty belt was of unusual breadth, in token of the importance of the compact it was intended to seal. The beads are generally white, and among them black beads are wrought into devices emblematic of the treaty. In the centre of the belt two figures are rudely formed with beads. One of these figures wears a hat, and it was, without doubt intended to represent Onas, as the Indians called William Penn. The other figure is obviously intended to represent an abrigine. The figures are in the act of shaking hands. There are also three bands, formed of black beads, which cross the belt diagonally. The curious old relic is carefully preserved in a glass case, and it is in excellent condition.

Mr. Granville Penn, in making the formal presentation of the belt, spoke at considerable length. He referred to the fact that five years ago he first visited Philadelphia. This visit was very interesting to him, and the kindness with which he had been received had made a lively impression upon him. Since then he had passed most of his time in Europe, and he felt the utmost gratification on again returning to Pennsylvania, to witness so many evidences of the progress and prosperity of the State. Mr. Penn then referred to the Wampum belt before him, which he said had been carefully preserved in his family for four generations, and which was now about to be finally deposited where both his father and himself had long since felt that it should be placed—in the collection of the Pennsylvania Historical Society. The speaker admitted that there was no positive record that the belt was the identical Wampum which was given to his great grandfather at the treaty of Shackamaxon; but the device upon the belt, and its great size, sufficiently indicated the importance of the event it was intended to commemorate. There were other circumstances connected with its history which satisfied him that the belt was the great Treaty Wampum.

Mr. Penn then read copious extract from the works of the historians of the North American Indians, to illustrate the uses to which Wampum was applied, and the importance attached to it. The shells out of which the beads were made varied in value according to their color. The white were given in token of amity, and the black were the symbols of enmity and war. These belts had devices and hieroglyphics worked upon them which had great significance, and which were perfectly well understood by the savages. Upon ordinary occasions, a simple string of wampum was given and received as evidence of a contract between parties; but as the occasion become more important, the strings were tacked together until they formed a wide belt to commemorate such events as that which gave historical interest to the Treaty formed at Kensington. Mr. Penn spoke at considerable length upon this interesting theme, and concluded his remarks by formally presenting the belt to the Society. Henry D. Gilpin, Esq., received the gift upon behalf of the Historical Society. He reviewed the principal events of the intercourse of William Penn with the Indians; he spoke at length of the good faith each party had observed toward the other in the performance of the conditions of a treaty made without an oath, and he compared the treaty ground at Kensington to the Island of Runnymede, and the wampum belt before him to the Magna Charta which King John had signed these. Mr. Gilpin continued in this strain for some time, and concluded his remarks by accepting the gift in the name of the Historical Society, and by

assuring the donor of the high respect entertained here for his illustrious name, and the sincere regard that was felt for him personally. After the ceremony of presentation had been concluded, Mr. Penn was introduced to many of the ladies and gentlemen who were present, and he conversed with them pleasantly for an hour or two. The distinguished gentleman will remain in Philadelphia until June, when he will pay a visit to the interior of the State. He will spend some time in Luzerne county during the summer.

GREETING TO SPRING.

March is come! It is not much, to be sure. The ground is not yet unlocked. Frost is within and without. The sky is cold; the clouds are scowling and full of gray, as if snow was hidden within mist. Yet, March is come, and we are glad. It is the first month of spring. Winter is over. It may come back to glean, but the harvest of winter is past and ended. The power of warmth will wax every day, and cold will wane. Already blue-birds are singing south of us. When *they* come, be sure that the maple trees are ready to yield their liquid treasure. Buds know what birds mean. Singing in the branches will soon draw out leaves. Grass is already alert. Wistful cattle smell the new herbage, and browse along the warm and sheltered fences for a taste of fresh growth.

We bid the Winter a hearty and glad farewell.—It has domineered with wanton ways this year. We have had enough. We long for clearer skies, for warm air, for the life of nature, and the growth of all things. Even those venerable old flies that stretch their rheumatic legs and crawl drowsily up the window-pane in the warm room, are welcome; for they remind us of summer.

In a few weeks the plow will awake—the fields will be alive with labor, the pastures green with herbage, and all nature will rejoice again! Will all things rejoice? How is it oh! my soul, with thee? Is it spring to thee? are winter storms past; are coldness and frost gone; are death and hardship all ended? Are the roots sprouting—new hope, new labor, new life? Is it about to be a period of reviving life and joy? Or shall the heavens change and the earth, but not thou? Shall the seasons grow warm, and distil with fruitful influence, but thou remain joyless and barren?

Oh! Thou that doth bring forth the warm days and cause the earth to spring up with new fruitfulness, filling her veins with life, visit also with reviving spring thine own garden, and cause thy Church and thy people to burst forth as the forest into leaves, and as the fields into blossom; may new joys sing in our hearts, as birds ere long shall sing, flying far from the south, and fill the heavens with a joy over thy Church revived, greater than the joy of the earth, when the spring gives back to her all that the winter destroyed?—*H. Ward Beecher, in Independent.*

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of good brands at $6 25. For home consumption at $6 50 a 6 62. and extra and fancy brands at $6 75 a 7 75. Rye Flour is held at $4 00 per barrel. Last sales of Corn Meal at $3 12.

FRIENDS having business communications or visiting in the vicinity of Cecil Monthly Meeting, a branch of Southern Quarter, may reach that section cheaply, pleasantly and expeditiously, by taking a ticket by P. W. & Baltimore cars from Philad. at 1 o'clock P.M., to Sassafras river on 3d, 5th and 7th days. Fare to Sassafras River $1 50. Conveyance be had of Richard Turner, at Betterton Landing on Sassafras River, to any part of the neighborhood.

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HENRY W. RIDGWAY,
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ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

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For further particulars address the Principal for a Circular.

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Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address

BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.

3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,

JANE HILLBORN, Byberry P. O., Pa.

3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 97.)

And now the scriptures and ministry from the openings of the spirit seemed so clear and plain to my understanding, that I wondered that anybody remained unconvinced, supposing them to see the truths of the Gospel in the same light that I did, and that saying of the Apostle, (1 John v. 20,) wherein he asserts his knowledge of the Son of God being come, from their receiving an understanding from him, was clearly discovered to me, so that now I plainly saw a distinction between the children of light, and of this world; the spiritual, and the natural man, and that the natural man could not receive the things of the Spirit of God, being foolishness to him, he can't know them, because they are known only by the Spirit, as the Apostle asserts; (1 Corinthians ii. 14,) and I found myself much improved in divine wisdom and saving knowledge. As I was going to meeting, walking alone, it came very livingly into my mind, that if I was but faithful and obedient to the heavenly vision, I should soon be qualified to teach others, and more especially, as I saw by experience wherein my shortness had been, in being contented and easy with a form of truth and religion, which I had only by education, being brought up in plainness of both habit and speech; but all this, though very good in its place, did not make me a true Christian; I was but a traditional Quaker, and that by education only, and not from the scriptures, because they were a book sealed to me. And I now saw plainly that education, though never so carefully administered, would not do the work; although a pious education ought by no means to be neglected, but all parents and guardians ought to be stirred up to their duty in that respect, yet we must consider, that it is not in the power of parents, or the most pious tutors to confer grace, which is the gift of God alone; nor can any come into the true fold but by this door, as said our Saviour (John x. 1, 2, 3,) concerning himself. Thus it plainly appeared to me, there was no other way but this, viz. by the Spirit of Christ alone, to attain to true faith, which works by love, and give victory over our infirmities and evil deeds, working such a change in us, that we can in truth from experience say, *we are born from above*, (John iii. 3, 4, 5,) and by virtue of that birth only, is the true knowledge of the kingdom and the things of God attained, and by no other way or means, although never so well contrived by human art: and being experimentally sensible of this change wrought in my mind, it looked the more likely that I might in time be qualified to speak to others of my own experience of the operation of the Spirit in my mind, not thinking the time so near at hand as it appeared when I came to the meeting; for I had not sat long therein, but a great weight fell upon me, with some words to speak; but I considered, (being willing to be my own carver,) it was too soon to undertake such a task, being but an infant in religion; not remembering the small time between Paul's conversion (Acts ix. 20) and his preaching the Gospel: and my former conduct with my companions, (many of whom were in the meeting at the same time,) stood much in my way, for my reformation was but three weeks old that very day, so that I reasoned thus, that so sudden a change would hardly be borne. I could not for that time, for these reasons, give up, and the burden was then taken from me. But after that meeting it came upon me again with double weight, and affected me so very greatly that I was much alone, and my countenance so altered with weeping, that my master took occasion to enquire into the matter, "how it was with me?"—and I gave him as plain account as I was capable of, which he was much affected with indeed, and broke into tears. What I feared was, that I had by disobedience so much offended that I should be cast off forever. But with sundry exhortations from Scripture and otherwise he endeavored to pacify me, not doubting but that I should have the like offer made me, putting me in mind of Gideon's fleece, (Judges vi.) &c. When next meeting-day came, I went in great weakness and fear, and could rather have gone elsewhere than to meeting that day. However, some time after I was in the meet-

ing, I felt the same concern as at the meeting before, and I sat under the weight of it till the meeting was almost over, and then hardly knew how I got upon my feet, but did, and broke out with a loud voice in these words; 'Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both body and soul in hell. I say, fear you Him who will terribly shake the earth, that all which is moveable may be shaken and removed out of the way, that that which is immoveable may stand.' This was all I had to say at that time. But oh! what joy and sweetness I felt afterward I can't express, and the pleasure of my mind appeared in my countenance, so that my master took notice, and spoke of it so feelingly, that plainly demonstrated he was a partaker with me of the same rejoicing in himself, as at the birth of an only son. This was about the year 1696, on that called Christmas-day, it falling that year upon the first day of the week.

Thus having (as it may be said) broke the ice, the next time was not quite so hard, but I said very little, and seldom appeared for a year or two, having about three years of my apprenticeship to serve, which I did with fidelity and truth. The last year of my time, I found some considerable working in my mind to visit Scotland, being very rarely without some degree of divine virtue on my mind, either by night or day; therefore I thought, if it was so with me then, it would be much more so when I had nothing to mind but divine things; but I found it otherwise, of which in its place. I may not omit, that some time above two years after I first spoke in meetings, I opened the New Testament at that passage spoken of by our Saviour, Mat. x. 28, to the same effect with what was first opened on my mind, as mentioned above, which then I knew nothing of, as being the sayings of Christ to warn them against the fear of men; although no doubt I had read it, but had taken so little notice of what I read, it was to me as if it had been never writ. But it was a great comfort to me that I was thus opened in a material point of doctrine of our blessed Lord at my first setting out.

About this time I had a desire to visit a neighboring meeting called Yelland, it being the first that I ever had a concern to visit, and desired my dear friend Isaac Alexander to go with me. Agreeing upon the time, I went to Isaac's brother's house the Seventh day evening before, where Isaac lived; and he and I went to visit James Wilson and his parents that evening: James was under convincement, but not his parents. We had some conference, but being called to supper left off abruptly. After supper I could not be easy without repeating my visit, and James's mother being very quick in the Scriptures, she desired my judgement on those texts in Isaiah and Peter, 'Behold, I create new heavens and new earth, wherein dwells righteousness.' And my understanding was opened to preach unto her the new birth so effectually, that she was thoroughly convinced, and continued an honest Friend to her dying day, going to meeting the very next day, and so held on while able to attend meetings.

Now my time of servitude being near at an end, and my master being very willing to keep me in his service, spoke to me about it, which gave me an opportunity to open my mind to him about my visit to Scotland; and he then told me to acquaint some of the elders in the meeting therewith, for it was needful that I should have a certificate, to shew the unity of the brethren with my journey; and accordingly I did, and had a certificate. Isaac Alexander was my companion, and had a certificate likewise. So we set out; Kendal being the first meeting, and then to Preston, Yelland, Height, Hawkeshead, and visited part of Lancashire, and Yorkshire, in about three or four weeks. But the poverty of my spirit was so exceeding great and bitter, that I could scarcely bear it, but cried out aloud, and it was so surprising to my companion, that we being by ourselves walking on foot, he feared it would be too hard for me, for I complained that I was deceived or mistaken; because, while I was in my master's work, I rarely by night or day was without some degree of divine virtue on my mind, but now I could feel nothing but the bitterness of death and darkness; all comfort was hid from me for a time, and I was baptized into death indeed. As we went along, I said to Isaac with a vehemency of spirit, "Oh! that I was in my master's work again, and favored with my former enjoyments of divine life, how acceptable it would be!" We came at our journey's end, to one Miles Birket's, who was more than usually kind to us; but alas! he did not know my state and poverty. Next day we went to another meeting at Hawkeshead; it was a little better with me, but very poor; and so we performed our journey in about a month, and he returned to his father's house, and I to my master Parat's.

I being very loath to go to Scotland, having been proved with so much poverty of spirit, the cup was so bitter I could hardly bear it; however, I kept my mind to myself, and we set forward on foot, visiting part of Cumberland in our way, and I thought Isaac had very fine service, so much superior to mine, that after him I was afraid to lessen or hurt what good he had done; and before him, I was afraid to stand in his way. He was very much admired indeed, and some were convinced by his ministry. We accomplished that journey in about two months' time. At our return hay harvest came on, and I went to mowing, and on the meeting days went just where my mind led me, and grew in my ministry very much, and the Lord let me see his kind-

ness to lead me through that state of poverty, which was of great service to qualify me to speak to others in the like condition, and that trials of sundry kinds were for my improvement and good, tending to my establishment in the true root of a divine and spiritual ministry; and the doctrine of our Saviour and his Apostles (Matthew v. 3. Romans vii, 24,) did much comfort me, so that I became, in the opinion of several, an able minister, although but short, seldom standing a quarter of an hour. But alas! I saw since that I was but a mere babe or infant in the work.

This summer passed over, and by my harvest-work at hay and corn, I picked up a little money, being just penniless before, so that I travelled to a meeting, before I got to work, fourteen or fifteen miles, three times forth and back on foot, all alone, with three halfpence, being all the money I had, and thinking to refresh myself in the way; but when I came near the house of entertainment, I found myself so strong and cheerful, that I thought I might want it more at another time, and so kept it.

Towards the fall I bought a horse and put myself in a condition for another journey with my old companion Isaac again; and we thought either of us pretty sufficient to hold a meeting: however, I was to go with him through Bishoprick and Yorkshire, and he was to go with me into the west, as to Wilts, Somersetshire, Devonshire, &c. We had not proceeded far, before I was very much shut up, and had no satisfaction at all in going farther with him; I told him how it was with me, and we were both willing to part; and I went to be at York on first day, and meeting with dear John Richardson, I laid my concern before him, and as a nursing father he spoke very encouragingly to me, and he got meetings appointed for me at Wetherby, and so forward towards Doncaster. I went on in great fear, and after meeting at Wetherby, Benjamin Brown spoke very encouragingly, that "the Lord would enlarge my gifts; and when thou findest it so," said he, "don't value thyself upon it, but give the honor of it where it is due, and keep humble, and God will bless thee, and make thee a useful member in his hand." My next meeting was at Wakefield, which was very much to my comfort and encouragement. Then to Pontefract, where I had no cause to complain; but there was a friend, that after meeting did cavil and find a deal of fault with what I had said, which brought some uneasiness upon me: but being afterwards told he used to do so, and that he was not in unity, that brought me off pretty light and easy; so I went from thence to Doncaster, on the seventh day, it being market day there. I was conducted to Thomas Aldam's quarters, he being in town, who soon came and looked at me, I thought austerely, first enquiring whence I came, and if I had a certificate? To all which I gave proper answers, and shewed him my certificate; all this seemed agreeable, and he undertook to appoint meetings forward, and sent me home with his son: but not having ever been so closely examined before, this grew in my mind, and fearing how I should come off, Thomas Aldam being a noted minister, it was some uneasiness; but at last he came home, and was very tender and kind indeed. Next day, being first day, we repaired to meeting, and I came off beyond what I expected by much, preached almost an hour, so that I was very cheerful in my spirit after it, and we had a little opportunity in the evening, and all ended brave and well. So the week following I went to Blithe, and took meetings in course as they lay by Maplebeck to Nottingham. At Maplebeck there was a brave old living Friend, with whom I had great comfort, his name was John Camm; at this place I had the very best meeting that I had ever had, and it had a very remarkable effect upon me; for I began to think the bitterness and anguish of death, which I had gone through before, might now be over in a great degree, and I should go on smoother and with more ease for time to come, for the Friends shewed me much respect, and I was visited in the evening and morning before I left them, by sundry that lived nigh. In short, I thought more of myself than I had done before, that I remember. Two or three of them went with me to Nottingham, seeming much pleased with my company; it being seventh day, I was there on first day at two meetings, came off tolerable well, but not like as at Maplebeck. The third day following I was at Castle-dunnington, where was a fine collection of Friends. I preached some time amongst them, but found not that authority and life, as I thought, to attend me as before; however, I desired another meeting with them that evening, which was readily assented to, which was very large, considering that place. I seemed very poor and low, and blamed myself much for appointing another meeting in so poor and weak a frame of mind; the meeting came on, and proved better than I expected. But I was very low, and it being a clear moonlight night, I walked into the Friend's orchard behind his house, bemoaning myself very much, as having lost my guide, and fallen from that happy condition I was in the week before. The Friend of the house finding I tarried, came out to meet me, having a sense of my low state and condition, so that, enquiring how I did, he began to speak very much in praise of those two meetings, and of the service I had in them. But all this did not raise my spirits; we went in, but he perceived I was very low, and he and his wife endeavored to comfort me; his wife had a fine gift of the ministry, and she told me some experiences she had gone through, but all did not do, nor come near my condition. Next day I went to Swannington, in Leicestershire, and there was a

fine body of Friends again, and I had not sat long, before I felt, as I thought, as good an authority to preach as ever, and stood up, not doubting an open, satisfactory meeting: but I had not stood above fifteen, if so many minutes, until all was shut up, and it seemed as though both the sun and air were darkened. I sat down under a great cloud, to think what I should do, appealing to God, as having no ill design, but much otherwise, and earnestly in secret desiring help; and immediately, as though a voice had spoken intelligibly, 'Thou runs, and God has not sent thee; thou speaks, but God don't speak by thee; therefore thou shalt not profit the people.' It may be thought I was bad before, but much worse now, I being under the very hour and power of death and darkness, being at my wits-end what to do; and under this great temptation divers ways presented, such as my turning myself out of the line of Friends, which I found would be somewhat hard to do, by reason I always had a guide from one place to another: then to turn home again, and by that method I might get rid of Friends as guides, and make the best of my way to some port in Ireland, sell my horse, and get work (where I was not known) at my trade. But then the honor of the monthly meeting, that had given me so good a certificate, would be affected by my so doing; and having considered of sundry ways to take, at last this presented, to make away with myself in some river or pond, as though it had been an accident, and this would cover all. Thus for a time I was bewildered, not seeing where I was; but since it plainly appeared I was under the influence of the spirit of antichrist. Thus begging heartily for help, I fell on my knees, and prayed with that fervency, that few under the roof but were melted into tears, and it was such a time as I never had before nor since in prayer, as I remember. Thus that meeting ended. Next I went to a town called Hinckley, and there was a considerable number of Friends and other people; I was extremely low and poor, but had a comfortable meeting, that much healed me, and set me to rights again.

(To be continued.)

NAOMI—THE WIDOW COMFORTED.

The book of Ruth is a delightful narrative. Its charming simplicity, its interesting allusions to the customs of a remote age, its delineations of character so fresh and life-like, its sweet pathos, and the pure and lofty sentiments which it breathes, have ever made it a favorite with all readers of taste and feeling. Many are the points of interest which it suggests, but our present purpose confines us to the evidence it furnishes that Jehovah is the widow's God.

This narrative shows that, through all the changes of Naomi's lot, even when the clouds lowered most darkly, she was never forsaken. Each successive trial only served to reveal more clearly the power and mercy of her father's God. Let, then, the sorrowful widow, whose tearful eye may trace these pages, and she especially, who in life's decline, treasures in her heart the mournful memory of one early loved, but too early lost, derive strength and comfort from this record of God's faithfulness and compassion.

Naomi is now in a strange land, whither a famine in her own country had forced her family. It is a land of spiritual darkness, and she is far from the home of her childhood; but her husband is with her, and we may believe, that, leaning upon him, she cheerfully endures the pains of exile. And they hope, perhaps, ere long, to return to their beloved Judea.

But who can foresee the clouds that may darken the future? In their happy home, the voice of anguish is at length heard. Naomi sits "beneath the shadow of a great affliction." She is a widow. Her staff is broken. The light of her dwelling is quenched. Who of her kindred shall weep with her? Who direct her to Abraham's God? She is sad and desolate. And yet Naomi is not alone. He who had promised to be the husband of the widow is with her. He sustained her, and opened new sources of support and happiness.

Time passes on, and her children, the thought of whose helplessness had, perhaps, deepened her grief, become the helpers of her joy.

The silence of the inspired record makes it proper to infer, that, by their marriage with the daughters of the land, they were not enticed away from the God of their fathers, as she might have feared would be the case. The touching scene of her departure from the land of Moab, shows that a strong attachment existed between herself and her daughters-in-law. Their society and assistance contributed to her happiness. Thus was God fulfilling, in her experience, the promises he has made to his children.

But another and terrible trial awaits her. Her husband is no more, and now her sons follow him. These widows are mourning beneath the same roof. Now does Naomi's cup of bitterness overflow. She can no longer stay in this valley of Achor; and though in going she must leave the graves of her husband and sons, yet every object opens her wounds afresh, and she sighs for her native land, where her kindred dwell and where the true God is worshipped. She hears, too, that "the Lord has visited his people in giving them bread." Sad indeed is her condition, but "as her day is, such is her strength." She summons up courage to return.

And now the three lonely widows are on their way to Bethlehem. Perceiving in the mind of at least one of the daughters-in-law sadness at quitting her native land, Naomi, with a noble disinterestedness, united with a degree of self-abandonment, such as deep affliction sometimes

produces, urges their return. "It grieveth me much for your sakes," is her language, "that the hand of the Lord is gone out against me." In this she manifests a pious recognition of God's hand in her afflictions, attended with a sad feeling of desolation, which makes her almost careless of her own future lot. She would be willing to pursue her journey alone. The future is dark, and how can she be so selfish as to wish to sadden their younger hearts by uniting their fortunes with hers? "Affliction follows me like a shadow," she seems to say,—"then go, my daughters, where the sun may shine bright upon your path."

And yet, she can have but trembled for the decision. Will they abandon me, a helpless stranger, to pursue my solitary way? This was a dark hour for Naomi. The clouds had been gathering around her, till she was enwrapped in the deepest gloom.

But the widow's God was with her, and he moved the heart of the gentle, affectionate, pious Ruth, to cleave to her mother-in-law. How beautiful then, shone forth from out the gloom of those doubtful moments the deep, pure, holy love, which made that daughter so ready to forsake her sister, people and country, for the sake of Naomi and Naomi's God. And what a touching proof was this of the Almighty's gracious remembrance of the widow in her affliction. The light of love that here beamed forth so brightly upon Naomi's darkness, illumined all the rest of her pilgrimage. Then were these two hearts knit together by the strongest and holiest ties.

The two travellers have reached Bethlehem, and here Naomi's grief opens afresh. What thoughts rushed into her mind? Through these gates, and along these streets, and from out that house, had gone forth a whole family—companions in exile—but she alone returns a widow and childless. And, when the citizens of that place, deeply moved at her coming, said, "is this Naomi?" she said to them, call me not Naomi, *pleasant*,—call me Mara, *bitter*—for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home empty, why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

Does the Lord leave her to these melancholy thoughts? No. Brighter days are before her. The two widows dwell in the city of Naomi's youth, and gather their humble living in accordance with the simple customs of the land, and the merciful provisions of Israel's God. Here among friends the sadness that has so long rested upon her spirit was in a measure removed, and when Ruth returned one evening, laden with the fruits of a very successful gleaning in the fields of Boaz, and told her mother-in-law the name and kindness of their benefactor, Naomi's heart broke forth in gratitude and praise—"Blessed be he of the Lord, who has not left off his kindness to the living and the dead."

And now the day of joy begins to break, and the shadows to flee away. From this hour, may she, the long sorrow-stricken widow, date some of her happiest days. That benefactor in the harvest field was a near kinsman, a man of wealth and influence, and generous disposition, and God inclined his heart tenderly and warmly toward Ruth. There was, doubtless, a fascination for such a man, in her simple, gentle, modest demeanor, and in her self-sacrificing affection for Naomi, which, with the sympathy he felt in the sorrows of both, made him her willing captive.

Soon the humble gleaner in the harvest field—the poor Moabitish stranger, becomes the honored and beloved wife of the rich, the noble Boaz; and beneath his roof, Naomi, who had wished to be called Mara for the bitterness of her grief, finds her heart singing for joy. And when at length a son was born of Ruth, and "she took it, and laid it in her own bosom and became its nurse," she must have responded, with all her heart, to the kind and devout expressions of the women, "Blessed be the Lord, who hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, who is better to thee than seven sons, hath borne him."

Here at last, after so many wanderings and trials, the good Naomi finds a peaceful home for the evening of her days. Now she can see that God had always been mindful of her, even when her course was the most dark and crooked. Having sufficiently tried her in the furnace, He has brought her forth into a "wealthy place"—yea, her last days, which she had feared would be her saddest, are the most richly fraught with blessing. * * *

Let the widow, solitary and aged, her husband gone, her children, it may be, resting by his side, confirm her faith and hope by Naomi's history.

Let her learn to "trust where she cannot trace," and remember that what she knows not now of God's designs in her afflictions, she shall know hereafter, if she be his child, and that what to her short, dim vision, may seem cause only for sorrow and distrust, may be intimately connected, in the plan of infinite wisdom, with purposes of mercy to herself and others. God's purposes ripen every hour, not only when the sun of prosperity is shining, but when the rains descend, and the winds blow, and the heart fails through fear.

My principle method for defeating error and heresy is by establishing the truth. One proposes to fill a bushel with tares, but if I can fill it first with wheat I may defy his attempts.—*John Newton.*

For Friends' Intelligencer.

THE POWER AND EXCELLENCE OF THE LAW WRITTEN IN THE HEART.

George Fox, the founder of the Society of Friends, though evincing a due regard for all good and wholesome laws of the land, clearly saw that there was a law of higher authority than those made by fallible men, and that when the latter were decidedly in contradiction to the former, they should not be complied with. The Society of Friends, gathered by his instrumentality, adopted the same view: hence they were exposed to the utmost penalties of the civil law, merely because, for conscience' sake, they could not take an oath, pay ecclesiastical demands, comply with military requisitions, &c. The principle they adopted being correct and sound, could not be overcome, although the number of its advocates at that time was very small, and against these and their doctrine the strong arm of law was made to bear with frightful rigor. But the means taken for the suppression of this, then deemed dangerous doctrine, being unjust and cruel, only tended to spread it, and multiply its converts; and after much suffering and persecution, a complete victory was obtained, not by carnal weapons, but by the "sword of the Spirit."

The inward law, to which allusion has been made, being of divine origin and a law of love, none professing to be its subjects could claim the liberty to disregard such laws of the land as did not conflict with morality and christianity. This was calculated to inspire a due regard for civil government, without that blind reverence which held it as something sacred, and its violation in any case a crime. Here was demonstrated by the Society of Friends, the possibility of being preserved from the two extremes, of unbounded reverence on the one hand, and a rejection of all its requisitions on the other.

In due time, this Society, by discipline, required all its members to be faithful, law-abiding subjects, wherever its requisitions did not conflict with their religious testimonies, and where it did so conflict, and penalties were imposed, they enjoined patience, forbearance and Christian kindness. It undoubtedly is necessary that law and order should be maintained and observed—but alas! how much unrighteousness, injustice and cruelty has man inflicted upon his fellow-man under the sanction of law. Who would be willing to take the moral responsibility of the executioner, even for the crime of murder, except under the shield of law? Surely none but the desperate and abandoned.

We read that Daniel could not bow down and worship an image, although commanded to do so by the kingly authority of Nebuchadnezzar: he felt that he was bound to the observance of a law emanating from higher authority than that of Nebuchadnezzar; a law which proved sufficient to sustain him in the lions' den. The soldier who marches into the field of battle to kill and wound of the enemy all he can, though they are strangers to him, and he has received from them no injury, entertains such a reverence for the demands of law, that he charges his murderous deeds to its authority. This is surely falling far below the dignity of a rational, accountable being.

How many under the sanction of law are prepared to adopt the principle of man claiming property in his fellow man, who would revolt at the idea of taking the individual responsibility upon themselves of capturing and reducing by violence a brother man to the degraded condition of a slave, and force from him his services without compensation? But does the authority of law render such an act less unjust, less cruel and barbarous?

Although it may be said with too much truth, that "darkness covers the land, and gross darkness the people," yet we have some evidence that light is breaking forth. Many individuals in this country occupying conspicuous and influential stations, have been brought to see that the invisible law, written by Almighty goodness upon the heart of man, is the alone proper test by which to try the laws of the land, and to decide how far they are of binding authority. This inward law, man's guide out of all evil, and up to heaven and happiness, cannot be over estimated, too deeply reverenced, or too implicitly obeyed. Obedience to it is what is wanted to extinguish the evils now scourging our beloved country, and which are still threatening an increase of calamity and suffering. But it is one thing to see that laws are unjust and wrong, and another to labor by right means, in the spirit of brotherly and Christian love for their abolishment.

The principle just advocated, admits of no resort to force and violence, even to attain a right object. Therefore if any refuse allegiance to an act of civil law, upon the ground of its interference with their obedience to the divine and inward law—and propose by physical force to resist the aggression, or for its repeal recommend a resort to violent measures, these have just cause to suspect themselves, and to be suspected by others, of not being wholly under the government of that spirit which "breathes peace on earth, and good will to men." The Prince of peace declared, that his "kingdom was not of this world, if it was, then would his servants fight;" and however much this doctrine may be despised, denounced, and rejected by some, its excellence is not thereby diminished, or its power to save lessened: for as said the Apostle, "by grace ye are saved, and that not of yourselves, it is the gift of God." A gift all powerful and unchangeable in its nature, adapted to every emergency, and equally sufficient to save nations as individuals, not in unrighteousness and sin, but out of both. D. I.

Dutchess co., N. Y., 4th mo. 1857.

ORTHODOXY AND HETERODOXY.

BY S. M. J.

(Continued from page 101.)

I resume the consideration of the subjects embraced in the pamphlet put forth by a "Lay Churchman."

After stating his conclusions concerning the Keithian separation, and referring very briefly to the "Free Quakers," who during the American Revolution took up arms and formed a separate Society, he proceeds to consider the separation of 1827, which he thinks the "most disastrous of all."

In tracing the causes which led to this event, he says, "Pride of numbers and wealth, and the allurements of a good name from without, conduced somewhat to this state of things; while the growing intelligence of their people had a tendency to affiliate them more closely with the popular religious views of Orthodox churches. Foxism, as it was proclaimed by their founder, was too simple and abstracted to accord with the more cultivated intellectual taste of the present generation of Quakers." In this paragraph our author seems to forget that some of the most cultivated and refined minds were found among the early Friends, and we think it would be difficult to show that there was any thing in their doctrines incompatible with the highest intellectual improvement. The "Churchman" proceeds to say, "Yet original Quakerism was preached, and the saving power of the 'Divine Light' was the favorite doctrine of some of its ministers. The foremost of this class was Elias Hicks, who, like Fitzwater and Stockdale in the days of Keith, presented it nakedly to the people; but he soon became the subject of ecclesiastical proscription, and was made the stone of stumbling, to satisfy the improved taste and love of power of modern Quakerism.

"Those in authority professed not to desert the belief in 'the inward light,' but as preached by Hicks it was not sufficiently dressed in the additions of a more elaborate and orthodox theology. As a simple abstract doctrine or sentiment, it was pronounced 'heresy' by some of the office holders in the tabernacle; and then commenced the struggle, the results of which are so apparent. It was a struggle which did not involve differences in doctrinal sentiment alone; but large estates, which had been accumulated, and were held in fee by the Society, became subject to legal investigation."

"The intolerant party persisted in the exercise of power, accidentally acquired or presumptiously assumed, even for the purpose of preventing the peaceful burial of their opponents. A busy public may have forgotten, by this time, many scenes of oppressive, heart-rending persecution, which transpired over the graves of the dead, under the rule of the Orthodox party; but the consciences of the perpetrators, and the wounds they have inflicted upon their mourning friends, will go to the bar of divine justice together, to testify of these fruits of bigotry and pride."

In order to show that the party which pursued this oppressive course may properly be designated by the title of *Orthodox*, our author quotes from their own Declaration filed in the Court of Chancery in New Jersey, wherein they assume the name of "the Orthodox party."

He might have added, that in the same Declaration they refer to their doctrines on certain points as being held in common with "other Protestant *Trinitarian* sects;" but he proceeds to prove the same thing very conclusively, by comparing the doctrinal clauses added to their discipline in 1828, with the articles of the Protestant Episcopal church. He then remarks: "The reader, in comparing these two declarations, will find their only difference to be in phraseology. The essential thing is equally strong in both, and the comparison fully justifies the claim of the Orthodox Quakers to orthodoxy."

In reference to the position of Elias Hicks he says: "We have already compared it with that of Fitzwater and Stockdale. We think history and fair comparison will sanction the analogy. They were called heretics. So was he. Their heresy consisted in preaching the saving light. So did his. The press was employed to defame them. So it was to defame him. It was afterwards used to injure the religious character of the sect to which they belonged. So it was used to establish the heresy and infidelity of *his* adherents. The minority who questioned his soundness, and thus employed the press, like Keith and his associates, established meetings, and declared their opposers were not members of the Society of Friends. In these meetings they agreed upon divers means of enlisting public sympathy in their favor, and assiduously and intrusively employed them."

"Keith and his followers called themselves Christian Quakers, and adopted and published a confession of faith embracing a declaration of their understanding of Christian doctrine. The opposers of Hicks called themselves 'Orthodox' Friends, and adopted and published a confession of Orthodox faith."

After showing that one party assumed the name of Orthodox, he remarks that "The party called Hicksites indignantly and steadily rejected the name that was given them, and we are not aware that it is admitted in a single instance in the investigation."

In referring to the "Declaration" of the Orthodox Yearly Meeting issued in 1828, he says: "The first important charge brought against Hicks is his denial of the divine authority and authenticity of the Scriptures; and in the second

he is made to deny the miraculous conception of our Lord, to undervalue his miracles, to reject a belief in his holy offices, his propitiatory offering, his resurrection and ascension." * * * * * "But Hicks asserted then, and his friends do now, that they do not question the divine origin of the Holy Scriptures, or deny the doctrines contained therein; but that they believed them according to the spiritual construction 'the light within' throws upon them, though not according to the prescribed order of orthodox theology."

"In the *face of this oft-repeated assertion* on their part, the Declaration is issued, and the meeting so acting asserts, that for its part, it does believe in these doctrines according to the prescribed order of Orthodox theology, else there can be no validity or soundness in the Declaration."

Concerning the second charge, the denial of the divinity of Christ, the Churchman remarks: "With reference to this serious fault charged upon Hicks and his followers, we must repeat that they did not, or do not acknowledge its truth, according to *their* understanding of the revelations of 'the light within;' hence their offence is, that they do not admit the generally acknowledged interpretation of it which their Orthodox friends do admit and publish by this act of disciplinary authority."

It should be observed, in connection with this point, that the Orthodox party acknowledge the necessity of aid from the Holy Spirit to interpret the Scriptures, and even the "Churchman" admits the same thing. "We believe, too," he says, "that this blessed spirit is not limited, and partial in his visitations to the children of men; and that He does not pour out his light upon the *written page*, and reflect it down into the heart, till the truth is implanted there by Himself, for Quakers alone, but for all who diligently seek to know his 'will' and 'meaning.'"

Perhaps we do not err in supposing that an orthodox churchman expects aid from the Holy Spirit, only in connexion with the Scriptures and the offices of the church; whereas a "Foxite" Quaker does not limit the operations of the same holy teacher, which he calls "the light of Christ," for he believes it is, either with or without the Scriptures, the power of God unto salvation.

We should like to be informed, which of these modes of belief is entertained by those called Orthodox Friends.

There is one more phase of this interesting subject treated of in the pamphlet before us; and that is the middle ground between ancient Quakerism and standard Orthodoxy, attempted to be occupied by a party in this country.

The consideration of this branch of the subject we reserve for our next number.

[To be continued.]

For Friends' Intelligencer.

It is as we receive, that we are enabled to bring out of the treasury things new and old; I therefore repeat the admonition of the Apostle; "to do good, to communicate, forget not, for with such sacrifices God is well pleased."

We must *be good* according to our measure of faith in the divine power, before we can be instrumental in inviting others to come, taste and see that the Lord is good; holding up the language of encouragement, "that blessed are they that trust in Him for help, that they may be made perfect in every good work to do his will," our Saviour Jesus Christ working in us, that which is well pleasing in his sight. It is those that are endeavoring to be good, and to do good, among us, and not *of us only*, but of all names, sects, nation or colors, that are the salt of the earth; were it not for these we should be as Sodom and Gomorrah. Does not the wickedness so abounding in the earth at this time, call for all to be found in increasing watchfulness, and dedication of heart to Almighty God, that the salt may not lose its savour? for if it lose its saltness, wherewith will ye season it? Let each be careful to retain and have salt in themselves; that Heavenly influence and divine principle that shews us what is good, and what the Lord our God requireth of us, obedience to which manifestation being that which will enable us to do good and to communicate, and to live in love and peace one with another.

"Seeing that we are encompassed with such a cloud of witnesses, let us run with patience the race set before us, looking to Jesus, the author and finisher of our faith." Do not the best among us feel that they are of like passions with other men, needing constant attention to that injunction, "Let him that thinketh he standeth, take heed lest he fall?"

In view of the attempts now making to increase the fetters that bind the mind as well as the bodies of our fellow men, a spirit is felt by many which is ready to say, "shall we smite with the sword?" Never was there a time when it was more necessary for us to examine and know what spirit we are of. Jesus declared his kingdom was not of this world; "If my kingdom were of this world, then would my servants fight," and "they that take the sword shall perish with the sword." It is a time, indeed, in which all who are the advocates for peace, should know their swords beaten into ploughshares, and their spears into pruning hooks, knowing the weapons of their warfare not to be carnal but spiritual, pulling down the strong holds of sin in themselves, making war in righteousness, knowing their feet shod with a preparation of the gospel of peace; "taking the sword of the spirit, and the shield of faith, wherewith we may be enabled to quench all the fiery darts of the wicked;" ever remembering that he who is enabled to rule his

own spirit, is a greater conqueror than he that taketh a city. Let us then, who have felt something like smiting with the carnal sword, put it into its sheath "Vengeance is mine, I will repay saith the Lord." Yes, the wo is gone forth, there are those who have heard it. Wo to the bloody city whose scum is on the pot, the pile for fire will be great; are not the oppressors heaping up wood to kindle it? "Shall not the judge of all the earth do right?" J. W.

Canada, 4th mo. 4th, 1857.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 9, 1857.

Primitive Christianity revived in the faith and practice of the people called Quakers, written in testimony to the present dispensation of God through them to the world; that prejudices may be removed, the simple informed, the well inclined encouraged, and the truth and its innocent friends rightly represented. By William Penn. To which is prefixed a memoir of Penn, by James M. Brown, of Virginia. Price 50 cents.

We have received a copy of this work from the author of the Memoir, who announces himself a member of the Methodist Episcopal Church.

Having met with the treatise of William Penn, he was interested in its contents, and concluded to republish it in its present form. He appears to have formed a correct idea of the character of this distinguished man, both as a christian and legislator, and in the memoir prefixed to the work has introduced him as an example to the rising generation.

"Primitive Christianity Revived" was written by William Penn soon after the death of his eldest son, and was "intended to show that the principles of Friends are the same as those of the Primitive Church, and that the life and power of religion, when received in faith, and obeyed without reserve, will produce the same fruits of holiness as in the morning of the Gospel day."

We are requested to announce that the book may be procured at T. E. Chapman's, No. 1 South 5th St., Hayes & Zell, No. 193 Market St., Henry Longstreth, 347 Market St., and at Uriah Hunt & Son's, No. 44 North 4th St.

To A CORRESPONDENT.—In our 10th Vol., "Pray without ceasing" will be found.

DIED,—On Third day, the 14th of Fourth month, 1857, at his residence in Auburn, New York, JOSIAH LETCHWORTH, in the 66th year of his age. He was a member of Scipio Monthly Meeting, and has resided in Auburn several years, where by a course of upright conduct he became much respected. His funeral was largely attended by those of different denominations. He formerly resided in Philadelphia.

——, Near Trenton, on the 17th of Fourth month, 1857, at the residence of her son-in-law George S. POTTS, HANNAH BURDSALL, relict of the late Job Burdsall, of Rahway, whose hospitable roof was extensively known as a welcome resting place to the travel-worn messengers of peace. We feel the sweet assurance that in her removal another is added to the company upon whom the blessing was pronounced, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

The season is now approaching when a residence in the country, free from the infectious air of the city, would be, for *children particularly*, very advantageous; an opportunity offers in the family of a Friend, situated at Enterprise, a small village on the Railroad from this city to Lancaster, and about six miles east of the latter place, where a pleasant, comfortable and desirable home for a few weeks, for a limited number, can be obtained.

Nurses, if thought advisable by parents or guardians, may accompany the children at the same price as that charged for them—$2.50 per week. Further particulars may be learned by application at the office of this paper.

BAYARD TAYLOR IN NORTHERN EUROPE.

From under the Aurora Borealis.

Correspondence of the N. Y. Tribune.

HAPARANDA (Swedish Torneaa) Jan. 2, 1857.

Here we are at last, at the head of the Bothnian Gulf, within a day's journey of the Artic Circle. The window of our room looks across a frozen river to the snowy spires of Torneaa, now (1 p. m) lighted by the last rays of the setting sun. Dr. Wretholm, whose aid I have been obliged to summon, forbids me leaving the house for two days, and thus secures me ample leisure for continuing the story of our adventures.

My jaw was so painful on reaching Piteaa that I tossed about in torment the whole night, utterly unable to sleep. The long northern night seemed as if it never would come to an end, and I arose in the morning much more fatigued and exhausted than when I lay down. It was 6° below zero, and the storm still blowing, but the cold seemed to relieve my face a little, and so we set out. The roads were heavy, but a little broken, and still led over hills and through interminable forests of mingled fir and pine, in the dark imperfect day. I took but little note of the scenery, but was so drowsy and overcome that Braisted at last filled the long baggage-sled with hay and sat at the rear, so that I could lie stretched out, with my head upon his lap. Here, in spite of the cold and wind, I lay in a warm, stupid half-sleep.

It was dark when we reached Ersnas, whence we had twelve miles to Old Luleaa, with tired horses, heavy roads, and a lazy driver. I lay

down again, dozed as usual, and tried to forget my torments. So passed three hours; the night had long set in, with a clear sky, 13° below zero, and a sharp wind blowing. All at once an exclamation from Braisted aroused me. I opened my eyes, as I lay in his lap, looked upward, and saw a narrow belt or scarf of silver fire stretching directly across the zenith, with its loose, frayed ends slowly swaying to and fro down the slopes of the sky. Presently it began to waver, bending back and forth, sometimes slowly, sometimes with a quick springing motion, as if testing its elasticity. Now it took the shape of a bow, now undulated into Hogarth's line of beauty, brightening and fading in its sinuous motion, and finally formed a shepherd's crook, the end of which suddenly began to separate and fall off, as if driven by a strong wind, until the whole belt shot away in long, drifting lines of fiery snow. It then gathered again into a dozen dancing fragments, which alternatly advanced and retreated, shot hither and thither, against and across each other, blazed out in yellow and rosy gleams or paled again, playing a thousand fantastic pranks, as if guided by some wild whim.

We lay silent, with upturned faces, watching this wonderful spectacle. Suddenly the scattered lights run together, as by a common impulse, joined their bright ends, twisted them through each other, and fell in a broad, luminous curtain strait downward through the air until its fringed hem swung apparently but a few yards over our heads. This phenomenon was so unexpected and startling, that for a moment I thought our faces would be touched by the skirts of the glorious auroral drapery. It did not follow the spheric curve of the firmament, but hung plumb from the zenith, falling, apparently, millions of leagues through the air, its folds gathered together among the stars, and its embroidery of flame sweeping the earth and shedding a pale, unearthly radiance over the wastes of snow. A moment afterward it was again drawn up, parted, waved its flambeaux and shot its lances hither and thither, advancing and retreating as before. Anything so strange, so capricious, so wonderful, so gloriously beautiful, I scarcely hope to see again.

By this time we came upon the broad Luleaa River, and were half an hour traversing its frozen surface, still watching the show above us, which gradually became fainter and less active. Finally we reached the opposite shore, drove up a long slope, through a large village of stables, and past the imposing church of Old Luleaa to the inn. It was now nearly 8 o'clock, very cold, and I was thoroughly exhausted. But the inn was already full of travellers and there was no place to lay our heads. The landlord, a sublimely indifferent Swede, coolly advised us to go on to Perso, ten miles distant. I told him I had not slept for two nights, but he merely shrugged his shoulders, repeated his advice, and offered to furnish horses at once, to get us off. It was a long, cold, dreary ride, and I was in a state of semi-consciousness the whole time. We reached Perso about eleven, found the house full of travellers, but procured two small beds in a small room with another man in it, and went to sleep without supper. I was so thoroughly worn out that I got about three hours rest, in spite of my pain.

We took coffee in bed at seven, and started for Raanbyn, on the Raaneaa River. The day was lowering, temperature 8½° below zero. The country was low, slightly undulating, with occasional wide views to the north, over the inlets of the gulf, and vast, wide tracts of forest. The settlements were still as frequent as ever, but there was little apparent cultivation except flax. Raanbyn is a large village, with a stately church. The people were putting up booths for a fair (a fair in the open air, in lat. 65° N. with the mercury freezing!), which explained the increased travel on the road. We kept on to Hvitaa for breakfast, thus getting north of the latitude of Torneaa; thence our road turned eastward at right angles around the head of the gulf. Much snow had fallen, but the road had been plowed, and we had a tolerable track, except when passing sleds, which sometimes gave us an overturn.

We now had uninterrupted forest scenery between the stations—and such scenery! It is almost impossible to paint the glory of these Winter forests. Every tree, laden with the purest snow, resembles a Gothic fountain of bronze, covered with frozen spray, through which only suggestive glimpses of its delicate tracery could be had. From every rise we looked over thousands of such mimic fountains, shooting low or high from their pavements of ivory and alabaster. It was an enchanted wilderness—white, silent, gleaming, and filled with inexhaustible forms of beauty. To what shall I liken those glimpses under the boughs, into the depths of the forest, where the snow destroyed all perspective, and brought the remotest fairy nooks and coverts, too lovely and fragile to seem cold, into the glittering foreground? "Wonderful!" "glorious!" I could only exclaim, in breathless admiration. Once, by the road-side, we saw an Arctic ptarmigan, as white as the snow, with ruby eyes that sparkled like jewels as he moved slowly and silently along not frightened in the least.

The sun set a little after 1 o'clock, and we pushed on to reach the Kalix River the same evening. At the last station we got a boy postillion and two lazy horses, and were three hours and a half on the road, with a temperature of 20° below zero. My feet became like ice, which increased the pain in my face, and I began to

feel faint and sick with so much suffering and loss of rest. After a drive through interminable woods, we came upon the banks of the Kalix, which were steep and fringed with splendid firs. Then came the village of Maansbyn, where we got something to eat, a warm room and a bed.

When we awoke, the temperature had risen to 2° above zero, with a tremendous snow-storm blowing. As we were preparing to set out, a covered sled drove in from the north, with two Swedish naval officers, whose vessel had been frozen in at Cronstadt, and who had been obliged to return home through Finland, up the eastern coast of the Bothnian Gulf. The captain, who spoke excellent English, informed me that they were in about the same latitude as we, on Christmas Day, on the opposite side of the gulf, and had experienced the same degree of cold. Both of them had their noses severely frozen. We were two hours and a half in travelling the first station, seven miles, as the snow was falling in blinding quantities, and the road was not yet plowed out. All the pedestrians we met were on runners, but even with their snow-skates, five feet long, they sank deep enough to make their progress very slow and toilsome.

By the time we reached Nasby my face was very much swollen and inflamed, and as it was impossible to make the next stage by daylight, we wisely determined to stop there. The wind blew a hurricane, the hard snow-crystals lashed the windows and made a gray chaos of all out-of-doors, but we had a warm, cozy, carpeted room within, a capital dinner in the afternoon, and a bottle of genuine London porter with our evening pipe. So we passed the last day of A. D. 1856, grateful to God for all the blessings which the year had brought us, and for the comfort and shelter we enjoyed, in that Polar wilderness of storm and snow.

Yesterday morning it blew less, and the temperature was comparatively mild, so, although the road was very heavy we started again. Nasby is the last Swedish station, on the Finnish frontier, which is an abrupt separation of races and tongues, being at the north-western corner of the Bothnian Gulf. In spite of the constant intercourse which now exists between Norrland and the narrow strip of Finnish soil which remains to Sweden, there has been no perceptible assimilation of the two races. At Nasby, all is pure Swedish; at Sangis, twelve miles distant, everything is Finnish. The blue eyes and fair hair, the lengthened oval of the face, and slim straight form, disappear. You see, instead, square faces, dark eyes, low foreheads, and something of an Oriental fire and warmth in the movements. The language is totally dissimilar, and even the costume, though of the same general fashion, presents many noticeable points of difference. The women wear handkerchiefs of some bright color bound over the forehead and under the chin, very similiar to those worn by the Armenian women in Asia Minor. Thus far, the Finns impress me as a less frank and open-hearted, but more original and picturesque race than the Swedes. It is exceedingly curious and interesting to find such a flavor of the Orient on the borders of the Frigid Zone.

The roads were very bad, and our drivers and horses provokingly slow, but we determined to push on to Haparanda the same night. I needed rest and medical aid, my jaw by this time being so swollen that I had great difficulty in eating—a state of things which threatened to diminish my supply of fuel and render me sensitive to the cold. We reached Nickala, the last station, at 7 o'clock. Beyond this, the road was frightfully deep in places. We could scarcely make any headway, and were frequently overturned headlong into the drifts. The driver was a Finn, who did not understand a word of Swedish, and all our urging was of no avail. We went on and on, in the moonlight, over arms of the gulf, through forests, and then over ice again—a flat, monotonous country, with the same dull features repeated again and again.

At half-past nine, a large white church announced our approach to Haparanda, and soon afterward we drove up to the inn, which was full of New-Year carousers. The landlord gave us quarters in the same room with an old Norrlander, who was very drunk, and annoyed us not a little until we got into bed and pretended to sleep. It was pretence nearly the whole night, on my part, for my torture was still kept up. This morning I called upon the physician of the place—not without some misgivings—but his prescription of a poultice of mallow leaves, a sudorific and an opiate, restored my confidence, and I am now awaiting the issue. B. T.

GLIMPSES OF AFFAIRS IN AMERICA.

(Continued from page 106.)

It is notorious, that with all the prevalent alarm respecting the increasing power of slaveholders, and all the professions in favor of freedom, the North expresses no desire to do more than seclude slavery within a certain geographical limit. That this has generally been the hapless policy of the free portion of the Union, is conspicuous in the history of the Missouri Compromise and subsequent events.

We now approach this famed compromise. In February 1819, the petition of the inhabitants of Missouri for the admission of their state, which had been some time under consideration, led to a hot debate in congress. In the House of Representatives, Mr. Tallmadge of New York moved the following amendment on the proposed constitution: 'And provided that the introduction of slavery, or involuntary servitude, be prohibited, except for the punishment of crimes, whereof the party has been duly convicted, and

that all children born within the said state, after the admission thereof into the Union, shall be declared free at the age of twenty-five years.' To this restriction, southern members objected, for the reason that congress had no right to impose such offensive terms. Missouri was entitled, like every other state, to choose its own institutions, so far as slavery was concerned. Threats were thrown out, that if the restriction were carried, the South would dissolve its connection with the Union. Tallmadge, who appears to have been a man of dauntless energy, referred to this new outcry: "If a dissolution of the Union must take place, let it be so. If civil war, which gentlemen so much threaten, must come, I can only say, let it come. My hold on life is probably as frail as that of any man who now hears me; but while that hold lasts, it shall be devoted to the service of my country—to the freedom of man.

Referring to menaces of violence, he continued: 'Has it already come to this: that in the congress of the United States—that in the legislative councils of republican America, the subject of slavery has become a subject of so much feeling—of such delicacy—of such danger, that it cannot be safely discussed! Are we to be told of the dissolution of the Union, of civil war, and of seas of blood? And yet, with such awful threatenings before us, do gentlemen in the same breath insist upon the encouragement of this evil; upon the extension of this monstrous scourge of the human race? An evil so fraught with such dire calamities to us as individuals, and to our nation, and threatening in its progress to overwhelm the civil and religious institutions of the country, with the liberties of the nation, ought at once to be met, and to be controlled. If its power, its influence, and its impending dangers, have already arrived at such a point that it is not safe to discuss it on this floor, and it cannot now pass under consideration as a proper subject for general legislation, what will be the result when it is spread through your widely extended domain? Its present threatening aspect, and the violence of its supporters, so far from inducing me to yield to its progress, prompt me to resist its march. Now is the time. It must now be met, and the extension of the evil must now be prevented, or the occasion is irrecoverably lost, and the evil can never be controlled.' Next, alluding to the extension of empire over the vast territories of the west, he says: 'People this fair domain with the slaves of your planters; extend *slavery*, this bane of man, this abomination of Heaven, over your extended empire, and you prepare its dissolution; you turn its accumulated strength into positive weakness; you cherish a canker in your breast; you put poison in your bosom; you place a vulture preying on your heart—nay, you whet the dagger and place it in the hands of a portion of your population, stimulated to use it by every tie, human and divine. The envious contrast between your happiness and their misery, between your liberty and their slavery, must constantly prompt them to accomplish your destruction. Your enemies will learn the source and the cause of your weakness. As often as external dangers shall threaten, or internal commotions await you, you will then realise that, by your own procurement, you have placed amidst your families, and in the bosom of your country, a population producing at once the greatest cause of individual danger and of national weakness. With this defect, your government must crumble to pieces, and your people become the scoff of the world.'

Finally, the bill embodying the restriction was lost. The men of the north, we have said, strangely content themselves with seeing slavery fortify and extend itself, provided it keep within a certain limit. The required line of division appears to be that which bounds the cotton-producing lands of the south. Having lost Missouri territory, as a whole, the friends of freedom did not prevent the southern portion of it being organised as a territory, without any restriction as to slavery. This was accordingly done. Arkansas was set off as a distinct territory; and the usual means being employed to give it pro-slavery tendencies, it became ultimately (1836) a slave state.

The struggle about Missouri was renewed in December 1819 and January 1820. As there seemed no possibility of reconciling both branches of congress to a plan of restriction within Missouri, the idea of a compromise was suggested. It was proposed by Mr. Thomas of Illinois to admit Missouri as a slave state; but, as a compensation, to exclude it prospectively from all the remainder of the old Louisianian territory, north of a certain latitude. His provision was—'And be it further enacted, That in all that territory ceded by France to the United States under the name of Louisiana which lies north of thirty-six degrees thirty minutes, north latitude, excepting only such part thereof as is included within the limits of the state contemplated by this act, slavery and involuntary servitude, otherwise than in the punishment of crime whereof the party shall have been duly convicted, shall be, and is hereby for ever prohibited.' This compromise, after various divisions in both houses, was adopted. Missouri was enabled to enter the Union as a slave state. There was yet, however, another struggle connected with this troublesome matter. When the Missourians, in November, 1820, submitted their state constitution to the approval of congress, it was found to contain some objectionable clauses, preventing the settlement of free men of colour in the state. As several northern states acknowledge free coloured men to be

citizens, though the federal constitution, as usually interpreted, is much more exclusive, the objectionable clauses met with a warm opposition. At this juncture, a new character comes on the stage. Throughout the whole Missouri affair, Henry Clay, a statesman of no mean eminence, had given the aid of his counsels. If every man has his mission, Clay's seems to have been that of inventing compromises. He was an orator, a schemer—one of those mighty geniuses who have always a plan in their pocket to tide over difficulties, and who, in securing present peace, do not mind sowing the seeds of future discord. Clay's plan of engineering a difficulty was sublimely simple. It consisted in compounding for so much evil by so much good. If a certain quantity of slavery was put in one scale, the same quantity of freedom, *or what looked like freedom*, was put in the other; so the balance was adjusted, and all parties satisfied. He is understood to have been the real concocter of the Missouri compromise; and now, at this fresh and unexpected collision, he interposed with a scheme of settlement. It consisted in exacting a pledge from the Missouri legislature, that no advantage should be taken of its constitution, and it should pass no act 'to exclude any of the citizens of either of the states' from the enjoyment of the privileges they enjoy under the constitution of the United States. This qualifying provision was accepted. The only question is—who are 'citizens within the meaning of the constitution?' So ended the contests about Missouri, which was received into the Union as a full-blown slave state—a circumstance ever to be regretted, for independently of other considerations, the state, as will be seen on looking at a map, projects considerably northwards into free territory, and so stops the way to free migration westwards.—*Chambers' Journal.*

LINES

Addressed to a gentleman in Philadelphia, who lately lost an infant son. By a female relative in Liverpool.

Oh! sigh not, weep not over the bier
Where thy babe is laid; not a mother's fond tear
Beams so lovely and bright as the radiant gem
Of innocence shines in his diadem!
Think, here had he linger'd in darkness and sorrow,
How its beautiful light, which no diamond can borrow,
Had faded, all sullied and dimm'd in the ray,
Which the tears of repentance alone wash away.
But no tears of repentance shall dim his fair cheek
Where the smiles and the roses of heaven now break,
And his beautiful form, like a sunbeam of day,
Is sparkling all bright in eternity's ray;
And that voice which but murmur'd imperfectly here
A few broken notes on affection's fond ear,
May be warbling the strains of a heavenly choir,
While loud anthems peal from each rapt seraph's lyre;
And his love-beaming eyes closed forever below,
With rapturous emotions seraphic may glow.
When the shadows of death from thy spirit have roll'd,
And glories celestial all radiant unfold,
Oh! how sweet to be welcom'd to heaven and bliss,
By a voice and a smile, so beloved as his!
How tenfold the pangs which must rend the fond heart,
When the last awful summons compels us to part
From all dear on earth, if no links in the chain
Of affection be lost, we in heaven may regain.
Disappointments and sorrows, privations and death,
Are gems of the flowers in eternity's wreath.
Then mourn not the bird which is torn from thy view,
In beauty unfading its bloom shall renew;
And oh! think, had it still to thy bosom been given,
Thy heart's fondest wish had but train'd it for Heaven.

E. D.

From the National Anti-Slavery Standard.

TO THE TRAILING ARBUTUS.

The mellow sunshine from each beaker down
Flows wide and golden over these warm swells,
And on their bare and quiet woods of brown;
And over all, and in the distant dells,
The blue haze broods in silence. Wandering here,
In the deep stillness of this April day,
Sweet flower, once more,
I find thee trailing all thy rosy bells
Among the pale-brown leaves of the last year.

Yet once again, now, in this genial time,
I feel the warm air play
Over my brow, as it was wont of yore;—
It lingers for its gift of fragrance near,
Then glides away,—
Seeming a truant from some sunnier clime
That on us wide hath oped its golden door.

Of all thy sisters of the meadows far,
Widening out under the mellow sun,
Or in the woods and fields that dwellers are,
There is not one,—
Not e'en the low and downy wind-flower blue,—
That overjoys the heart with beauty more,
Or sends a sweeter thrill the spirit through
Than thou. Thy name doth even unto me
Bring thoughts of early beauty silently,—
Of the sweet Spring time, when, the Winter past,
The flowers unfold at last.

Howard Worcester Gilbert.

POLYPIFERA.

From "Life," by P. H. Gosse.

If any of our wonder-loving readers will put a small phial into his pocket, and stroll through some hedge-rowed lane or quiet field at the sweetest season of the year, he may find food for meditation in the results of his walk. Let him direct his steps to the side of the first ditch or pool in which the water is not fetid, where the surface is already mantled over with the verdant duck-weed, and where many aquatic plants, springing from the bottom, wave their leaves in the limpid element. Stooping down on the brink, let him lift with his fingers a little of the coating of duck-weed, disturbing the water as slightly as possible, and then, peeping through the opening he has made, examine slowly and carefully the bottom thus revealed. On the mud he will probably see a good many round knobs of jelly, from the size of a turnip-seed to that of a pea, of a transparent green hue, and others of the same kind adhering to the stalks and under surfaces of the leaves of the aquatic plants: let him select a few of these, place them, with some clear water and a fragment of some

plant, in his phial, and hasten home. He will have obtained a creature which, about a century ago, electrified the scientific world, and opened up a new and most marvellous chapter in the history of Life. It is the Fresh-water Polype (*Hydra viridis*).

The invention of the microscope had given an immense impetus to natural science: and a galaxy of illustrious men had by its means been announcing wondrous facts, the records of which fill the pages of the Philosophical Transactions of our own Royal Society, as well as many works of great merit specially devoted to microscopy. But yet, when, in 1774, Abraham Trembley of Geneva declared what he had seen of this little fresh-water animal, this living ball of green jelly, it was regarded as a thing incredible, and even impossible. The facts "were so contrary to all former experience, and so repugnant to every established notion of animal life, that the scientific world were amazed; and while the more cautious among naturalists set themselves to verify what it was difficult to believe, there were many who looked upon the alleged facts as impossible fancies. The discoveries of Trembley were, however, speedily confirmed; and we are now so familiar with the outlines of the history of the fresh-water polype, and its marvellous reproductive powers, that we can scarcely appreciate the vividness of the sensation felt when it was all novel and strange; when the reading men of our learned societies were daily experimenting on these poor worms, and transmitting them to one another from distant countries, by careful posts, and as most precious gifts; and when even ambassadors interested themselves in sending early intelligence of the engrossing theme to their respective courts."

Let us try to see what Trembley saw. Put the phial in a window, and allow it to remain untouched a while. The balls of jelly have all attached themselves, some to the glass sides, some to the plant, but they are balls no longer. Each is a thread of some half inch in length, and about as thick as small twine, adhering by one extremity; while from the other radiate, like a star, six slender threads, which are waved irregularly through the water, thrown into spiral coils or various contortions, elongated again, slowly or suddenly, and in different degrees. Two or three minute water-insects are swimming giddily about; one of them, as he shoots unconsciously by, just touches one of these slender threads. In an instant the playful course is arrested; the little thing strives to pursue his way, drags the flexible cord that holds him hither and thither; redoubles his efforts, pulls away and stretches it till we think it must break and free him. No! like a skilful angler, the Jelly is but wearying his victim: suddenly the thread is thrown into corkscrew coils, and the helpless insect is dragged in; another thread is brought to bear upon it, and another. Poor thing! "*actum de eo est*," it is all up with him! He is dragged helplessly to the base of the radiating threads, and there, in the midst of their circle, an aperture is gaping, which stretches wider and wider, while the prey is slowly sucked in, until it is quite engulfed within the gelatinous body.

But, for some time before this, the prey had become quite motionless; its struggles, though violent at first, had soon entirely ceased, and it was evident that a fatal effect had been produced by the mere contact of those slender threads.

What is the nature of this subtle venom that resides in a creature apparently so low in the scale of being, so simple in structure, and almost homogeneous in substance? Worms, and the larvæ of insects that may be wounded, and even chopped into pieces, and yet survive for hours, die suddenly from a touch of these gelatinous threads? "I have sometimes," says Baker, "forced a worm from a polype the instant it has been seized, at the expense of breaking off the polype's arms, and have always observed it to die very soon afterwards, without one single instance of recovery." On the other hand, the tiny water-fleas, and other minute Crustacea, frequently escape with impunity even from the very mouth of the polype; for they are enclosed in a horney shell, which evidently protects their vital parts fron the morbific touch.

The microscope throws light on the question, and reveals a most elaborate system of offensive weapons with which these soft and sluggish creatures are provided. According to Corda, each tentacle forms a slender membraneous tube, filled with an albuminous substance nearly fluid, mingled with some oily particles. This substance, at certain definite points, swells out into tubercles or dense warts, which run round the tentacle in a spiral line. Each wart is furnished with several spine-bearing vesicles, which are organs of touch, and with an organ of highly curious structure, which is the weapon of offence.

The organ of touch consists of a fine sac, enclosing another with thicker walls, within which there is a small cavity. From the upper extremity, where the inner and the outer sacs are in contact, there projects a long cilium, or fine pointed bristle, which is not retractile, and appears to be immovable.

The weapon of offence is placed in the midst of these spines, in the centre of each wart. It consists of an oval transparent sac, imbedded in the substance of the wart, with its perforated extremity exactly at the surface. At the bottom of the interior of the sac there is a body, in shape resembling a saucer, in the centre of which stands a small oval, solid body, bearing on its summit a calcareous dart, pointed at its extremity, and bifid, or sagittate, at its base. This dart can be projected at the will of the animal, and again withdrawn into the sac. When the prehensile

instinct is exerted, the darts are thrust out with force, and, entering the tissues of the prey, retain it; while at the same time, in all probability, a subtle but potent poison is injected, the effects of which we have already alluded to.

But this is a modern discovery. The circumstance in the economy of these animals which appeared so anomalous, was the mode in which they were both naturally and artificially multiplied. They were manifestly animals, yet it was found that they could be propagated by slips or cuttings, like plants! In the warm weather of Summer each polype is observed to shoot forth, from various parts of its body, little warts, or knobs, which increase rapidly, until in a few days they assume the form of the parent animal, each one being furnished with a circle of tentacles, though still attached at its lower end. The young one, which up to this period had received its nutriment from the parent's stomach, from which a channel had communicated with its own, now catches prey with its own tentacles, the duct closes, the connection of the base with the mother becomes more slender, and at length the little animal falls off and commences independent life. Such is the ordinary mode of increase—generation by *gemmation*.

In Autumn, the Hydra propagates by means of eggs, which are deposited around the parent; the basal portion of her body being spread over them, and becoming a horney protecting skin. She immediately dies, and the eggs are hatched in the ensuing Spring.

But these strange animals may be artificially increased at pleasure, and that by means which, to higher animals, would inevitably destroy, instead of multiplying life. If the head of a polype, with all its tentacles, be cut off from the trunk with scissors, it will presently develope a new trunk and base, while the headless trunk begins to shoot out new tentacles; and thus, in a little time, two perfect animals are formed. If one of these be cut into three, four, or half-a-dozen pieces, each piece supplies the wanting parts, and so many animals are made, all as perfect and active, and endowed with the same functions, as the first. Nor does it signify in what direction the mutilation is made; a longitudinal, a diagonal, or a transverse division is equally successful; nay, even a small portion of the skin soon grows into a polype.

It was from this power of perpetual reproduction that this singular animal received the name of *Hydra*, by which it is known among naturalists; as if it realized the ancient monster of fabulous story, whose heads sprouted anew as fast as they were cut off by Hercules.

Most curious monstrosities were produced by the experiments of philosophers on these animals, especially by partial separations. If the polpye be slit from the summit to the middle, one will be formed having two heads, each of which will capture and swallow food. If these again be slit half-a-dozen times, as many heads will be formed surmounting the same body. If now all these be cut off, as many new ones will spring up in their place, while each of the severed heads becomes a new polype, capable of being, in its turn, varied and multiplied *ad infinitum;* so that in every respect our little reality exceeds its fabulous namesake.

The polypes may be grafted together. If cut-off pieces be placed in contact, and pushed together with a gentle force, they will unite and form a single one. The head of one may be thus planted on the trunk of another.

Another method of uniting them, perhaps still more wonderful, is by introducing one within the other; the operator forced the body of the one into the mouth of the other, pushing it down so that the heads were brought together. After forcibly keeping it for some time in this state, the two individuals at length united, and a polype was formed, distinguishable only by having twice the usual number of tentacles.

There is one species which can actually be turned inside out like a glove, and yet perform all the functions of life as before, though that which was the coat of the stomach is now the skin of the body, and *vice versa*. If it should chance that a polype so turned had young in the act of budding, these are, of course, now within the stomach. If they have arrived at a certain degree of maturity, they extend themselves towards the mouth of the parent, that they may thus escape when separated. But those which are less advanced turn themselves spontaneously inside out, and thus place themselves again on the exterior of the parent.

A multitude of other variations, combinations, and monstrosities, have been, as it were, created by the ingenuity of philosophers; but these are sufficient to give a notion of the extraordinary nature of these animals, and to account for the wonder with which they were regarded.

The Hydra was, until lately, considered as an animal of very simple structure, being composed of mere granules of jelly, set in a glairy, enveloping fluid. But the further we push our researches, the more are we disposed to hesitate in pronouncing on the comparative simplicity or complexity of any organism. We have already seen the elaborate array of weapons in the tentacles. Mr. Gervais has shown that the component granules of the body are of diverse forms, and, in all probability, sustain different relations to the general economy. The whole body consists of a sac, with thin dilatable walls, enclosing a capacious cavity, which forms the stomach: the granules which border this cavity are conical papillæ projecting into the stomach, and are supposed to have a digestive function; the exterior series are lengthened, and constitute an integument, while some of the immediate ones

are arranged in bands, which are, with little doubt, presumed to be muscular. The muscular bands in the tentacles are still more distinct, running in four series, which pass diagonally to and fro from side to side, forming lozenge-shaped spaces by mutual intersection.

TRUTH EXALTED.

Many years ago, a case was tried in a Philadelphia court, in which a boy of about ten or twelve years old was brought forward to give in his evidence. His testimony was important, as he had been an eye witness of the transactions of the contending parties. When the oath was about to be administered to him, he said he could not swear. The person who brought him as a witness, was then asked whether he was a Quaker, or whether his parents were Quakers? The answer was, they were Presbyterians, and they had told him never to swear. The boy scrupulously adhered to his parents' commands, and therefore refused to take an oath. At this simple relation, embracing the principles of strict obedience to parents, the court was at a stand what course to take. But it immediately occurred to the mind of the discerning judge, that where so much integrity and sincerity appeared, an oath was unnecessary; and, waiving the forms of law, he ordered the boy's testimony to be taken, without oath or affirmation. The weight of his evidence, in the minds of the jury, appeared such that they gave a verdict on his testimony.

What a noble instance of filial obedience! and what a powerful testimony to the force of Truth, superior to the supposed sanction of oaths and imprecations! What dignity in the presiding judge, to respect parental instructions, and filial integrity; and to dispense with the ceremonies of custom, or law, for the sake of obtaining simple truth, unstudied, and unaffected by the terrors of perjury!

How greatly it would add to the mutual confidence and happiness of society, if such instances of the care of parents, and the obedience of youth, were multiplied, till they became general! "Yea," would then "be yea," and truth would need no addition to make it more true—assertions and relations of witnesses might be received with confidence, as matters of fact, that needed not the confirmation of oaths, affirmations, or any other imprecations whatever. The doctrine of our Divine Law-giver would be better understood; and that when he enjoined on his followers to speak the truth, it was the "whole truth, and nothing but the truth;" for "whatsoever is more than this," or added to it, in order to make it more true, "cometh of evil"—and ought to be avoided, as being among those "idle words," for which an account must be rendered in the day of judgment.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is firmly maintained. Sales of good brands at $6 25 per bbl., and of better brands for home consumption at $6 75 a 6 87, and extra and fancy brands at $7 50 a 8 00. There is very little demand for export. Sales of Rye Flour at $4 25 per barrel. Corn Meal is firmly held at $3 25 per barrel

Grain.—Wheat is in demand, and prices higher. Sales of prime Pennsylvania red are making at $1 65 a $1 68, and $1 75 a 1 71 for good white. Rye is firm; sales of Penna. at 87c. Corn is in fair request, at 75c for new yellow, afloat, and 74c in store. Oats are scarce; sales of Pennsylvania and Delaware at 59 60c per bushel.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.

Terms.—$70 per session, one half payable in advance, the other in the middle of the term.

No extra charges. For further particulars address,

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

No other extra charges except for the use of Classical and Mathematical Books and Instruments.

A daily Stage passes the door to and from Philadelphia.

For further particulars address the Principal for a Circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County, N. J.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address

BENJAMIN SWAYNE, Principal,
London Grove P. O., Chester co., Pa.
3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,

JANE HILLBORN, Byberry P. O., Pa.
3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 116.)

Then I visited Leicestershire pretty generally, and there was a woman of some account (her name was Jemimah Mountney) who was convinced, and she was with me at sundry meetings, and was exceeding tender and loving, being thoroughly reached and satisfied. When we parted, she was so open-hearted that I was called aside by her, and after having said something to me about her inward condition, she offered me some pieces of gold, which I told her, I durst not touch; she very courteously, and with a becoming genteel mein, told me, "she was both able and willing, and as she had no other way that she could show her gratitude for that spiritual good she had received by my ministry, she could do no less than that, beseeching that I would receive it, as the true token of her love and respect." In answer, I said, "it was what I had never done, nor could I now do it; but all the reward I desired and expected was, that she might carefully, with a sincere heart, endeavor that her obedience did keep pace with her knowledge, the hearing of which would much rejoice my soul." We parted in great love and tenderness. I heard that sundry others were convinced in that neighborhood. A very honest Friend, whose name was Brooks, took great pains to get the seeking people to meeting, and I was very much enlarged in pertinent matter, suitable to the states of such seeking souls.

Out of Leicestershire, being very well rewarded for the bitterness I suffered before I came into it (which, as before, was as much as I could bear) I passed into Warwickshire, and had some good opportunities in that country, as at Warwick and sundry other places. I found I often hurt myself by speaking too fast, and too loud, against which I endeavored to guard as much as I could; but oft, when I felt my heart filled with the power of divine love, I was apt to forget myself and break out; I found it proper therefore to stop, and after a short pause, with some secret short prayer for preservation, and that I might be supplied with matter and power, that might do the hearers good. Thus I went on, and grew sensibly in experience and judgment, and became in some small degree skilful in dividing of the word. I had been straitened in my mind respecting searching the Scriptures, lest I should thereby be tempted to lean upon them, and by gathering either manna or sticks on the Sabbath-day, death would ensue; but at last I had freedom to examine the text, and to consider where the strength of the argument lay, both before and after the words I had repeated: by which conduct I saw I was often very defective, in not laying hold of the most suitable part to confirm the subject or matter I was upon, and this conduct did me great service. But then another difficulty stood in my way, which was this; some former openings would come up, which I durst not meddle with, lest that by so doing I should become formal and lose that divine spring which I had always depended upon; but the Lord was pleased to show me that old matter opened in new life, was always new, and that it was the renewings of the spirit alone which made it new, and that the principle thing I was to guard against was, not in my own will to endeavor to bring in old openings, without the aid of the spirit; and that if I stood single and resigned to the divine will, I should be preserved from all errors of this nature.

Out of Warwickshire I travelled into Worcestershire, visiting sundry meetings in that county, and found a fresh supply every day. I was at Worcester on First-day, and after the meeting in the forenoon, an ancient Friend examined me very closely, after meeting was over, from whence I came, and for a certificate; to all which I gave him answers. My certificate being at my quarters in my saddle-bag, he could not then see it; but I had a very good meeting as I thought, and my landlord William Pardoe, a brave, sensible elder, advised me not to be uneasy at the old Friend's examining me so, for, said he, he does so to every stranger. We went to meeting in the afternoon, which was very large, and I was largely opened, and had, as I thought, very good service; but

the old Friend, after the meeting, was upon me in the same strain to see my certificate, but I had it not then about me neither, at which he seemed much displeased. I made no reply, but told him, I was very willing he should see it; but my landlord took him up, and told him he thought the young man had already shewn us his best certificate in both the meetings; but nevertheless (said he) come to my house in the evening, and thou shalt see it. So we parted. My landlord thought he had shewed him himself disagreeable in his conduct, and fearing it would be an uneasiness to me, spoke very tenderly, and like a nursing father encouraged me, by saying "I could not shew him a better confirmation that I was anointed for the Ministry, than I had already done." So in the evening, after it was dark, he and many other Friends came; but my landlord, the old Friend and I, went aside, and I let him see what he desired so much to see; he read it, being much pleased with it, and knowing sundry friends that had signed it, enquired after them. We went to our friends again, who were much increased in number, and we had a heavenly season, being thoroughly baptized together: we parted in great love and sweetness, and the old Friend was exceeding kind.

From thence I went into Gloucestershire, and visited part of that county, by Tewkesbury to Cheltenham, Gloucester, Payneswick, Nailsworth, and Tedbury. I had sundry good opportunities: one young woman was convinced at Tedbury, that became a very good Friend.

From thence into Wiltshire and Hampshire, as far as Ringwood, and to Pool and Weymouth; called at Wareham and Corfe, had a meeting at each place, but nothing worthy noting at either of them: so I travelled to Bridport, Lyme, Membury, Chard and Crewkern, and back to Somerton, Puddimore, Masson to a funeral, and to Yeovil on First-day; thus having visited Somersetshire, I went away into Devonshire as far as Exeter; then turned up towards Taunton, taking meetings in my way towards Bristol, but nothing happened of weight.

I staid in Bristol, and visited meetings about the city near five weeks, and from thence I found my mind was much drawn to visit Wales, and I took the Quarterly-meeting of Hereford in my way, which was held annually at Amelly, and there I met with my dear friend Isaac Alexander: we were glad to see each other, as well as to hear each other, which when we did, it appeared to me that Isaac was improved considerably, and he said the same of me, observing, that I preached the practical doctrine of the Gospel, he thought, more than he did; for his preaching was very much in comparisons and allegories, which he apprehended was not so plain and easy to the understandings of the vulgar, as what I had to say. We had now an opportunity of opening our minds to each other, which was of great service to us both, having sundry meetings together, and we had drawings for the Yearly-Meeting at Glanneedless in Wales: this opportunity seemed very agreeable to us; there were sundry Friends of note, Benjamin Bangs, and others out of Cheshire; the people came in abundance, and at times were very rude, but in the main it was a serviceable meeting. After that I visited Wales, appointing from the Yearly-meeting sundry meetings, as far as was thought proper at once, and a good old Friend, Philip Leonard, offered to be my companion, which was of great service to me. I was very poor and low at most meetings in that journey, by reason but few of the people could well understand what I said in sundry places: but Philip stood up after I had done, and in part interpreted what I had said, but I did not seem to be quite easy in my mind.

Isaac went to Bristol Yearly-meeting, and was very zealous against unnecessary fashions and superfluities in both sexes, insomuch that some thought he did, in his words against them, exceed the bounds of modesty: but he might plead the example of the Prophet Isaiah in that respect. (Isa. iii, 16, to the end.) But the chief objection was, concerning his prophesying of a great mortality, which the Lord was about to bring as a judgment upon the people, for their pride and wickedness; which he thought it his duty to deliver in their Yearly-Meeting, as a warning for all to mind their ways, lest being taken unprepared, their loss should be irreparable: which he did in such strong and positive terms, that Friends were afraid he was too much exalted in himself: upon which, some of the elders thought proper to converse with and examine him concerning this extraordinary message which he had delivered: but what he said to them, not being satisfactory, they advised him to proceed no farther on his journey, but to return home; which he did under great trouble, and was there received in much love and tenderness, and appeared in his gift very excellent, and grew in divine wisdom and power, being of great service in the ministry wherever he came. And he having a concern to visit the churches abroad, and aquainting some of our elders therewith, they thought it not proper for him to go, till something was done to satisfy the Friends of Bristol; and upon their enquiry of Isaac, he gave them a single and honest account how it was with him at that time, respecting his concern: so Friends took it in hand, and wrote to Bristol, neither justifying nor condemning him, but recommended charity and tenderness towards him. And from Bristol Friends answered, that "With open arms they could receive him, believing him to be a sincere young man, who intended very well; and they were glad he took their admonition right, and had owned it had

been of service to him." Thus ended this affair, and Isaac said, "he could not think hard of his brethren in doing what they did, though he could not then see that he had missed his way, in delivering that prophesy:" thus shewing forth a lively instance of a warm zeal, tempered with a due regard to the sense and advice of his brethren and elders, and the unity of the church, which doubtless tended to his own comfort and preservation.

When I heard of it, I took it so much to heart, that it was almost too much for me, and a concern came upon me to go to London with the like message, but with this caution; first, to advise with some faithful brethren before I delivered it. And I wrote to Isaac to let him know it, which gave him great ease. Accordingly I went to London, and got sundry brethren together, viz. James Dickinson, J. Bowstead, Peter Fearon, B. Bangs, Robert Haydock, and some others, and gave them a plain and honest account how it came upon me, which was not till after I heard how my dear companion was returned home from Bristol; adding, that I had acquainted Isaac how it was with me, that he might know my sympathy with him. The Friends seeing what he had wrote, found there was a strong sympathy between us, and very justly supposed that to be the moving if not only, cause of the concern I was under, and very tenderly advised me to keep it in my own breast, till I found how the Lord would order it; for if he was the author I should find more of it; if not, it would die of course: but if I found it grew upon me, I should let any of them know it, and they would consider what steps to take in a matter of so great consequence, as going forth in a prophesy of that nature. And the fatherly kindness they shewed me was very effecting to me, one or other of them making it their business to visit me every day; and, as they said, I found the concern went off, and I became easy without publishing it.

After this I had divers very acceptable opportunities in London, during the time of the Yearly-Meeting, and afterwards visited Friends towards Leeds in Yorkshire, and in my way thither had very agreeable service in both the counties of Leicester and Nottingham, and at sundry other places.

From Leeds I went to the Yearly-Meeting at York, which was very large, and many public Friends; but I was hid as it were, and made very little appearance at that meeting.

From thence I travelled homewards, visiting Friends as I went, and was gladly received by them. And I found my ministry very acceptable; as it increased upon me, I was very humble and low in mind, knowing therein my strength consisted, and safety from temptation.

(To be continued.)

It sometimes seems to us a poor thing to walk in the common paths allotted to mankind. Yet these common paths are the paths in which blessings travel; they are the ways in which God is met. Welcoming and fulfilling the lowest duties which meet us there, we shall often be surprised to find that we have unawares been welcoming and entertaining angels.

ACCOUNT OF WILLIAM HUNT.

A view of the religious exercises and labors of faithful Friends, has sometimes had a good effect in stimulating others to diligence in attending to the same divine rule, and minding the unfoldings of the same heavenly light, which enabled those worthies to run the race that was set before them with acceptance, and to close their pilgrimage with the brightest prospects of immortal felicity. That divine grace which appears unto all men, teaching us to deny ungodliness and the world's lusts, and that we should live soberly, righteously, and godly, will do little for us, unless we take heed to it, and strive to conform to its instructions; but when our attention is fixed on it, and our obedience to it keeps pace with its illuminations, we increase in the experimental knowledge of truth,—and advance from a state of weakness to a state of strength and establishment, from whence we are not easily moved. When this attention begins in the early stages of life,—before we have been led astray by the captivating influence of worldly allurements,—of evil habits and injurious customs,—much difficulty is thereby avoided; and the mind is prepared to move forward in that highway to holiness which is opened before us, unshackled by the trammels of passions "wild and strong."

In the life and character of William Hunt, of Carolina, we have a remarkable instance of the beneficial effects of early dedication to the impressions of divine grace. His parents were emigrants from New Jersey, and were connected in relationship with the Hunt, Harvey, and Woolman families, of Burlington county. They settled at Manoquacy, in Maryland, where William was born about the year 1733. It is related, that in his very early childhood he was sensible of the Lord's tender dealings with him, and when about the age of eleven years, he had remarkable openings in viewing the wonderful harmony of the works of creation. He appears to have been diligently attentive to these early illuminations; and when a little turned of fourteen years of age, he received a gift in the ministry.

In the history of Friends, divers instances of such early appearances in the ministry are noticed; most of them, however, have been considered as rather premature. James Parnell, soon after the rise of Friends in England, was an extraordinary instance, in which the vigor of manhood was exhibited at the age of sixteen

or eighteen, that was astonishing. He is represented as powerful in his preaching, and his writings are standing monuments of intellectual strength and intelligence. William Hunt was evidently in possession of an uncommon mind—and showed in early life much of the mental vigor of riper age. A friend who knew him well, says, "he appeared in the ministry when a youth, and his labors therein were of good savour." His qualifications were considered extraordinary—his wisdom was equivalent to long experience, and his unspotted character placed him on that eminence usually assigned to the experience of age. His preaching is described to have been "powerful and impressive," and he is reported to have said, when engaged in a religious visit, "that his concern was to be devoted to the service of Christ, so fully, that he might not spend one minute in pleasing himself"—and that his example was correspondent therewith. So careful was he to wait for the clear manifestations of the Divine will, and to move in accordance with it, that his ministry had a baptizing effect upon his hearers generally; and such was the interesting nature of his communications, that the audience listened with unwearied attention for two, three, and even four hours.

A few memorandums were preserved of parts of his public testimonies, which may furnish some idea of his manner of preaching.

Henry Post, of Long Island, states—"At a monthly meeting held at Flushing, in 2nd month, 1768, William Hunt, toward the last of his testimony, when about to take leave of us, appeared to be zealously concerned for his friends and brethren that kept men and women in bondage, signifying his mind travailed for their redemption—and expressed the following words: 'I verily believe the jubilee year is near at hand; and I desire those that have them may not put it off for their children to set them at liberty; for we know not what our children may prove to be. Therefore I earnestly desire that none may put it off beyond the appointed time: for if they do, I am firmly of the mind they will be plagued, as sure as ever Egypt was for retaining Israel."

Robert Bratlin relates—"The 18th of 2nd month, 1770, at a meeting at Centre, in North Carolina, William Hunt in his testimony, which was extensive at that time, after earnestly exhorting us individually to examine our foundation whereon we had built, or were building, and in urging the necessity of such an examination, had the following predictive expressions: 'For,' saith he, 'the Lord will visit this land with his judgments, and then it will be known who hath built upon the sure foundation, and who hath not. For, in that time of deep trial, the hypocrites, formalists, and nominal Quakers will not only suffer, but many will perish and come to nought: whilst those who have built upon the sure Rock of ages will be preserved by him in the midst of those trials, as it were in the hollow of his hand. And there are many grown, and now within the audience of my voice, that shall see these times come to pass.'"

John Hunt, of New Jersey, mentions, at the Quarterly meeting at Haddonfield, 22nd of 3rd month, 1770, "William Hunt spoke in a most wonderful and powerful manner a long time.—His first words were—'There is a voice extends itself from the east to the west—to the north and to the south, and it proclaims the marriage of the King's son, and of the Lamb's war.' At a meeting at Evesham, the 31st of same month, William Hunt signified he was sensible of a great and dark cloud that covered the people. 'He that loveth the world, the love of the Father is not in him,'—was part of the subject of his discourse. He also mentioned a belief that the time drew near in which the Truth would spread, and shine more gloriously; though there might be a time of probation and trial first—and he thought the man was grown that would live to see it." The 12th of 4th month, at Upper Springfield, he charged us to note it down, that he said he had but little hope of this present generation; but it was his belief, the next generation would make a better progress in the Truth; and that he thought there were some present who would live to see it. At a monthly meeting in Philadelphia, 26th of the same month, he told them that the man's part, or creaturely part, had no right to meddle with the business of the monthly meeting; neither could it do any good. He said there was an appearance more like lawyers in a court of judicature, than a solemn assembly in a meeting of discipline.

The 1st of 5th month, 1771, William Hunt embarked at Philadelphia, with his intimate friend Thomas Thornburgh, as his companion, on a religious visit to Old England. His labors in that and the adjacent countries were satisfactory to Friends. In the 9th month, 1772, he died with the small pox, at Newcastle-upon-Tyne.

BENEFIT OF AFFLICTION.

The surest way to know our gold, is to look upon it and examine it in God's furnace, where He tries it for that end, that we may see what it is. If we have a mind to know whether a building stands strong or no, we must look upon it when the wind blows. If we would know whether that which appears in the form of wheat has the real substance of wheat, or be only chaff, we must observe it when it is winnowed. If we would know whether a staff be strong, or a rotten broken reed, we must observe it when it is leaned on, and weight is borne upon it. If we would weigh ourselves justly, we must weigh ourselves in God's scales, that He makes use of to weigh us.—*Pres. Edwards.*

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 104.)

And as to bowing at the name of *Jesus*, I understand it to be in the nature of prediction, that in the fulness of time all powers in heaven and earth shall be subjected and brought under the power of Christ, as the next verse imports, which is explanatory of the former, viz: that every tongue shall confess, that Jesus Christ is Lord to the glory of God the Father. Agreeing also with what the Lord Jesus himself saith, all power is given unto me in heaven and in earth. (Matt. xviii. 18.) And therefore this bowing towards a cypher, of the words Jesus the Saviour, painted upon a wall, whilst the heart and spirit of a man is not subject to the power of his grace, is but a mocking of Christ, a relic of popery, and hath some show of idolatry in it, from which I thought all protestants had been thoroughly reformed.

This a little surprised my acquaintance at first, coming from one in whom so little of the work of religion appeared outwardly; but as I remained in the diversions of fencing, dancing, music, and other recreations of the like sort, little notice was further taken for a while.

After this I happened to be at a christening (as we called it) of a relation's child; on this occasion I found my mind agitated in an unusual manner, and a secret aversion to that ceremony, which I perceived was not according to the Holy Scriptures, for we have neither precept nor example there for that manner of practice; and when the priest came to say the prayer, which is a part of the service on that occasion, a great fear and surprise came over my mind; (as I gave a more close attention than usual) so I could not pay that regard to it as formerly: for by way of introduction and foundation to the work, the priest reads part of the tenth chapter of Mark's history of the gospel, where it is related, That the people brought young children to Christ, that he should touch them; that his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them. After this they prayed, that God would give his holy spirit to that infant, that she being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, might continue the servant of God, and attain his promises. And after some more ceremony the priest said, we receive this child into the congregation of Christ's flock, and do sign her with the sign of the cross, &c. Then the priest pretending to the company that the infant is, by that RANTISM, regenerated and grafted into the body of Christ's church, exhorts them to prayer; the substance whereof was this: They thanked God that it had pleased him to regenerate that infant with his holy spirit, to receive her for his own child by adoption, and to incorporate her into his holy church, &c.

Upon this I note that the scripture there hath no relation at all to baptism, for the people brought their children to the Lord Christ, not to be baptized, but that he might touch them, and he answered the faith of the people accordingly. he blessed them, and declared their innocence and aptitude for the kingdom of God, without such baptism, and did not baptize them, so that this scripture is inapplicable, and all the consequences drawn from it, in this sense, null and chimerical. But they first praying that God, in their own invented way, would give his holy spirit to that child, and that being taken for granted, as already done by that ceremony and prayer, they then receive the child into the congregation of Christ's flock, (as they say,) acknowledging that, by that baptism, that child is regenerated, and grafted into the body of Christ's church; and accordingly they make their address of thanks to God for doing it. After this ceremony was over, I privately asked the priest, whether he did believe that that ceremony, for which there is not any foundation in scripture, either for making little children the subjects of baptism, signing them with the sign of the cross, promising and vowing in their names, believing and confessing in their stead, sprinkling them only with water, &c., did really then, or at any time to come, regenerate those children? at which he only smiled, and said no; but it being an established order in the church, the practice could not be omitted. Why then, said I, you do but mock God, in giving him thanks for that which you don't seriously believe he hath effected, and the sequel of things proves there is no such thing done by those means; for true baptism is justification and sanctification, effected by the holy spirit of Christ in the mind, and not by the application of any outward element, or external performance of any person whatsoever, under any qualification.

Nevertheless I continued in the national way of worship, though by the divine grace my understanding was still more and more cleared. About this time, (1688) the power of King James the Second was at the height, and all sects were indulged with great liberty; when John Scansfield, (a noted Quaker,) having by leave a meeting on a First day in the Town Hall, several young men, amongst whom I was one, went thither to hear what those Quakers had to say. There was a mixed multitude, and some of our sort, and company rude enough; but others and myself were resolved to give the best attention we could, in order to form a right judgment. Two Cumberland preachers spoke before John Scansfield,

whom several of us knew, but their preaching had no other effect upon me than to confirm an opinion which I had conceived when I was a boy: that as a sort of people I had heard of, called Baptists, imitating John the Baptist, in washing or plunging their followers in water, who I believed, had not any authority from God for that practice; so the Quakers only imitated the Apostles, in going about preaching, as they did, but without that power which the Apostles were accompanied with and travelled in; and I thought it was great pity they were not so endued since I heard they took pains as if they were. One of these preachers (to me) had only a little dry empty talk, and the other was more lively, but straining his voice to be heard over the multitude he quickly grew hoarse, lost his voice, and so sat down. And then Scansfield, the stranger, from whom we had great expectations, stood up, and made a more manly appearance than either of the former. The first thing he did was to reprove the rudeness of some of the company; and, in his preaching, falling upon baptism, amongst other things, and alleging there was no foundation for the practice of the Church of England, in all the scripture concerning that, he advanced this query: Suppose, said he, I were a Turk or a Jew, and should ask thee, what is the rule of thy practice in that point? and thou shouldst say the scripture; and if I should desire to see that scripture, thou not being able to produce any, what could I conclude, other than that thou hadst no foundation for thy religion but thy own imagination, and so go away offended, and prejudiced against the Christian religion? This agreed with my own former sentiments, and gave me occasion to give further attention. But in the rest of his speech, he first run down the national church at a great rate, and then likewise the church of Rome, and there being many Irish, Popish, military officers present, and a couple of musketeers placed at the door, and the officers behaving so tamely, as no show of dislike appeared in any of them, many suspected Scansfield to be a Jesuit, and that his aim was to expose and run down the church, and what he said against the church of Rome was only the better to cloak his design; for the King and his friends and accomplices could support their religion by the power of the sword and other cruel and forcible means; that being their usual method and practice: but there was nothing then to support the Church of England, but the truth of her own principles and the fortitude and stability of her members in the time of an impending danger and approaching trial.

Many of us left them when they went to prayer; yet I was apprehensive of a secret influence of a divine power and presence, in some degree among that people: but that impression did not remain long with me 'till renewed upon another occasion, which will be related hereafter.

ANN WARING.

The following are some of the many weighty expressions uttered by Ann Waring, towards the latter part of a long and tedious illness, which she bore with much patience and resignation, and which terminated her earthly existence on the 10th day of the 4th month, 1807, in the twenty-eighth year of her age.

Expressing herself to a friend one day, she says, "How infinitely good the Lord is, how much he bears of us, and after our many offences will abundantly pardon and forgive, and in great condescension will take us to himself, and as he hath expressed, "although our sins be as scarlet, they shall be as white as snow, though they be as crimson, they shall be as wool," saying, although mine have not been of the deepest dye, yet I have found much for me to do, and have got through; my sins have gone to judgment before me; this I have a full assurance of, though it may look strange to a natural mind that I am so positive, yea; "though I walk through the valley of the shadow of death I will fear no evil," for the Lord is good, he will wash us and make us clean, and will put away the evil of our doings from before his eyes. If the people generally knew what a rich rewarder the Lord is, they would be more engaged to do his will, for he is entreating them like a tender parent to leave every thing that will hinder their growth in the truth, and to take up their cross and follow him, who is meek and low in spirit, whose ways are ways of pleasantness and all his paths are peace. But sorrowful it is to behold so many precious lambs stumbling at the cross, for if they would but willingly give up, hard things would be made easy, and bitter things sweet—where they thought there was no room for them, room would be made, and they invited in to partake of the good things of the kingdom, which are beyond description.

At another time she expressed the great satisfaction she had experienced in being a dutiful child, saying she never wilfully disobliged her parents to her knowledge, which now afforded her great consolation, her father assuring her that her conduct had ever met his approbation throughout her life, with many more comforting expressions. After he left her she said, I ever kept this great commandment as much as possible in my mind, 'Honor thy father and mother that thy days may be long in the land which the Lord thy God giveth thee,' and I found an attention to this injunction strengthened me in my endeavors to keep in readiness for the time when the messenger should say, 'Steward, give up thy stewardship, for thou must be no longer steward.' She further said we must make a surrender of every thing that is near and dear to us, even though it should be as a right hand or eye, and dreadful indeed it was to reflect that any had so misspent their time as to be taken away in their sins, 'for if the righteous are scarce-

ly saved, where must the wicked and ungodly appear?' Should mankind generally think more of *this* and give it its due weight, there would not be so much dissatisfaction as there is. One afternoon there came several young women to see her, who were much dressed, and light in their conversation, conversing on the various customs and fashions of the present day, which appeared very irksome to her at the time, and as soon as they took their leave, she in an humble posture clasped her hands together, saying, "I thank thee, oh Father, that thou hast been pleased to preserve me from the many snares and temptations which appear so prevalent, and that thou hast been pleased to be near and enable me to work out my salvation, and *that* with fear and trembling; and may it please thee, O Father of mercies, to continue with me to the end, well remembering that the battle is not to the strong nor the race to the swift, but to those who persevere in well doing unto the end." Looking very expressively at —— says,' I feel very thankful that I have the privilege of being so much retired, that I may commune with my God, and see whether I am thoroughly cleansed, and pray if there is iniquity in me that it may be done away, and that it may please Infinite Wisdom to strengthen me and enable me to press forward for the crown of glory, which is well worth our striving for."

She often expressed her desire that all her friends might be careful as to their conduct and conversation, fearing if they did not attend more closely thereto, they would find hard work when laid on a death bed, adding, "I have had some close conflicts, I have thought of the world and its many enjoyments, and almost felt a wish to recover, particularly when my endeared connections have been around me; then it was that I felt weak, wishing to enjoy their society longer, but when those eager thoughts have had a moment's rest in my bosom, and I neglected that inward Teacher which never errs, then I have known sorrow. I have had to go through nights of prayer on the occasion, but I am made willing to leave all, believing I shall go to a glorious place, where there is no temptation, and where all tears are wiped away; as also my spirit is comforted in the love of God, well knowing he hath been good to me; and it is a certainty that all men must be humbled and brought low one time or other; if they will not bow in mercy, they must in judgment;" adding, "it is well for me that I have been afflicted, else I might not have known the things that belong to my peace, but now I cannot say I do not know them, for I do, and rejoice in them, and my earnest solicitude is that all might come to live more in the fear of God, for 'the fear of the Lord is the beginning of wisdom.'

At another time she observed that it was a great mercy that the Lord should visit us in our younger years and reveal his blessed truth, further saying, "how good he hath been to me in my sickness; I have formerly felt much of his power and presence, but never was so favored therewith as since I have been visited with this sickness—that I can say, 'Oh death, where is thy sting; Oh grave, where is thy victory?' there is no terror in death for me, I shall meet it rejoicing, and am almost afraid that I am too impatient for the hour—thy will, O Lord, and not mine be done."

One night after all were gone to bed, and she supposed all to be asleep, she addressed her heavenly Father nearly as follows: "Most righteous Father, if thou requirest my life this night, I freely give it to thee, and am willing to make a surrender of every thing; thou knowest, Oh Father, that the perishable things of this world are as drops to me when compared to the many good things which thou hast been pleased to reveal. Most adorable Father, if thou hast further work for me, I humbly supplicate thee to keep me where I am, for thou hast made my cup to run over, and O Father, thou hast taken away all my pains; I am as though I ailed nothing—thou in thine infinite mercies hath been a light to my feet, and a lanthorn to my path—how can I cease praising thee, thou God of power, who art worthy of adoration and praise forevermore." Then perceiving a beloved friend who was in her room not to be asleep, but weeping, she said "weep not for me, remember David and be comforted, for the tongue of men and angels cannot enough declare the wonderful greatness of God." Adding, "O Father, how sensible of thee, hast thou made me, thou hast strengthened me, otherwise I should not have been able to speak so much of thee; with thee, O Lord, is fulness of joy, and at thy right hand, are rivers of pleasure forevermore."

At another time, speaking of the parable of the ten virgins, she observed the necessity there was of keeping upon the watch tower, that whether the bridegroom should come at midnight, cock-crow, at the dawning of the day we might be ready, and expressed a sincere wish that her friends might dwell in love one with another, walking in the ways of true wisdom, that they might grow up as pleasant plants in the garden of the Lord—so would the dew of life more and more descend upon them, and when they should come to the period of their days their reward in him would be sure—much wishing for the encouragement of those who were setting their faces Zionward, and for their perseverance in good things, often expressing that the Lord would not leave those who sought him in sincerity—observing that she thought the encouragement was very great to any hungry or thirsty soul—for if an hungered, the Lord of life and glory would feed them with the hidden manna, if thirsty, would give to drink of the pure waters of life, of which whomsoever drinketh shall thirst no more,

if naked, sick, or in prison, he was all sufficient to clothe, heal, or set at liberty, as was consistent with his divine will.

She expressed to her brother in a very tender manner the affection she felt for him, and said, it is my greatest wish dear brother that thou shouldst prepare for the important change which must take place sooner or later, by giving up the pleasures of this world, and seeking for that which would insure eternal peace in the world to come, I hope thou wilt endeavor to become a comfort to our dear parents, and that thou wilt unite with thy dear wife in seeking to do good, who I believe has something good and precious within her, which if attended to will be profitable to her soul; I hope thou wilt not stand in the way of her advancement, I feel for thy situation in being connected with persons who are not in the habit of frequenting places of religious worship, who may be possessed of good morals, but lack the necessary part—there is something more necessary than merely professing to be Christians. I hope thou wilt not be led away by their example, and expressed the necessity of preparing for the peace of our souls while in health and strength, saying in the language of the Apostle, "I am almost ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have kept the faith, and have finished my course, henceforth there is laid up for me a treasure in heaven, a crown of righteousness which the Lord, the righteous judge, shall give me in that day, and not to me only, but unto all that love his appearance. I entreat thee my dear brother to take thy wife by the hand, and say unto her, "Come, my beloved, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths—for out of Zion shall go forth the law and the word of the Lord from Jerusalem, for Zion shall be redeemed with judgment, and all her converts with righteousness."

Addressing her sister-in-law one day, she said she had frequently felt a desire of having something to say to her, but had been too backward in that respect, for which she had suffered, and remarked that she hoped she would be steady in attending some places of worship, for she believed there was oftentimes much good to be derived from it, saying she had been too neglectful in that duty herself, and observed that she thought it strange as there was but a few hours appointed in the week for public worship, that we could not spare time to attend it—she further said that she hoped that her sister would endeavor to be a comfort to her parents who were almost worn to the grave with sorrow, she thought much lay in her power if she would strictly attend to the teacher within, that little things must be attended to before great ones could be obtained. She said she felt much for some of her friends who it appeared to her were spending their precious time in thinking of nothing but the things of this world. Had they been brought to view them in the light that she did, they would think them as nothing, and remarked that people were too apt to put off the day of repentance until seized with sickness, and what time would they have to seek forgiveness when stretched on a sick bed filled with pains, observing that although it was a hard thing to give up, the work was easy.

[To be continued.]

For Friends' Intelligencer.

Methinks I hear the trumpet sound! Is it from Sinai's mount? Awake my slumbering soul to life! Start in thy tent and listen to the heavenly sound! Yes, 'tis He! the Lord of life and glory! He who sits enthroned in light. He "who dwells between the cherubim shines forth!" 'Tis He! The mighty One descends as in a cloud. He stoops to man, poor man, frail, finite creature of the dust, and yet the work, the wondrous work of his Almighty forming hand! formed for a purpose of his glory—created to sojourn awhile on earth and then to rise to heaven—created to enjoy the bliss of angels in sweet communion with his God. If so, my slumbering soul awake to life! Stand in thy cave, in mantle clothed, and hear what Israel's gracious King may deign to say! He bids the tribes draw near, wash and be clean. Oh! Israel hear! Attend my counsel deep—as man to man and face to face I'll plead. I am thy God, Oh Israel! I brought thee forth from Pharoah's cruel bondage; for thee my wonders were displayed. The fire, the hail went forth at my command. The mighty deep divided to prepare a way, a holy, ransomed way, for thee, my chosen one. The waves stood as a heap at my command, until thou safely passed; nor was this all: by day a cloud, by night a light, a matchless pillar still thy guide. Listen, my people, while I speak. Oh! Israel attend. I know thy tribulated path; thy many sorrows, cares and woes; there's not a tear escapes unseen, a sigh unheard. I know thy going out and coming in, thy lying down and rising up, and when thy soul o'ercharged with grief breaks forth in plaintive notes, I HEAR. Think not, my tried, proved, suffering seed, thy path unknown to me; think not thou art forgotten; think not the waves will swallow up, nor fire consume, my holy one. Ask of the ages past whoever I *deceived;* did any trust in me and were mistaken? Has not my arm brought forth and still preserved? Has not my holy word created and sustained in heights and depths? Look back, my children, and retrace your steps. Has not my arm been round about your dwelling in days gone by, made bare for your support and help? When wave on wave did rise and seemed to shake your faith,

was not my voice *then heard* amid the storm? Be still! And when your fainting souls looked toward my holy throne, I breathed the breath of life; as dew unseen it fell, the root was strengthened, the branches bore fruit to your peace and praise to me. Oh Israel hear! My ways are in the deep. 'Tis true I work unseen to mortal eye —enough for man to know I reign—enough for him to feel my power, to know my arm can save, my grace support and strengthen, my wisdom all sufficient to direct his steps and lead him safely through. Then fear not, Jacob, humbled, fainting one, I am thy God! From seive to seive I'll sift thee to redeem thy precious soul. My fan shall winnow, my hammer form a vessel for my use, but naught shall hurt or injure, naught destroy. E. P.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 16, 1857.

It will be seen that the number of the place of Publication of this Paper has been, in accordance with the arrangements of our City, changed from 100 to 324,—the number only is changed, the Office is not removed.

A Meeting of the Committee of Management of the Library Association of Friends, of Philadelphia, will be held on Fourth day evening, the 20th inst., at 8 o'clock.

Philadelphia, 5th Mo. 16th, 1857.

JACOB M. ELLIS, Clerk.

For Friends' Intelligencer.

Review of the Weather, &c., for Fourth Month.

	1856	1857
Rain during some portion of the 24 hours,	12 d's	8 ds'
do. " the whole or nearly whole day,	3	3
Snow—including very slight falls thereof,	0	5
Cloudy days without storms, . .	6	3
Ordinary clear days, . . .	9	11
	30	30

Temperatures, Deaths, &c.

	Deg.
Average Mean Temperature of the month only	45.29
do. do. last year, (1856),	53.36
do. do. for the past 68 years,	51.15
Highest do. during the past 68 years, 1826, '28, '35 '44,	56.
Lowest, 1794, 1798,	44.

During the above mentioned entire period of *sixty-eight* years, we can find *but three*, with the temperatures *as low* for the month under review, as that of the present year, viz: 1794, 1798 and 1799, (the *latter* 45 degrees,) consequently we have not had *as cold* a FOURTH month for *fifty-eight* years!

An unusual quantity of rain has also fallen, having been (per account at the Pennsylvania Hospital) 6.78 inches; *last year* (1856) it was $3\frac{1}{2}$ inches, while the *average* for the last twenty years for the *Fourth month* has been about three and three quarters ($3\frac{3}{4}$) inches.

The sixth day of the present month will long be remembered as chronicling a severe and extensive storm; the day presented the strange association of thunder and lightning, rain, hail and snow, the latter falling to the depth of two or three inches. *Deaths* for the month the *present* year 875, and for *last* year, 833, being an increase for 1857 of forty-two.

J. M. E.

Philadelphia, Fourth mo., 1857.

ORTHODOXY AND HETERODOXY.

(Continued from page 99.)

On account of the examination bestowed upon it by a "Lay Churchman," it becomes necessary to bring into notice the controversy which has for some years divided the "Orthodox Friends."

The following passage may be quoted as containing the gist of the matter. "It has been assumed, that what is now usually called Hicksism, is the same as Foxism was, two centuries ago: that what is now known as Orthodox Quakerism, is in all essential particulars identical with Orthodox religion, as it is professed in the various Churches of Christendom. It is shown, too, that on this very question, there is a present difficulty among the Friends, growing out of opposition to the evangelical doctrines of Joseph John Gurney; and it is a most singular and significant fact that this opposition emanates from *the same source which exercised the most rigid censorship and discipline against Elias Hicks.* The inference is, that if Hicksism is Heresy, Gurneyism must be Orthodoxy; and the interesting inquiry is immediately presented, where do those stand who are neither one thing or the other? The rational conclusion is, that they cannot maintain a position at all, unless they change their standing point, and they cannot change it, except to Hicksism or Gurneyism; or in other words, to Quakerism or Orthodox Churchism. It matters not what name they assume; the fact will be as here stated."

It is worthy of remembrance that there was a remarkable co-incidence between the course pursued by the Philadelphia elders towards Elias Hicks, and that pursued by John Wilbur and his party towards Joseph John Gurney. In both instances a minister from another Yearly Meeting, bearing the credentials of his calling and the evidence of unity with his friends at home, was attempted to be arrested in his labors, and his religious character laid waste, on account of doctrines he was said to have promulgated before his certificate was granted. What right had they to look behind his certificate and call him to account for acts which came within the cognizance of his friends at home? The proper course would have been, if one Yearly Meeting was not satis-

fied with the doctrines promulgated within another, for the body at large to appoint a committee of correspondence or conference, in order that the matter might be fairly understood. Each Yearly Meeting of Friends is independent of all others, and has a right to promulgate its own views of doctrine and discipline.

As to the doctrines of Joseph John Gurney, there can be no doubt that his views on some points were very different from those of George Fox, and this I say, without meaning to detract in the least from his high character for extended benevolence and sincere devotion. His doctrinal views were particularly acceptable to the Churchman, whose language I again quote.

"The London Yearly Meeting, in 1690–91, were anti-Keithian; they sympathized with and sustained the true Foxian doctrine. In 1827, they unwittingly, perhaps, arrayed themselves with the counterpart of the former Keithian order, and took issue with the "Penn Quakers," as they are represented now, in the party known as Hicksites. Let us be reminded here of the providential result of this London error,—if indeed it may be so called. A noble minister, a man of faith and power, evangelical in doctrine, simple in heart, yet *wise in scholastic divinity*, came to this country, sanctioned by the London Yearly Meeting, to preach the Gospel in its most Orthodox form. He preached it with earnestness, and sealed it by a godly life. Who that ever sat under the preaching of Joseph John Gurney did not feel his Catholic spirit? Who that ever mingled with him in social life, did not realize that he was a good and a great man? In this country he has done a good and a great work. He has opened the eyes of many of the Quakers to see the truth; and seeing it, they realize how they have been blinded by the sophistry and crippled by the snares of 1827. They came out now honestly and fairly on the side of Orthodoxy; and it may be doubtless said by pastors of other churches, as it was said by Mr. Evans, the first Episcopalian priest of Philadelphia, that they have baptized many "men, women and children, Quakers."

In drawing the parallel between the results of the Keithian separation and that of 1827, the 'Churchman' shows that the "Orthodox Friends of this day cannot consistently maintain their title to orthodoxy, and yet expect to continue their claim to Quakerism, because *it* has always been heterodoxy" in the estimation of most other religious professors. He endeavors to show that they are already following in the footsteps of the Keithians. "Some of the Keithians," he says, "were baptized and came out openly as churchmen. Some of the Friends are doing the same thing now. Some of the Keithians returned to Quakerism, so are some now attempting to do under the false colors of Wilburism. Wilbur opposed the orthodoxy of Gurney, and the party that has grown up under this opposition, stand in the same relation precisely to Gurneyism, as Hicksism stands to orthodoxy. Hence there is no ground for them to occupy, that may not be claimed with equal force by the adherents to Hicks. We cannot make a triple division of Quakerism. It is a unit, representing a single principle, and that principle is the *inward light*. Nobody can deny this." . . . . . "There is no middle ground. It must be one thing or the other. The Friends [Hicksites] are not disputing, they have made no change in form or faith, and stand before the world the *acknowledged Foxian Quakers*. "All who want to hold the same title, have but one resource left, and that is *to re-unite with their former brethren*. All who want to be more evangelical, must either organize under a new form, or unite themselves with one or more Christian churches." "The Christian world looks for this—the signs of the times indicate it—the evangelical Quakers themselves *are moving in this direction; and we are glad to welcome them*, while we honor them for their consistency." . . . . . "We believe the alterations which have been made in their discipline within the last thirty years, to meet the commonly received Orthodox faith, is one grand step in this direction." "What they need is a little more courage to acknowledge that they have a creed, and publish it freely; at least, so far as to give it to their own members and all Christian inquirers, and then they cannot consistently withhold the future acknowledgement of other church tenets, unless they go back to the cottage of Drayton to learn over again the lessons of their first leader."

I cannot take leave of this branch of the subject without the expression of an earnest desire that all who claim the name of Friends, would occasionally "go back to the cottage of Drayton," and study the principles promulgated in the writings of that great and good man, who was raised up by Divine Providence, and qualified by divine grace, to preach the reign of Christ in the soul, and to exemplify, in practice, those blessed fruits of the spirit, which prove that genuine Quakerism is primitive Christianity revived. Let us build on the same foundation that our fathers built on, and by our example hold out to the scattered tribes of our Israel, the encouraging language, "come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

(To be concluded in our next.)

EXODUS OF FREE COLOURED PEOPLE.

In consequence of the recent stringent enactments in Florida, touching their interests, forbidding trade with them, and appointing guardians over them, a large number of the free colored population of Pensacola have determined up-

on chartering a vessel in the spring, and emigrating beyond the confines of the United States, Tampico being their destination.—*Charleston Standard.*

GLIMPSES OF AFFAIRS IN AMERICA.

(Continued from page 125.)

Nations, like individuals, usually add more to their cares than their comforts by their acquisition of property. The United States had from small beginnings become a mighty empire; but while prosperous in its material interests, it was torn with intestine commotions. It had acquired enormously large possessions in the south; but what was to be done with them? Eager discussions respecting these acquisitions occurred in the congress 1849-50. Zachary Taylor, the new president, having recommended the organisation of California as a state, and New Mexico and Utah as territories, of the Union, there arose a contest on that everlasting subject—the imposition of restrictions as to slavery. Once more, Henry Clay interposes to allay the storm with an ingeniously complicated and specious compromise. To understand the purport of this beautiful piece of legislation, it is necessary to have some notion of the state of affairs since 1834. The invasion of Texas, and its probable results in extending slavery, greatly stimulated the party of Abolitionists, who about this time began to agitate with uncommon zeal—perhaps more zeal than discretion—through the agency of speeches, pamphlets, and petitions. One of the things they especially demanded was the expulsion of slavery from the District of Columbia, where it was a scandal to the official capital of the States. So numerous were the petitions presented to congress on this and analogous subjects, that at length the extraordinary resolution to receive no more was adopted, and for several years the very right of petition was so far suspended. It was during this turbulent decade (1830–40), that a bill was brought in to extend the slave state of Missouri. The prescribed boundaries of this state on the west having excluded a triangular district, which remained free soil in virtue of the ordinance of 1787, the incorporation of it was anxiously desired by the Missourians, for it was exceedingly fertile, and lay on the route to the rich and still unappropriated lands of Kansas. Strange to say, the bill to incorporate this region—legally insured to freedom—was passed in 1836 without any perceptable opposition. The tract so annexed composes six counties, and has become one of the most populous and wealthy sections of the state, devoted to the growing of hemp, tobacco, and other articles, and cultivated by slaves. This, we are told, 'is the most pro-slavery section of the state, in which originated, and has been principally sustained, that series of inroads into Kansas, corruptions of her ballot-boxes, and outrages on her people, which have earned for their authors the appellation of *border ruffians.*'

Not discouraged, the ultra anti-slavery party kept up a constant war of argument and remonstrance through the press. The Texan invasion and its consequences imparted fresh energy to the remonstrants. Petitions for a dissolution of the Union, for amendments in the constitution, for a reform of the representation, were poured into congress, and when discussions arose respecting the admission of California, the contest overshadowed all other questions. Clay, as has been said, now comes on the scene, with his plan of conciliation, which, being embodied in several bills, was cleverly carried through congress in August 1850. This famous 'omnibus' measure, as it was called, was worthy of Clay's genius. The South had complaints against the North, on account of difficulties thrown in the way of recovering fugitive slaves. The North complained that slavery continued to exist in the District of Columbia. Clay projected some mutual concession on these points; and as the South was the more intractable, adjusted its demands by conceding that the inhabitants of new southern acquisitions should exercise the right of introducing or excluding slavery; further, the original compact with Texas was confirmed, and its western boundary fixed at the Rio Grande del Norte. California was admitted as a state, and New Mexico and Utah as territories, on the basis of 'squatter sovereignty'—a circumstance of no moment, as it proved, to California, which, though already intruded on by some planters and their slaves, made choice of freedom. Slavery was not abolished in Columbia, but the slave-trade and open sales of slaves were prohibited under heavy penalties in the District. Lastly, the Fugitive Slave Bill strengthened those provisions in the federal constitution for recovering runaways, which in many parts of the country had become practically inoperative. These united measures did not become law without incurring opposition on both sides; but we are concerned to observe, that in all the divisions in the legislature, members from free states voted with the South—the only ratioual explanation of this being, that the principle of freedom *versus* slavery had not attained force sufficiently distinct to overcome party connection or individually selfish considerations. Among the eminent men who on this occasion voted in violation of formerly professed principles, was Daniel Webster—a circumstance of which he was so painfully reminded by his rejection at a convention for proposing candidates for the presidentship, that he languished and died 'a damaged man,' October 1852. Clay, a short time before, made an equally abrupt and unlamented exit.

It is now, we believe, generally admitted by its partisans, that Clay's Fugitive Slave Bill was a grave political blunder; for, besides failing in

its professed object, it exasperated the North in no ordinary degree, and, more than anything else, has there promoted an unconquerable hatred of slavery and all engaged in its support. Of the working of this most odious measure, we may afterwards have occasion to speak. Meanwhile, it is enough to say, that it is already as much a dead-letter in several northern states as were the original obligations on which it was founded. So much for Clay's omnibus measure, which was to insure universal harmony! So much for what a committee of congress in 1854, sagaciously proclaimed as having been 'a final settlement of the controversy, and an end of the agitation.' Well may one say, with how little wisdom is the world governed!

With the incentives to increase, to which we have drawn attention, it will not be thought remarkable that in 1850, the number of slaves in the United States had risen to 3, 204, 313.

Chambers' Journal.

From the Youth's Penny Gazette.

THE OLD SAILOR.

A TRUE STORY OF HIMSELF.

I suppose that many of the little boys think that a sailor's life is one to be envied; it must be *so* delightful to sail over the ocean, visit foreign ports, and return with strange tales to relate of adventures and sights and narrow escapes. Well, all this part of a sailor's life *is* pleasant; but, my young friends, there is also a dark side to the picture. Do you ever think of storms, when the frozen sleet renders the ropes almost useless? when the summons "Hands aloft!" is heard in dread, as the tall mast bows and creaks before the gale? when a leak is sprung, and perhaps day after day you anticipate a watery grave?

When I was quite young, I left my pleasant home to seek my fortune on the "ocean wave," feeling proud, as I bade my sister adieu, that I should now no longer be a burden to my kind parents. At first all seemed to prosper, and my hopes grew brighter and brighter. But suddenly there came a dark cloud, which showed me that life was not all sunshine. My kind captain died; I was obliged to seek another ship, amid entire strangers, and many were the hard and bitter struggles I had to encounter. Twice, when I thought to return home with my earnings and to visit once more the home I so much loved, I was shipwrecked, lost my all, and was obliged to ship again at foreign ports.

Again I was prosperous, and my hopes rose high; but "He who ruleth the winds and the waves" saw best to discipline me yet further by privation and suffering. One night a fearful storm arose. All hands were occupied, for the ship had sprung a great leak. We worked unceasingly, for we were alone in the midst of the ocean,—no sail in sight,—no land near. The ship drove fast before the gale, and we felt that our hour had come; for what now could avail the hand of man? But there was One who watched over and protected us even then, and by his hand were we guided to the coast of a small island. We were here drifted ashore, and the ship soon went to pieces, we saving only a barrel of water and one of the boats. Thanksgivings arose for our safety, and we formed a shelter with the boat and a piece of canvass to protect us from the storm.

But where should we obtain food? To our dismay, we found ourselves on a desolate island, where man's footsteps were unknown. The birds flocked around us, seeming to ask why this intrusion upon their domains. As long as our water lasted, we could live upon the birds; but oh, how anxiously we watched for a sail to appear! At last our water failed us. We could now no longer remain here, for intense thirst brought with it agonies under the burning sun. Our last hope was to take to the boat and once more commit ourselves to the boundless ocean. Our sufferings hourly increased. Oh, how we longed for a morsel of the coarsest, hardest food, —for one draught of cooling water. Our boat drifted on and on, for we had no strength to control its course; but, by the hand of Providence, a ship hove directly in sight. Our hearts were gladdened and our hopes arose. But should we be seen? If not, we must perish! Presently a small boat approached. Our joy was full; the relief so long and anxiously waited for had arrived.

We never shall forget the kindness of that ship's crew! After our long abstinence, food and drink had to be administered in the smallest quantities, though at frequent intervals, for the sufferings of our exhausted frames were intense. We were safely landed at the nearest port, and, again penniless, I shipped once more to try my fortunes. But misfortunes and sickness have followed me; and now, in my old age, I am looking steadfastly forward to that "port and haven whence none return," but where "storms and sorrows are unknown."

The storm is laid; the winds retire,
Obedient to God's will;
The sea, that roars at thy command,
At thy command is still.

In midst of dangers, fears and death,
Thy goodness I'll adore;
I'll praise thee for thy mercies past,
And humbly hope for more.

My life, while thou preserv'st that life,
Thy sacrifice shall be;
And death, when death shall be my lot,
Shall join my soul to thee.

A.

DARE AND DO.

Dare to think, though bigots frown;
Dare in words your thoughts express;
Dare to rise, though oft cast down;
Dare the wronged and scorned to bless.

Dare from custom to depart;
Dare the priceless pearl possess;
Dare to wear it next your heart;
Dare, when sinners curse, to bless.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.

Do what conscience says is right;
Do what reason says is best,
Do with willing mind and heart;
Do your duty and be blest.

WONDERS AND MURMURS.

BY S. C. HALL.

Strange, that the wind should be left so free,
To play with a flower or tear a tree;
To range or to ramble where'er it will,
And as it lists, to be fierce or still;
Above and around, to breathe of life,
Or to mingle the earth and sky in strife;
Gently to whisper with morning light,
Yet to growl like a fettered fiend ere night?
Or to love, and cherish, and bless, to-day!
What to-morrow it ruthlessly rends away!

Strange, that the sun should call into birth
All the fairest flowers and fruits of earth,
Then bid them perish, and see them die,
While they cheer the soul and gladden the eye;
At morn its child is the pride of spring—
At night a shrivelled and loathsome thing!
To-day there is hope and life in its breath—
To-morrow it shrinks to a useless death.
Strange doth it seem that the sun should joy
To give life, alone that it might destroy?

Strange, that the ocean should come and go,
With its daily and nightly ebb and flow—
To bear on its placid breast at morn,
The bark that ere night will be tempest torn;
Or cherish it all the way it must roam,
To leave it a wreck, within sight of home;
To smile as the mariner's toils are o'er,
Then wash the dead to his cottage door;
And gently ripple along the strand,
To watch the widow behind him land!

But stranger than all, that man should die,
When his plans are formed and his hopes are high;
He walks forth a lord of the earth to-day,
And the morrow beholds him a part of its clay;
He is born in sorrow and cradled in pain,
And from youth to age—it is labor in vain;
And all that seventy years can show,
Is, that wealth is trouble, and wisdom woe;
That he travels a path of care and strife,
Who drinks of the poisoned cup of life.

Alas! if we murmur at things like these,
That reflection tells us are wise degrees,
That the wind is not ever a gentle breath—
That the sun is often the bearer of death—
That the ocean wave is not always still,—
And life is chequered with good and ill;
If we know 'tis well such change should be,
What do we learn from the things we see?
That an erring and sinning child of dust
Should not wonder nor murmur—but hope and trust.

ILLUSTRATIONS OF CHEAPNESS.

THE LUCIFER MATCH.

Some twenty years ago the process of obtaining fire, in every house in England, with few exceptions, was as rude, as laborious, and as uncertain, as the effort of the Indian to produce a flame by the friction of two dry sticks.

The nightlamp and the rushlight were for the comparatively luxurious. In the bed-rooms of the cottager, the artisan, and the small tradesman, the infant at its mother's side too often awoke, like Milton's nightingale, 'darkling,'—but that 'nocturnal note' was something different from 'harmonious numbers.' The mother was soon on her feet; the friendly tinder-box was duly sought. Click, click, click; not a spark tells upon the sullen blackness. More rapidly does the flint ply the sympathetic steel. The room is bright with the radiant shower. But the child, familiar enough with the operation, is impatient at its tediousness, and shouts till the mother is frantic. At length one lucky spark does its office—the tinder is alight. Now for the match. It will not burn. A gentle breath is wafted into the murky box; the face that leans over the tinder is in a glow. Another match, and another, and another. They are all damp. The baby is inexorable; and the misery is only ended when the goodman has gone to the street door, and after long shivering has obtained a light from the watchman.

In this, the beginning of our series of Illustrations of Cheapness, let us trace this antique machinery through the various stages of its production.

The tinder box and the steel had nothing peculiar. The tinman made the one as he made the saucepan, with hammer and shears; the other was forged at the great metal factories of Sheffield and Birmingham; and happy was it for the purchaser if it were something better than a rude piece of iron, very uncomfortable to grasp. The nearest chalk quarry supplied the flint. The domestic manufacture of the tinder was a serious affair. At due seasons, and very often if the premises were damp, a stifling smell rose from the kitchen, which, to those who were not intimate with the process, suggested doubts whether the house were not on fire. The best linen rag was periodically burnt, and its ashes deposited in the tinman's box, pressed down with a close fitting lid upon which the flint and steel reposed. The match was chiefly an article of itinerant traffic. The chandler's shop was almost ashamed of it. The mendicant was the universal match-seller. The girl who led the blind beggar had invariably a basket of matches. In the day they were vendors of matches—in the evening manufacturers. On the floor of the hovel sit two or three squalid children, splitting deal with a common knife. The matron is watching a pipkin upon a slow fire. The fumes which it gives forth

are blinding as the brimstone is liquifying. Little bundles of split deal are ready to be dipped, three or four at a time. When the pennyworth of brimstone is used up, when the capital is exhausted, the night's labor is over. In the summer, the manufacture is suspended, or conducted upon fraudulent principles. Fire is then needless; so delusive matches must be produced—wet splints dipped in powdered sulphur. They will never burn, but they will do to sell to the unwary maid-of-all-work.

About twenty years ago Chemistry discovered that the tinder-box might be abolished. But Chemistry set about its function with especial reference to the wants and the means of the rich few. In the same way the first printed books were designed to have a great resemblance to manuscripts, and those of the wealthy class were alone looked to as the purchasers of the skilful imitations. The first chemical light-producer was a complex and ornamental casket, sold at a guinea. In a year or so, there were pretty portable cases of a phial and matches, which enthusiastic young housekeepers regarded as the cheapest of all treasures at five shillings. By and bye the light-box was sold as low as a shilling. The fire revolution was slowly approaching. The old dynasty of the tinder-box maintained its predominance for a short while in kitchen and garret, in farmhouse and cottage. At length some bold adventurer saw that the new chemical discovery might be employed for the production of a large article of trade—that matches, in themselves the vehicles of fire without aid of spark and tinder, might be manufactured upon the factory system—that the humblest in the land might have a new and indispensable comfort at the very lowest rate of cheapness. When Chemistry saw that phosphorus, having an affinity for oxygen at the lowest temperature, would ignite upon slight friction,—and so ignited would ignite sulphur, which required a much higher temperature to become inflammable, thus making the phosphorus do the work of the old tinder with far greater certainty; or when Chemistry found that chlorate of potash by slight friction might be exploded so as to produce combustion, and might be safely used in the same combination—a blessing was bestowed upon society that can scarcely be measured by those who have had no former knowledge of the miseries and privations of the tinder-box. The Penny Box of Lucifers, or Congreves, or by whatever name called, is a real triumph of Science, and an advance in Civilization.

Let us now look somewhat closely and practically into the manufacture of a Lucifer-match.

The combustible materials used in the manufacture render the process an unsafe one. It cannot be carried on in the heart of towns without being regarded as a common nuisance. We must therefore go somewhere in the suburbs of London to find such a trade. In the neighborhood of Bethnal Green there is a large open space called Wisker's Gardens. This is not a place of courts and alleys, but a considerable area, literally divided into small gardens, where just now the crocus and the snowdrop are telling hopefully of the spring-time. Each garden has the smallest of cottages—for the most part wooden—which have been converted from summer-houses into dwellings. The whole place reminds one of numberless passages in the old dramatists, in which the citizens' wives are described in their garden-houses of Finsbury, or Hogsden, sipping syllabub and talking fine on summer holidays. In one of these garden-houses, not far from the public road, is the little factory of 'Henry Lester, Patentee of the Domestic Safety Match-box,' as his label proclaims. He is very ready to show his processes, which in many respects are curious and interesting.

Adam Smith has instructed us that the business of making a pin is divided into about eighteen distinct operations; and further, that ten persons could make upwards of forty-eight thousand pins a day with the division of labor; while if they had all wrought independently and separately, and without any of them having been educated to this peculiar business, they certainly could not each of them have made twenty. The Lucifer Match is a similar example of division of labor, and the skill of long practice. At a seperate factory, where there is a steam-engine, not the refuse of the carpenter's shop, but the best Norway deals are cut into splints by machinery, and are supplied to the match-maker. These little pieces, beautifully accurate in their minute squareness, and in their precise length of five inches, are made up into bundles, each of which contains eighteen hundred. They are daily brought on a truck to the dipping-house, as it is called—the average number of matches finished off daily requiring two hundred of these bundles. Up to this point we have had several hands employed in the preparation of the match, in connection with the machinery that cuts the wood. Let us follow one of these bundles through the subsequent processes. Without being separated, each end of the bundle is first dipped into the sulphur. When dry, the splints, adhering to each other by means of the sulphur, must be parted by what is called dusting. A boy sitting on the floor, with a bundle before him, strikes the matches with a sort of a mallet on the dipped ends till they become thoroughly loosened. In the best matches the process of sulphur-dipping and dusting is repeated. They have now to be plunged into a preparation of phosphorus or chlorate of potash, according to the quality of the match. The phosphorus produces the pale, noiseless fire; the chlorate of potash the sharp cracking illumination. After this application of the more inflammable substance, the matches

are separated, and dried in racks. Thoroughly dried, they are gathered up again into bundles of the same quantity; and are taken to the boys who cut them; for the reader will have observed that the bundles have been dipped at each end. There are few things more remarkable in manufactures than the extraordinary rapidity of this cutting process, and that which is connected with it. The boy stands before a bench, the bundle on his right hand, a pile of half opened empty boxes on his l ft, which have been manufactured at another division of this establishment. These boxes are formed of scale-board, that is, thin slices of wood, planed or scaled off a plank. The box itself is a marvel of neatness and cheapness. It consists of an inner box, without a top, in which the matches are placed, and of an outer case, open at each end, into which the first box slides. The matches, then, are to be cut, and the empty boxes filled, by one boy. A bundle is opened; he seizes a portion, knowing by long habit the required number with sufficient exactness; puts them rapidly into a sort of frame, knocks the ends evenly together, confines them with a strap which he tightens with his foot, and cuts them in two parts with a knife on a hinge, which he brings down with a strong leverage: the halves lie projecting over each end of the frame; he grasps the left portion and thrusts it into a half open box, which he instantly closes, and repeats the process with the matches on his right hand. This series of movements is performed with a rapidity almost unexampled; for in this way, two hundred thousand matches are cut, and two thousand boxes filled in a day, by one boy, at the wages of three halfpence per gross of boxes. Each dozen boxes is then papered up, and they are ready for the retailer. The number of boxes daily filled at this factory is from fifty to sixty gross.

The *wholesale* price per dozen boxes of the best matches, is fourpence; of the second quality, threepence.

There are about ten Lucifer Match manufactories in London. There are others in large provincial towns. The wholesale business is chiefly confined to the supply of the metropolis and immediate neighborhood by the London makers; for the railroad carriers refuse to receive the article, which is considered dangerous in transit. But we must not therefore assume that the metropolitan population consume the metropolitan matches. Taking the population at upwards of two millions, and the inhabited houses at about three hundred thousand, let us endeavor to estimate the distribution of these little articles of domestic comfort.

At the manufactory at Wisker's Gardens there are fifty gross, or seven thousand two hundred boxes, turned out daily, made from two hundred bundles, which will produce seven hundred and twenty thousand matches. Taking three hundred working days in the year, this will give for one factory, two hundred and sixteen millions of matches annually, or two millions one hundred and sixty thousand boxes, being a box of one hundred matches for every individual of the London population. But there are ten other Lucifer manufactories, which are estimated to produce about four or five times as many more. London certainly cannot absorb ten millions of Lucifer boxes annually, which would be at the rate of thirty three boxes to each inhabited house. London, perhaps, demands a third of the supply for its own consumption; and at this rate the annual retail cost for each house is eightpence, averaging those boxes sold at a halfpenny, and those at a penny. The manufacturer sells this article, produced with such care as we have described, at one farthing and a fraction per box.

And thus, for the retail expenditure of three farthings per month, every house in London, from the highest to the lowest, may secure the inestimable blessing of constant fire at all seasons, and at all hours. London buys this for ten thousand pounds annually.

The excessive cheapness is produced by the extension of the demand, enforcing the factory division of labor, and the most exact saving of material. The scientific discovery was the foundation of the cheapness. But connected with this general principle of cheapness, there are one or two remarkable points, which deserve attention.

It is a law of this manufacture that the demand is greater in the summer than in the winter. The old match maker, as we have mentioned, was idle in the summer—without fire for heating the brimstone—or engaged in more profitable field-work. A worthy woman who once kept a chandler's shop in a village, informs us, that in summer she could buy no matches for retail, but was obliged to make them for her customers. The increased summer demand for the Lucifer Matches shows that the great consumption is amongst the masses—the laboring population—those who make up the vast majority of the contributors to duties of customs and excise. In the houses of the wealthy there is always fire; in the houses of the poor, fire in summer is a needless hourly expense. Then comes the Lucifer Match to supply the want; to light the candle to look in the dark cupboard—to light the afternoon fire to boil the kettle. It is now unnecessary to run to the neighbor for a light, or, as a desperate resource, to work at the tinder-box. The Lucifer Matches sometimes fail, but they cost little, and so they are freely used, even by the poorest.

And this involves another great principle. The demand for the Lucifer Match is always continuous, for it is a perishable article. The demand never ceases. Every match burnt demands a new match to supply its place. This continuity

of demand renders the supply always equal to the demand. The peculiar nature of the commodity prevents any accumulation of stock; its combustible character—requiring the simple agency of friction to ignite it, renders it dangerous for large quantities of the article to be kept in one place. Therefore no one makes for store, but all for immediate sale. The average price, therefore, must always yield a profit, or the production would altogether cease. But these essential qualities limit the profit. The manufacturers cannot be rich without secret processes or monopoly. The contest is to obtain the largest profit by economical management. The amount of skill required in the laborers, and the facility of habit, which makes fingers act with the precision of machines, limit the number of laborers, and prevent their impoverishment. Every condition of this cheapness is a natural and beneficial result of the laws that govern production.—*Household Words.*

THE MAHOGANY TRADE.

The extent of the mahogany trade is not generally appreciated. The exports form the port of Coatzacoalcos, in Mexico, had in the last year increased to 6,804 tons, and thirty-two vessels were employed. In 1850 only one vessel was employed, and only 230 tons exported. At the average price of $12 per ton, the value of the exports from that single port, which are estimated at 15,000 tons for the present year, will amount to $180,000. Three-fourths of the wood exported is consumed in the United States, and Americans almost monopolize the business. The Mexican Government receives one dollar for every ton exported, and the same for every tree felled. The duty on mahogany, rose, satin and cedar woods, under the old Tariff, was 20 per cent. By the new Tariff bill they are placed on the free list.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is still on the rise. Sales of good brands at $7 37 per bbl., and of better brands for home consumption at $7 37 a 7 50, and extra and fancy brands at $7 50 a 8 50. There is very little demand for export, and little stock to operate in. Sales of Rye Flour at $4 75 barrel Corn Meal at $3 56.

Grain.—Wheat is in demand, and prices firm. Sales of prime Pennsylvania red are making at $1 78 a 1 80, and $1 88 a 1 90 for good white. Rye is firm; sales of Penna. at 95c. Corn is in demaud at 82 a 83c for new yellow, afloat. Oats are dull; sales of Penna. and Delaware at 58c per bushel.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.

Terms.—$70 per session, one half payable in advance, the other in the middle of the term.

No extra charges. For further particulars address,

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

SUMMER RETREAT AT HIGH LAND DALE. The season of the year is at hand, when many citizens leave their homes for the benefit of pure air; the attention of the readers of the Intelligencer is called to the pleasant Retreat of Charles and Catharine P. Foulke, who have again enlarged their premises, and are prepared as heretofore to receive summer boarders.

Their farm and residence is near the crown of one of the mountain ridges in Monroe County, Pennsylvania, about two miles from Stroudsburg, the county town, and three miles from the Delaware Water Gap, in one of the healthiest situations to be found in Pennsylvania.

On this high elevation and near the domicile is a large spring of excellent water, which supplies a Bath House attached to the premises,—while within doors there is much to give comfort and create a home feeling, and make this a very desirable mountain Retreat.

The cars leave Camden in the morning and arrive at the Stroudsburg station within two and a half miles of High Land Dale, early in the afternoon.

5th mo. 16– 6t. T. B. L.

ELDRIDGE'S HILL BOARDING SCHOOL.—The next Term of this Institution will commence on the 18th of 5th month next and continue 20 weeks.

Scholars of both sexes will be received during the coming Term.

All the branches of a liberal English education are thoroughly taught in this institution; also the elements of the Latin and French languages.

Terms $70 per session. To those studying Latin or French an additional charge will be made of $3 for each language.

No other extra charges except for the use of Classical and Mathematical Books and Instruments.

A daily Stage passes the door to and from Philadelphia.

For further particulars address the Principal for a Circular.

ALLEN FLITCRAFT,

Eldridge's Hill, Salem County, N. J.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

Terms; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address

BENJAMIN SWAYNE, Principal,

London Grove P. O., Chester co., Pa.

3d mo. 14, 1857.

BYBERRY BOARDING SCHOOL FOR GIRLS. The fourth session of this school, taught by Jane Hillborn and Sisters, will commence on the 1st Second day in the Fifth month, and continue twenty weeks. The usual branches of a liberal English Education will be taught.

Terms: $60 per session, one half payable in advance, the other half at the end of the term. For Circulars, containing particulars, address,

JANE HILLBORN, Byberry P. O., Pa.

3d mo. 14, 1857.—8t.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 131.)

I was now in a strait, what course to take to get a little money, my linen and woolen both wanting to be repaired. I met with a young man newly set up in his trade, with whom I proposed to work, and he was ready to comply with my offer, supposing it would be a means to improve him: so we agreed, and I began with him, and found it answered much better than harvest-work, so that I stored myself with a little cash soon, and worked hard all that summer, and in the fall of the year prepared myself for a journey with my good old friend Joseph Baines.

We set out the latter end of the Sixth Month, and visited some parts of Yorkshire, and so into Lincolnshire, Suffolk and Norfolk, and we did very well together: only I was afraid that Friends took so much notice of me, he would be uneasy; but he was so entirely innocent, and had so much of the lamb in him, that he never did, that I could find, shew any uneasiness, more than to give me a caution with a smile; "Sammy, said he, (for I was mostly called so) thou hadst need take care, Friends admire thee so much, thou dost not grow proud;" and indeed the caution was very seasonable, as well as serviceable to me; which I saw and did acknowledge. This Joseph was (it might be said) an Israelite indeed, as meek as a lamb, not great in the ministry, but very acceptable, especially amongst other people, having a meek, quiet, easy delivery, mostly in scripture phrases, with which he was well furnished, repeating them with very little or no comment upon them, which some admired very much; and he had great service at funerals, being in a peculiar manner qualified for such services. But he receiving an account of some troubles in his family, it brought a very great uneasiness upon him, and he returned home. But I visited most of the meetings over again, and so I returned into Huntingtonshire, Northamptonshire, and so towards Dorsetshire, and Somersetshire, visiting meetings as I went through part of Oxfordshire. I had many meetings, sometimes fourteen in a week, and generally to satisfaction. In almost every parish where a Friend lived, we had a meeting, besides which sundry offered their houses, who were not Friends, which we embraced. I came through part of Hampshire and Warwickshire, and so back again to Hampshire, visiting Friends, and had many meetings in places where none had been, and the people were much inclined, who were not Friends, to have meetings at their houses in many places, and would desire Friends to conduct me to their houses: so that although I was entirely unknown to most, yet there was very great willingness to receive the doctrine of Christ; and sundry, I found afterwards, were convinced, by accounts I received from Friends. The teachers of the national way, and Dissenters also, were much disturbed, and threatened what they would do, and that they would come and dispute; and some of them came several times, and got out of sight, where they could hear and not be seen; but never any gave me the least disturbance all that journey; but some would say I was a cheat (viz.) a Jesuit in disguise; others, that I was brought up for the pulpit, and for some misdemeanor suspended; and so they varied, according to their imaginations: but I was very easy in my service, and found my heart very much enlarged; some of the people took me to have a good share of learning, which, although it was false, served for a defence against some busy fellows, who thought they could dispute about religion and doctrine, which I always endeavored to avoid as much as possible, seldom finding any advantage by such work, but that it mostly ended in cavilling, and a strife of words.

I went through part of Dorsetshire, and at Sherborne an old Friend was sick, and not expected to get over that illness, and it came into my mind he would die of that sickness, and that I must be at his funeral, and preach with my Bible in my hand. This made me shrink, as fearing it was the fruit of imagination, but I kept it to myself, and had many meetings about those parts, as at Yeoville, Puddimore, Masson, Weston, &c. Besides this, a young woman,

which afterwards became my wife, had strong hold of my affections, and I had acquainted her parents therewith, and had liberty from them to lay it before their daughter, which I did; although at the same time it was upon me to visit America before I entered into the state of wedlock, which I also gave her to understand; for I had reasoned in my own mind, that it might be better to let it rest until my return, if I lived; but in answer to that, thus it appeared, that I might have some offers there that might be a snare to me, and by this prior engagement I might be freed from all temptations or offers of that kind; for if it once was known there, that I was already engaged, even that would command silence on that account; so on this consideration I made my suit to her, who received it with such modesty and sweetness as was very engaging and obliging to me: but she had an uncle, on whom she had some dependence, who seemed much averse to it, and would have his niece left at liberty, that if any thing offered in my absence she might embrace it; which I very readily complied with; then he was pleased, only he would have me leave it under my hand, which also I was very ready to do; and more, that is, to stand bound myself, and leave her at liberty: to which she objected, as unreasonable on her part to desire such a thing from me. So we parted, and I went to Street, Glastonbury, Burnham, Sidcoat, Clareham, and Bristol, having let slip out of my memory the old Friend's sickness at Sherborne; but I had not been many hours in Bristol before a messenger came to desire Benjamin Coole to attend the funeral, and Benjamin came to me at Brice Webb's, where I lodged, and told me how it was, and desired me to go; but I pleaded sundry excuses, first, my horse was not fit, with other objections, which were all removed. And accordingly I went to Bruton next day, being the Seventh-day of the week, and was at that small meeting on First-day. The funeral was on Second-day, which was exceeding large, John Beere from Weymouth being there had something to say, but not much: then, as it was with me, I pulled my Bible out of my pocket, and opened it; upon which the people gave more attention than they had done before, and I had a very acceptable time, often in the course of my matter referring to the text for proof, and giving an ample testimony of the value we put upon the Scriptures, earnestly pressing the careful reading of them, and advising to consider what they read, and to seek the Lord, by prayer, for assistance and power, that they might practice what they read, which was the ultimate end of reading, as well as the hearing of preaching, for without practice, it would avail but little; with other advice to the same effect. And there being sundry teachers of several societies, one of them a Baptist, took hold of me after meeting was ended, and desired some conversation with me: I looked at him earnestly, and desired to know if he had any objection against any part of what I had said? if thou hast, said I, (speaking with an audible voice, that stopt many of the company) this is the most proper place, the people being present; for they thronged about us very much. This made him confess, that what he had heard was sound, and according to scripture, being very well proved from the text; but he desired some private discourse between ourselves at my quarters, if I would permit it. I told him he might, I quartered at Richard Fry's, and Richard being present, told him he should be welcome to come to his house, and so we parted. And when I came to Richard's he said we should hear no more of him, for that he had in his discourses amongst his hearers spoken many very unhandsome things against the Quakers, endeavoring to unchristian them, and prove them heathens in denying the ordinances: (a common plea used by all our adversaries;) but this upstart carried the matter farther than some others did, by adding, that we denied the scriptures, and also would not allow of a Bible in any of our meetings, nor did our preachers ever use a Bible to prove any thing therefrom, that we preached to the people; (with more to the same purport) and as many of his hearers were there, my appearing with a Bible, and so often referring to the text for proof, did no doubt put him and them also upon a thought, what had been preached before by him, amongst them, concerning the Quakers, which now appeared to be a manifest untruth by what they had both seen and heard that day: however, to be short, as Richard Fry thought, so it proved; for he did not come at all near me, and so that went off well, and truth was exalted above lies and falsehood.

I returned back to Bristol well contented, being filled with peace and consolation. At my return I gave my friends Benjamin Coole, and some others, a relation of my conduct, and Benjamin was much pleased I went there, and repeated what he had said before to persuade me to go, adding, he was pretty much assured it was my place to go, but that if he had known how it came into my mind to preach with the book in my hand, although in the sequel it proved right, yet he should have been afraid that more of imagination than revelation was in it; therefore that would rather have backened him, than have been any argument for him to have pressed my going so much as he did, by reason that he had found some mistakes committed from such sights, which proved to be but imaginations: and he gave me very suitable advice, to take care how I too easily embraced such things for truth, without a due trial, and that it was not displeasing to heaven to try the spirit from whence such things proceeded.

(To be continued.)

ANN WARING.

(Continued from page 134.)

She was strongly impressed for a long time before her death that this was her last sickness, and frequently prayed the Lord that she might have patience given her to support her present affliction, and a disposition to submit entirely in every respect to His holy will, and strength to overcome all evil. She frequently mentioned it as a favor that her Holy Father had enabled her to resign and give up such and such worldly things—and to be separated for a season from her near and dear relatives; and said she had received strength to give them up, one after the other, far beyond her expectation; but when she came to her husband and darling infant child, she found the trial exceedingly great; she accordingly one morning, about two months before her death, expressed to her husband her great anxiety respecting the child, who, if she should live, would go forth into the world without the overseeing eye and helping hand of a mother. Her husband informed her that the grand-parents of the child wished to take her under their charge, and in that case the child would have the same persons to bring her up that she herself had, and himself likewise, if life was spared. She burst into tears and exclaimed, "into his hand will I commit her, who has promised to be a father to the fatherless."

She had much to say respecting the cross of Christ, saying, she had been favored to live to see the vanity and folly of professing christianity without possessing it, and that it appeared extraordinary to her that people who were considered to have good sound sense, should seem to turn their whole attention to heaping up riches, which they were not certain of enjoying one day, and neglect entirely to prepare for death, which they are sure and certain must come.

When the family were sitting round one day, she observed how apt we were to indulge ourselves in small things, and the excuse sometimes given in such cases to the judge in our hearts was, "some of my acquaintances do things much worse, but we must be sensible that such excuses cannot be of any use, because it is hardly likely that other people's faults should be any advantage to us. Every one must do his own work, and that in the day time, and strength will undoubtedly be given to make the work easy and the burden light."

She expressed an opinion that fashion, luxury and dissipation had risen to a very mournful height; that we were surrounded with snares and temptations to entangle those who were not constantly upon the watch. She considered play houses as one of the most wicked and unprincipled sources of corruption, and although she had frequently been importuned to go there, yet she had never entered the door, and added, "I can assure you, my friends, that reflection affords me sweet peace of mind."

She expressed a wish to leave her child in the care of her parents and husband jointly, with the injunction of her being brought up in a plain manner, and taught the principles of Friends, knowing that her husband also thought they were a people whose principles were better calculated to impress gospel truths on the minds of children than any other; and further desired that she might be restrained from reading novels and romances, which she believed to be very pernicious, particularly to female youth—adding, she was sensible that her time here was drawing towards a close, and had no confidence in any physician, and had consented to have one called for no other reason than to satisfy her dear husband who was so anxious for her recovery, that he might not reflect on himself that anything could have been done that had not been done for her comfort, for which tender care she hoped he would be rewarded by Him whose reward for well-doing was sure—besides many other expressions of love and ardent wishes for the future well being of her near and dear connections, very affecting to all present.

At another time her little daughter was brought to her, and she being very feeble took little notice of her; she was asked if the child should be carried home to its grand-parents, and cheerfully replied yes, adding, "if she should never see her more she had resigned her up into the hands of her Maker, who was able to do more for her than she could if continued with her, and earnestly prayed that he would be pleased to take her under his care and protection, and again expressed her desire that she should be brought up in a plain manner both in speech and apparel."

Perceiving those present much affected, she took her father by the hand, and with an expressive and smiling countenance said, "My dear father, give me up, why cannot thou give me up?—My heavenly Father has given me the fullest assurance that He will receive me into his glorious kingdom, where I shall enjoy that which far surpasses anything this world can afford, and why should thee wish me to continue here?" Adding, that her peace of mind could not be expressed, it was such that all this world could neither give nor take from her.

She at another time expressed that she longed for the time to come when she should be released, but hoped she would be favored to wait with patience, saying, "the Lord's will be done in all that concerns me, for I can truly say I have none of my own, and he in whose hands I am, knows best when to take me," adding, that she was prepared to meet him, and expressed how necessary it was to be prepared for such an awful change before laid on a sick bed; that although the mercies of our heavenly Father were unbounded, it was the greatest imprudence to put

off a work of such importance until the eleventh hour.

On hearing of a number of sudden deaths, she said, "these were loud calls, and it appeared to her they were more frequent than usual, and she hoped it would have its proper effect in warning us to shun the many vices which so sorrowfully abounded," adding, "O that the people would humble themselves as in the very dust—for dust we are indeed, and unto it we must shortly all return" and observed the great need there was of living a life of duty, and that these considerations had of late very frequently and forcibly brought to her mind the resolution of good old Joshua, "Let others do as they may, but as for me and my house we will serve the Lord."

She seemed sensible of the approach of death, but her mother who had been with her the night before, wishing to remain with her that night, also, fearing she might decease in her absence, she insisted on her going home to take her rest, saying she should be favored with sufficient time to send for her parents and friends before she departed.

The night before she died she seemed quite restless, and wished to be moved often. As she lay dozing about the middle of the night, she suddenly roused up a little and said, "I cannot be with you always; whither I go ye cannot come, but I pray the Father to send you another comforter that he may abide with you forever."

In the morning, being sensible that it was near her last, she desired that her father and mother and near friends might be sent for. After a little, perceiving those around her were weeping, she said, "Mourn not for me, but for yourselves, and prepare to follow me." After a little while, she enquired the time of day, and being answered eight o'clock, replied, "at eight last evening I was struck with death." She appeared perfectly composed in mind, and her countenance the whole time was perfectly mild, serene, and pleasant, appearing fully sensible of what she had expressed to us a little before, that our loss was her gain. After lying still a few minutes, she exclaimed with a strong voice, "O what glorious prospects;" then calling her relations to the bed side bid them all affectionately farewell; and after a little pause cried out, "Lord Jesus receive me into thy holy arms," and with a triumphant countenance in a few moments breathed her last.

NOBLE SENTIMENTS.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment since every man must give account of himself to God. Abhor every approach, in every kind or degree, to the spirit of persection. If you cannot reason, or persuade a man into the truth never attempt to force him into it. If love will not compel him to come, leave him to God, the the judge of all.—*John Wesley*.

THE LITTLE MEMBER.

There is nothing more likely to do mischief than an unruly tongue. Its movements are so quick and sudden that the first notice we have of the mischief is—that it is done. It is not like a fire, which gives warning first by the smell, then by its smoke, and then by a little blaze which may be extinguished before much evil is done; but it is like lightning, which gives no warning till it strikes. A bad tale, an oath uttered, a harsh word spoken, a scandal, an obscene jest, or a hasty promise thrown out, cannot be recalled. Like the fang of a poisonous serpent, it gives the fatal stroke in the twinkling of an eye, and is then quiet. It is a great and most useful attainment that is made when one can control the tongue.

Pythagoras required a youth to keep silence five years before he would admit him to the study of philosophy. This gave evidence of that self-command which was a certain presage of eminence. No progress can be made in wisdom without the command of this unruly member. That sense of propriety which reigned among the Spartans was owing to their being sparing of their words. They would banish the loquacious, who boasted that they could harangue a whole day on any subject which could be proposed.

In the Bible the same sense of propriety is more forcibly inculcated. "He that hath knowledge spareth his words, but a prating fool shall fall. A fool uttereth all his mind; a fool's voice is known by multitude of words. The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself. A fool is full of words."—*Y. P. Gazette.*

THE BRUISED REED.

"A bruised reed will He not break." Perhaps the imagery may be derived from the practice of the ancient shepherds, who were wont to amuse themselves with the music of a pipe of reed or straw, and when it was bruised they broke it, or threw it away as useless. But the bruised reed shall not be broken by this Divine Shepherd of souls. The music of broken sighs and groans is indeed all that the broken reed can afford him: the notes are but low, melancholy and jarring; and yet he will not break the instrument, but he will repair and tune it, till it is fit to join in the concert of angels on high; and even now its humble strains are pleasing to His ears. DAVIES.

"Blessed old age! happy home! where domestic bliss is hallowed by exalted piety, and where we are taught how *even earth* may yield pure enjoyment, if only the spirit of God dwell (and rule) within us."

THE CERTIFICATE OF JOSEPH WANTON AND SARAH FREEBORN.

1689–90. This is to certifie The truth to all people, That Joseph Wanton, son of Edward Wanton, of Scituate, & Sarah Freeborn, daughter of Giddeon ffreborn, of Rhode island, haueving Intentions of marriage according to ye ordinance of God and his joyning, did Saye it before ye men's and women's meeting at Rhode island, before whom theire marriage was propounded and then the meeting desired them waight ffor a time and Enquiry being made betwixt the times wheather they were boath ffree and clear from all other, they appearing ye second time all things being clear and they Published according to the Laws and customs of this place. A meeting of said people being assembled to geather at the house of Jacob Motts, the twenty-ninth daye of the Eleaventh month, called January, in the year one thousand six hundred eighty and nine, wheare Theye Tooke one another in ye presence of God and in the presence of us his people, whose names are hereunto wrigton, according to the laws of God and ye practise of ye holy men of God in ye Scriptures of truth, they both then promising before God and before us his people to live faithfully to geather Husband and wife till death separate them according to ye honorable marriage which is of God, they then setting Both their hands unto it. God in Heaven is witness to what you say, and we also are witnesses.

JOSEPH WANTON,
SARAH WANTON.

Elizabeth Mott,	Rachel Hodgson,	Alice Anthony,
Bethia Mott,	Ledy Howland,	Mary Mott,
Walter Clarke,	Mary Manchester,	Jacob Mott, Junr.,
Daniel Gould,	Elizabeth Allen,	Edward Gaskill,
Giddeon ffreborn,	Mary Hodgson,	
Jacob Mott,	Cassandra Mott,	
Robert Dennis,	Mary ffreborn,	
Abraham Anthony,	Hannah Mott,	
John Coreen,	Mary Mott.	

This is copied from the Records of Rhode Island Monthly Meeting, and the ancient spelling preserved.

THE CHURCH OF CHRIST.

There is, however, a grander church, to which I now ask your attention; and the consideration of this will peculiarly confirm the lesson on which I am insisting, namely, that there is but one essential thing, true holiness, or disinterested love to God and man. There is a grander church than all particular ones, however extensive; the Church Catholic or Universal, spread over all lands, and one with the church in heaven. That all Christ's followers form one body, one fold, is taught in various passages in the New Testament. You remember the earnestness of his last prayer, 'that they might all be One, as he and his Father are one.' Into this church, all who partake of the spirit of Christ are admitted. It asks not, Who has baptised us? Whose passport we carry? What badge we wear? If 'baptised by the Holy Ghost,' its wide gates are opened to us. Within this church are joined those whom different names have severed or still sever. We hear nothing of Greek, Roman, English churches, but of Christ's church only. My friends, this is not an imaginary union. The scriptures, in speaking of it, do not talk rhetorically, but utter the soberest truth. All sincere partakers of Christian virtue are essentially one. In the spirit which pervades them, dwells a uniting power found in no other tie. Though separated by oceans, they have sympathies strong and indissoluble. Accordingly, the clear, strong utterance of one gifted, inspired Christian flies through the earth. It touches kindred chords in another hemisphere. The word of such a man as Fenelon, for instance, finds its way into the souls of scattered millions. Are not he and they of one church? I thrill with joy at the name of holy men who lived ages ago. Ages do not divide us. I venerate them more for their antiquity. Are we not one body? Is not this union something real? It is not men's coming together into one building which makes a church. Suppose, that, in a place of worship, I sit so near a fellow creature as to touch him; but that there is no common feeling between us, that the truth which moves me he inwardly smiles at as a dream of fancy; that the disinterestedness which I honor, he calls weakness or wild enthusiasm. How far apart are we, though visibly so near! We belong to different worlds. How much nearer am I to some pure generous spirit in another continent, whose word has penetrated my heart, whose virtues have kindled me to emulation, whose pure thoughts are passing through my mind whilst I sit in the house of prayer! With which of the these two have I church union?

Do not tell me that I surrender myself to a fiction of imagination, when I say, that distant Christians, that all Christians and myself, form one body, one church, just as far as a common love and piety possess our hearts. Nothing is more real than this spiritual union. There *is* one grand all-comprehending church; and if I am a Christian I belong to it, and no man can shut me out of it. You may exclude me from your Roman church, your Episcopal church, and your Calvinistic church, on account of supposed

defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ. Who shall sunder me from such men as Fenelon, and Pascal, and Boromeo, from Archbishop Leighton, Jeremy Taylor, and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not a portion of my being? Am I not a different man from what I should have been, had not these and other like spirits acted on mine? And is it in the power of synod or conclave, or of all the ecclesiastical combinations on earth, to part me from them? I am bound to them by thought and affection; and can these be suspended by the bull of a pope or the excommunication of a council? The soul breaks scornfully these barriers, these webs of spiders, and joins itself to the great and good; and if it possess their spirit, will the great and good, living or dead, cast it off, because it has not enrolled itself in this or another sect? A pure mind is free of the universe. It belongs to the church, the family of the pure in all worlds. Virtue is no local thing. It is not honorable, because born in this community or that, but for its own independent everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast. All sentences of exclusion are vain, if he do not dissolve the tie of purity which binds him to all holy souls.

I belong to the Universal Church; nothing shall separate me from it. In saying this, however, I am no enemy to particular churches. In the present age of the world it is perhaps best, that those who agree in theological opinions should worship together; and I do not object to the union of several such churches in one denomination, provided that *all* sectarian and narrow feeling be conscientiously and scrupulously resisted. I look on the various churches of Christendom with no feelings of enmity. I have expressed my abhorrence of the sectarian spirit of Rome; but in that as in all other churches, individuals are better than their creed; and amidst gross error and the inculcation of a narrow spirit noble virtues spring up, and eminent Christians are formed. It is one sign of the tendency of human nature to goodness, that it grows good under a thousand bad influences. The Romish church is illustrated by great names. Her gloomy convents have often been brightened by fervent love to God and man. Her St. Louis, and Fenelon, and Massillon, and Cheverus; her missionaries who have carried Christianity to the ends of the earth; her sisters of charity who have carried relief and solace to the most hopeless want and pain: do not these teach us, that in the Romish church the Spirit of God has found a home? How much, too, have other churches to boast! In the English church, we meet the names of Latimer, Hooker, Barrow, Leighton, Berkely, and Heber; in the dissenting Calvinistic church, Baxter, Howe, Watts, Doddridge, and Robert Hall; among the Quakers, George Fox, William Penn, Robert Barclay, and our own Anthony Benezet, and John Woolman; in the Anti-trinitarian church, John Milton, John Locke, Samuel Clarke, Price and Priestley. To repeat these names does the heart good. They breathe a fragrance through the common air. They lift up the whole race to which they belonged. With the churches of which they were pillars or chief ornaments, I have many sympathies, nor do I condemn the union of ourselves to these or any other churches whose doctrines we approve, provided that we do it without severing ourselves in the least from the universal church. On this point, we cannot be too earnest. We must shun the spirit of sectarianism as from Hell. We must shudder at the thought of shutting up God in any denomination. We must think no man the better for belonging to our communion; no man the worse for belonging to another. We must look with undiminished joy on goodness, though it shine forth from the most adverse sect. Christ's spirit must be equally dear and honoured, no matter where manifested. To confine God's love or his good spirit to any party, sect, or name, is to sin against the fundamental law of the kingdom of God; to break that living bond with Christ's universal church, which is one of our chief helps to perfection.—*Channing.*

WARDROBE-WEBS AND TABLE-TIES OF BROTHERHOOD.

We wonder if our young friends have ever taken any lessons in the physiology or anatomy of the great earth on which we live, and seen what a surprising provision has been created to make one country dependent upon another for its luxuries, comforts and even necessaries. If they have not done this, we hope they will begin to make it a regular study. It is the most interesting department of science that we ever tried to look into; and we are sure they will find it so. Suppose, then, we take a lesson together in this study, which has not yet been introduced into common schools. We will begin with the geography of the dinner-table, and the wardrobe. These shall be our maps and illustrations. You have seen maps for blind people, with *raised* letters, figures, &c.? Well, the dinner-table, with all its different dishes, fruits, condiments, &c., shall be our chart, with *raised* letters and figures which we can feel, too. With this chart before us, we may get at a clearer meaning, perhaps, of that sublime declaration of St. Paul, "God hath made of one blood all nations of men for to dwell upon all the face of the earth."

We shall see how all the face of the earth has been made for the dwelling place of one great family, united by the bonds of peace and love.

Let us suppose that the island of Great Britain had been the only portion of dry land that emerged from the waters that covered the earth at the time of the Deluge, and that it were peopled now with its present population. All that is absolutely necessary to sustain life they might draw from the island. There would be plenty of pure, wholesome water to drink. If all the land were cultivated with care; if every acre were made to produce food for man or beast, there would be plenty of bread and meat for the people; there would be plenty of flax and wool grown to make comfortable and even elegant garments for them all in winter and summer, spring and autumn. They would find plenty of iron, copper, tin and lead stowed away in the cellar of the island, and coal enough lying by to melt it with, and to make bright fires and light by night in all their houses. They could *live*; all their absolute wants might be supplied, if there were not another piece of dry land on the globe. To be sure they would not be able to have tea, coffee, rice, tropical fruits, and a thousand little delicacies for their tables, or cotton, or silk, or costly furs for their wardrobes, or precious stones and woods, or pearl, ivory, or treasures of the deep foreign seas, or gold, or the choice metals dug from the bowels of distant lands, or medicinal herbs and minerals, or things whereof to combine colors for the canvass or for the dyeing of raiment. But what of that? They could live without these articles, and, perhaps, be quite comfortable, if so disposed. Now what would be true in the case of Great Britain, in the condition we have supposed, is now true with regard to the actual condition of every country upon the earth. The climate and soil, or surrounding sea, of every country will just supply the absolute wants of its people; so that if all the people in the world would be satisfied with the mere *necessaries* of life, or with merely living, in the sense in which the tribes in the centre of Africa or Asia, or in some undiscovered island of the Pacific Ocean, live, then they might live independently of each other—without any trade or intercourse—without feeling that one was necessary to the other in any way; in a word, as if God had not made them of one blood for to dwell upon all the face of the earth, as blood-relations, in peace and amity. This is the barbarous state,—the state of mutual alienation, hatred and war. But as soon as people feel the want of something more than the necessaries of life, they must go abroad for it—they must go and talk in a friendly way, and trade with another people, living, perhaps, on the other side of the globe. And it is a very beautiful fact in this system of wants, that the countries most widely divided by distance are most strongly bound to each other by their need of each other's productions. Let us see if we cannot illustrate this by the figure we commenced with.

We supposed the island of Great Britain the only tract of habitable land on the globe, and possessing its present climate, soil and population. Now, then, suppose a line drawn from London to Bristol, and the island cut in two. The people on one side of the line can raise just what their neighbors can produce on the other. There is no table tie to connect them; the tie of neighborhood, of intimate social intercourse, is the strongest that exists between them now. But, we will suppose the southern half of the island begins to float southward, leaving the other fast anchored in its present position. It has receded two degrees, and the sun shines more blandly upon it, and the morning dews are warmer on its green things, and fruits will ripen well on its northern side which would not come to delicious maturity on the southern side of the other half of the island; in a word, better peaches, pears and apricots can be grown in South Britain than in North Britain. This difference creates a delicious table-tie between them—it is a mere string—but it is something which they feel binding them together. But keep a sharp watch of that string, as the southern section of Britain recedes from the other, and you will see it grow and grow into a mighty cable, which all the swords in the world cannot cut in two. South Britain recedes slowly towards the equator. Another year has rolled around, and it has anchored for a season under still warmer skies, and the warm night winds of the south breathe balmily on its vineyards, its orange groves and fields. It can now send back to its twin sister island, fruits which its people never saw before—delicious grapes, figs, oranges, &c. The taste and sight of these products of another clime delight every sense—then every sense yearns for them; the children ask longingly for them; some of the younger ones, perhaps, cry for them. And now these beautiful, novel fruits, which the North Britons never dreamed of, never asked or wished for before, become a *want*, a *necessary*, to satisfy the appetite they have created. Then the grape, the orange, the fig, and each of the other fruits sent by the south Britons to their brethren, constitute each a new table-tie, to be twisted in with that solitary string, which we had before, into a rope which holds the two islands more firmly together, the further they recede from each other. See how that rope grows in size and strength—how a new strand is added, as South Britain approaches the equator. It anchors again for a year in a still warmer clime, and its fields are covered with the luxuriant sugar-cane, cotton and coffee plants, and rice. It now sends back to its northern sister a stock of these wonderful productions, over and above its oranges, lemons, pine-apples, and other delicious fruits.

The sugar is tasted and declared the very thing for the table, and the children wonder how they could have been comfortable without it. Gradually it finds its way to every table, however frugal, and all declare that it is not only a luxury, but a *necessary*. The coffee is tried—a little suspiciously at first—but it is soon found to be an excellent substitute for cold water at breakfast. Hundreds of ingenious people are set at work making cups to drink it in; and it finds its way from the tables of the rich to the tables of the poor, who drink it from tin, iron or pewter basins, or very rude vessels of earthenware; and then the people all begin to feel that they cannot get on well without coffee, and it becomes a *necessary* also. The rice is fair to look upon, and is served up delicately to invalids and to people of delicate appetites, and gradually to people of common appetites, and is found an excellent article of food; and where a man bought it at the apothecary's by the ounce, for a child recovering from the measles, he now buys a pailful of it of the grocer at a time, for puddings of a family size; and mothers and matrons decide unanimously that they cannot get along well without rice; and so it becomes a *necessary*. Here, then, we have three more table-ties, each larger and stronger than the whole rope which connected the two islands before. But we have another larger still to twist from the *cotton*. The arrival of this new product is hailed with wonder. Queer ideas are circulated about it, and many children are of the notion that it is a kind of wool that grows on wooden sheep. Some of it is spun into thread and sold for needle-work in little balls; some is woven with common sheep's wool into cloth; and even garments are made of it entire, and found excellent. The next year more of it comes from South Britain, and machines are made for spinning and weaving it, until hundreds and thousands of men, women and children are employed in working it up for general use. And soon cotton is declared an absolute *necessary* to the North Britons. Cotton becomes the first wardrobe-web between the two islands, a tie larger and stronger than either of the table-ties we have described. Every one of these ties grows larger and larger every year. Let us twist them into one great cable, and then compare it with the string which connected the sister islands when divided only by the distance of two degrees. We shall see how clear it is, that "God made of one blood all nations of men for to dwell upon all the face of the earth" in such a way, that countries the furthest apart should be the most strongly tied together by their need of each other's productions.

We have only been watching the growth of that string which South Britain cast to its sister island as it receded southward. But North Britain also cast her receding sister a string of equal size, which grew into another cable, to hold the two together with giant strength, when separated by a distance of four thousand miles. The Southern island had table wants and wardrobe wants which her sister could only supply, and the two cables grew, strand by strand, to equal strength and size. Suppose you contrive a diagram of these table bonds of brotherhood. Get some book containing the amount of articles brought into Great Britain from countries within 1,000 miles south of London, during the year 1847, then of articles from countries within 4,000 miles of it in the same direction. Let every million of pounds sterling worth of these articles be represented by a cord of one quarter of an inch in diameter. Divide the island as we have supposed, and when the two halves are 1,000 miles apart, give the size of the rope that will connect them at that distance, allowing a quarter of an inch to every million of pounds worth of the produce exchanged between them. Do the same when they are 4,000 miles apart; or when the one supplies the other with cotton, coffee, rice, sugar, tea, spices, and all the fruits and other productions of tropical climes; and receives in return all that Great Britain now sells to the countries which produce these articles. This you can easily do, and the difference between the ropes or cables, at the two distances, will show that the table bonds of brotherhood between two countries increase in number, size and strength, with the distance which divides them.

Now, war goes prowling about with its sharp sword, to cut these ties, and to leave nations to float away from each other into the black abyss of discord and ruin.—*Burritt's Thoughts and Things at Home and Abroad.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 23, 1857.

PHILADELPHIA YEARLY MEETING OF FRIENDS.

Our Yearly Meeting convened in the new Meeting House on 2nd day the 11th inst., and continued its sittings until the following 6th day afternoon. An unusually large number of Friends were in attendance, and the increased accommodation added greatly to the satisfaction and comfort of those assembled. Several ministers and members from other Yearly Meetings were acceptably with us, and the Epistles received from our correspondents were interesting and encouraging.

Both sides of the building were opened for worship on the First day morning and evening previous, and on Fifth day morning, and it was computed the number in the house on First day morning was not less than 3000. The various

subjects claiming attention called forth much lively exercise, and although on some points there were diversity of sentiments, yet harmony and brotherly love were felt to prevail. The Report of the Committee to provide for the better accommodation of the Yearly Meeting, and the minute embracing the prevailing exercises will be found in the present number.

REPORT.

The Committee to provide for the better accommodation of the Yearly Meeting, report,

That having very fully stated particulars in their report to the Yearly Meeting last year, but little remains to be added thereto, excepting that the buildings are ready for use.

The dwelling reported as standing on the Eastern portion of the Cherry Street front, has been removed by mutual consent. By this transaction the Monthly Meeting of Friends of Philadelphia has been subjected to the necessity of providing another house for the use of the caretaker, and the Yearly Meeting realizes the whole value of the Cherry Street front.

The cost of the building and improvements heretofore estimated at 36,000 dollars, has exceeded that sum by about 4,376 dollars.

The entire sum of $33,000 subscribed for the use of the Yearly Meeting, has been received by the Treasurer of our Committee.

Sixth Day, afternoon.

The following minute, xpressive of some of the exercises of this meeting, was read and approved.

During the exercises of this meeting, we were made sensibly to feel that while acceptable worship may be performed at all times and in all places; when we walk by the way, when our hands are engaged in the lawful vocations of life, or when the head rests upon the pillow—yet we are social beings, and there is a peculiar propriety in assembling together for *public* worship, in order to manifest our allegiance to the King of Kings,—to seek for reconciliation and communion with Him, and unite with those whose hearts beat in unison with ours, in offering up silent aspirations for his continued mercies.

The Head of the Church has given us the gracious promise, that He will be found in the midst of those who assemble in his name, and many among us can thankfully acknowledge that in our religious meetings, where often there is no outward ministry, the Shepherd and Bishop of souls has made his presence known among us by the breaking of bread. Let those who feel this Christian obligation to attend all our meetings, not be found weary in well-doing, and when thus assembled labor for a qualification to offer acceptable worship, and by their example as well as precept invite others to join with them in this public acknowledgment. Individuals as well as Monthly Meetings would then be favored to extend encouragement to those who are negligent in this respect. A concern was felt that none should suffer the love of money to prevent them from allowing and encouraging those under their care to assemble with their friends in midweek meetings, remembering the faith of the widow who made first a cake for the prophet, and realized the promise that the barrel of meal should not waste, neither should the cruise of oil fail, and she and her son were preserved alive.

The proper training of youth was felt to be of vital importance. While the storing of the mind with useful knowledge and the development of the intellect are proper subjects of parental care, may we ever remember that the growth of those holy principles which spring from the root of Divine life in the soul, is the main object that should engage our attention, for on this depends our happiness here and our preparation for the joys of eternity. To preserve the youthful mind from the contaminating influence of evil company and pernicious publications, requires affectionate care and consistent example. The salutary restraints of parental love, the selection of suitable publications, and a concern on the part of parents to make their home attractive, would tend to remove the inducements to wander in search of hurtful pleasures. The frequent reading of the sacred scriptures in the family circle, accompanied by a suitable pause for meditation, and silent worship, has ever been attended with a blessing. It has been the experience of many, that passages recorded by holy men of old, which have been read in youth and not then appreciated, became in after years the source of comfort and edification when revived in the memory and opened to the understanding by the operations of the Holy Spirit.

The desolating effects of intemperance claimed the serious consideration of the meeting, and Friends were encouraged to bear a faithful testimony against the use of spirituous liquors, and individually to watch the many avenues through which this enemy enters.

The condition of Friends unfavorably situated for the education of their children in schools under the care of the society, claimed our sympathy, and all were encouraged to an increased carefulness, to avoid placing them where music and vain accomplishments have been introduced, and also against the insidious attempts which are making by some professors of religion, to improve public morals by the encouragement of theatrical exhibitions.

The provisions of our Discipline in relation to dealing with offenders, are intended for the preservation and restoration of the members of our society, and encouragement was extended to all, to watch over one another for good. Thus the

design of religious association would be answered, to gather and not to scatter the flock.

The Committee thereto appointed, produced an essay of an epistle, which on being read was approved, directed to be transcribed, signed by the clerk, and a copy thereof forwarded to each of the Yearly Meetings with which we correspond.

Having been permitted again to assemble for the transaction of the important concerns of a Yearly Meeting, now that we are about to seperate, we have thankfully to acknowledge that the *Divine Presence* has at times been with us, uniting our hearts together, and enabling us to feel an increase of Brotherly Love. Grateful for the favor, and with desires that this may continue with us in our several allotments, we conclude, to meet again at the usual time next year, if so permitted.

Extracted from the Minutes.

WILLIAM GRISCOM, *Clerk.*

MARRIED,—On the 6th inst. at the residence of THOMAS W. PEARSALL, according to the order of the religious Society of Friends, EDWIN THORNE, to CHARLOTTE F. PEARSALL, all of the City of New York.

———, According to the order of the Society of Friends, on the 29th of 4th mo., THOMAS WILSON, of Danville, Montour co., to MARY, daughter of JOHN K. EEVES, of Millville, Columbia co., Pa.

———, On the 30th of 4th mo., last, according to the order of Friends, WILLIAM W. GRISCOM, to SARAH M. COOPER, both of Woodbury N. J.

———, On the 30th of 4th mo., 1857, by Friends ceremony, FRANKLIN DAVIS, of Staunton, Virginia, to MARIA E. KENT, daughter of Joseph and Maria J. Kent, of Chester county, Pennsylvania.

DIED, On the 11th inst., of consumption, ALICE D. KIRK, wife of Samuel Kirk, and daughter of Andrew and Elizabeth Moore, in the 34th year of her age—a member of West Branch Monthly Meeting, Clearfield Co., Pa.

In a recent number of *Hovey's Magazine*, the remark is made that "few complete and thoroughly made gardens and grounds are to be found. We see everywhere in the rapid increase of wealth and population in our suburban towns, fine buildings, erected almost by magic, in the highest style of architectural art, and finished without regard to expense. These costly dwellings, as well as those of more humble pretensions, meet our eyes in every direction, and would command our highest admiration, but for one defect, they are wanting in the elegant surroundings which should belong to every suburban residence; the lawn, the ornamental grounds, the fruit garden, or even the little parterre, have been entirely neglected, and they stand bleak and alone, an ostentatious display of wealth without taste, on the one hand, or the appearance of a depleted purse without the means of doing anything more, on the other."

ORTHODOXY AND HETERODOXY.

BY S. M. J.

(Continued from page 139.)

Before I take leave of the "Lay Churchman" and his work, which I have been reviewing, it seems proper to notice two objections he makes to the doctrines of Friends. One of these relates to the alleged insufficiency of the 'Light of Christ;' the other to the supposed necessity of a creed for every Church.

The first of these objections he states as follows, viz: "We therefore reject this sentiment, that the light within every man is to be reckoned his *sole* guide, because men may err in their conceptions of what it is. Our judgment is imperfect, and if we have no test, by which we can judge whether we are led by a true or a false light, we may go far astray before we know it. Such is the constant experience among Friends, to this day." Page 37.

In this passage he represents the Light within as the '*sole guide*' recognized by Friends; which does not agree with the paragraph immediately preceding, wherein he says: "It was evidently the effort of these fathers in the Church, [Fox and Barclay,] to give prominence to the spirit; and a subordinate place to the scriptures. They did not object to the *use* of the Bible, but to its *abuse*,—and whatever may be said of their doctrine, justice requires that it should be fairly stated."

The doctrine of the early Friends, was, that the Light of Christ, otherwise called the grace of God, the Spirit of Truth, or the Holy Spirit, is the fountain of divine knowledge in the human soul; that a manifestation of it, sufficient for salvation, is given to every man, and therefore it is the "primary rule of faith and manners."

The scriptures of truth, being a record of revelations made to holy men in former ages, are, as Barclay says, "only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty."

Now if it be admitted that the Holy Spirit *does, in this age*, influence the hearts of the faithful, to open the understanding, quicken the conscience, and renovate the soul, it follows, as a necessary consequence, that its authority must be supreme; the stream that flowed from it in a former age, cannot rise above the fountain.

That *it does in this age* so influence the hearts of good men, may be proved from authorities that stand high in the Episcopal Church. Faber, in his work on the Holy Spirit, says: "I find, to use the emphatic language of scripture, the

regenerate are the temple of the blessed spirit, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Eph. ii. 20. "God himself condescends to dwell within them; 1 Cor. iii. 16, 2 Tim. i. 4. 1 John iv. 12, 15, 16, and like the Shekinah in his magnificent house at Jerusalem, sanctifies, illuminates and directs them." Language very similar to this might be quoted from the Homilies of the Church of England.

Are we to accept these declarations in their literal and obvious meaning? If we do, then it must be conceded by every churchman, that the Holy Spirit dwells in the regenerate soul, to sanctify, illuminate and *direct* it. Will our author be so illogical as to say that the Holy Spirit is now limited by the Scriptures, and that all who have not access to the sacred volume are destitute of a spiritual guide?

May we not conclude that there is much inconsistency in the teachings of the Episcopal Church, and indeed, of nearly all the Churches in Christendom; at one time declaring their belief in the continued operation and guidance of the Holy Spirit, as a teacher always nigh us; and at other times insisting that there is no reliance upon this spiritual guide, unless it speak to us through the scriptures, which are declared to be the primary rule?

But it is objected that men are liable to be mistaken in regard to the teachings of the Spirit, and hence they run into fanaticism. It may be answered that they are at least as liable to be mistaken about the meaning of the Scriptures, when they undertake to expound them, as they generally do, by the unassisted reason of man.

The second objection of the "Lay Churchman" against the doctrines of Friends, he states as follows, viz: "Quakerism declares that creeds lead to dispute and schism; that the only safeguard against confusion is to center to the seed of life within," &c. But their own history, embracing as it does a period of only two centuries, shows at least four distinct divisions—and they are now consummating another."

It may be answered that *according to his own showing*, those who are now consummating another division, are not without a creed. "The opposers of Hicks," he says, "called themselves 'Orthodox Friends,' and adopted and published a confession of orthodox faith." He might have added that the same party, just before the separation of 1827, attempted to impose upon the Philadelphia Yearly Meeting a creed or confession of faith, and that a disposition on their part to define and insist upon abstruse points of doctrine was one of the causes of that schism.

But admitting that there have been four or five schisms in the Society of Friends in two centuries, let it be remembered that Protestantism has existed very little more than three centuries, and that there are in this country alone, exclusive of Friends, thirty-eight Protestant sects, all claiming the scriptures as their primary rule of faith and practice, and nearly all having creeds.

The whole history of the Christian Church shows that a creed will not secure uniformity of belief, nor prevent schisms. The celebrated Nicene creed did not heal the divisions in the Church, but gave rise to much controversy and bloodshed. The creeds and confessions of faith adopted by the Protestant reformers did not prevent schisms among them, and the thirty-eight Protestant sects in this country have not, by their creeds, been able to secure unanimity of sentiment. It may be added that the Catholic Church has never been able to produce uniformity of belief among its members, or even among its teachers; notwithstanding its creeds, its traditions, its claim to infallibility, and its coercive machinery—the dungeon, the rack, the faggot, and the sword.

If a creed had been necessary for the Church, it may be presumed that Christ would have left one; but He taught his disciples to rely upon the Holy Spirit as their guide into all truth; He prayed the Father to endow them with this heavenly gift, and not his disciples only, but all that should believe through their word. He pointed to the *fruits* that should be brought forth as the evidence of discipleship, for it is not the profession, but the possession of religion that saves the soul—not the hearers, but the doers of the law that shall be justified. In accordance with these principles, the truly enlightened mind places very little reliance upon creeds, but looks to the conduct of religious professors as the test of their sincerity, and regards a holy life as the best passport to Heaven.

The account which we publish of the capture of an American slaver, is another proof of the fact to which we have before adverted, that the slave trade, and the horrors of the middle passage, are still in active exercise, and there is reason to believe that thousands of human beings are still annually torn from their homes in Africa, and subjected to all the cruelties of this iniquitous system.

Within a few weeks, the Marshal of New York has pursued and captured two vessels sailing from that port, with all the appliances for the traffic, and there is reason to believe that merchants in some of our northern cities, are engaged in fitting out these vessels and participating in the proceeds of the enterprize.

It appears that the Anti-Slavery Societies of Jamaica have suggested to the British government, that the gun boats which were built for the war in Russia should be employed in the

neighborhood of Cuba, to prevent the landing of vessels engaged in the slave trade, and that this will prove more effectual than cruising upon the coast of Africa.

The capture of this schooner is regarded as the first effectual blow which has been given to the slave trade, and it is believed that if the supply to Cuba can effectually be cut off, the planters of the West Indian Colonies will be able to compete sucessfully with their rivals whose slave markets are supplied by American slave ships.

CAPTURE OF AN AMERICAN SLAVER.

373 *Negroes rescued.*

On Thursday last, the 16th inst. the inhabitants of St. Ann's Bay were thrown into a state of considerable excitement by the arrival of a schooner—evidently American—towed into port by her Majesty's brig Arab. It was soon ascertained that the schooner was a slaver, and that she had on board a large number of captives. It appears that the Captain of the Arab had received information that a bark and schooner were expected in Cuba from the Coast of Africa, each with a cargo of slaves. A strict watch was therefore kept, and on Monday, the 13th inst., a suspicious-looking craft was seen with a full press of sail, making the best of her way to her destined port. She was closely pursued, and the Captain finding that there was no possibility of escaping from the Arab, deserted her, taking with him in a shallop his crew, money, chronometer and other useful articles. The commander of the Arab dispatched his gunboat, with fifteen men, under the command of his First Lieutenant, with orders for the capture of the shallop. The chase continued for nearly three hours, and a shot having destroyed the rudder of the shallop, the Captain, who was owner of the slaver, surrendered. Two of his principal slaves and an interpreter were taken from the shallop, and the crew were left in it to make the best of their way to Cuba.

The first Lieutenant then boarded the schooner, and found her filled with young Africans, males and females, to the number of 373, no less than 127 having fallen victims to the horrors of the middle passage during a voyage of 29 days. The poor captives were in a wretched condition —all of them were naked—and the greater part seemed to have been half-starved. They were packed closely together, and covered with dirt and vermin. On the arrival of the schooner in St. Ann's Bay, several gentlemen went on board, and their, sympathies were excited at the misery they witnessed. Messrs. Bravo & Brother suggested measures which were adopted, and, with their usual liberality, ordered a steer to be killed, and soup prepared for the sufferers; other gentlemen furnished ground provisions, bread, &c., and while the food was being prepared, the whole of the human cargo was brought upon deck and washed, and had blankets given them until clothing could be procured. Thirty of them were in a dying state, but the most humane attention was paid to them, and up to the time when our informant left St. Ann's Bay they were all alive, and expected to do well. The Hon. Charles Royes, Custos of the Parish, sent off, without loss of time, a dispatch to his Excellency the Lieutenant Governor, acquainting him with all the circumstances connected with the capture, and requesting to be informed whether the captives should be handed over to proprietors of estates who were anxious to procure their services.

The captain of the schooner refused to give his name or the name of the vessel, but stated that he would be a loser of $30,000—a loss which did not cause him much concern, as he had made other and successful trips. A great deal of information, however, has been obtained from the interpreter, who mentioned that several vessels were left on the African coast—that they were to have sailed soon with full cargoes—that, upon an average two vessels departed weekly, each with 500 to 700 slaves on board—that the trade was rapidly increasing—and that the slaves on being landed in Cuba were worth from $500 to $700 each. With regard to those that were captured in the schooner, there was but one day's supply of provisions on the day of capture, and so limited was the quantity of food doled out to them during the passage that when they saw the soup, bread, yams, &c., which were sent on board by the gentlemen of St. Ann's, they made a rush to get at them, and it was found necessary to exercise a rigid discipline, in order that the numbers that were the most enfeebled should be the first supplied.

The slave schooner has two decks, and between them the captives were packed in such a manner that they had scarcely room to move. During each day of the voyage they sat in a painful posture, eighteen inches only being allowed for each to turn in, and in a deck-room of 30 feet in length 300 human beings were stowed away, and brought up in platoons once every day to get a small portion of fresh air. The schooner draws but six feet of water, is of great breadth, and flat-bottomed, and was thus built to enable her, in case of pursuit, to run into a port where there is not much depth of water. The interpreter states that when slave-trading Captains cannot escape cruisers they make their way to a particular point of land on the Cuban coast, run the vessels ashore, and leave the slaves to perish. The place alluded to is surrounded with rocks—none but flat-bottomed boats can get in—and the whole of that portion of the coast is blanched with human bones.

The commander of the Arab is in pursuit of the bark that sailed in company with the schooner, and we hope that we shall soon have accounts of her capture.—*Falmouth (Jamaica) Post.*

SPRING-TIME.

Away—away to the pleasant hills, where the grass is springing forth,
And weaving its beautiful mantle of green all over the joyous earth—
Where the white flowers bloom in the creviced rock, and the violet's eye of blue
Smiles on the pure and beautiful sky through its pearly tears of dew!

Go—leave the thick and crowded mart, and the city's noisome breath,
Where crime with its dagger lurks unseen, and the air is dark with death—
Where avarice plucks the staff away wheron the wicked lean—
And vice leans over its midnight bowl, with the song and jest obscene.

Away—away, to the forest shades, where the boughs are green again—
And the young bud opens its perfect leaves in the kindly sun and rain;
Where the vine puts forth its delicate hands to clasp the oak's huge limb—
And the woodland flowers are blowing wild on the shadowed streamlet's brim.

Away—'tis better to tread the earth, and breathe the mountain air,
Than to muse o'er the love of other times by the taper's yellow glare;
Better—far better the open page where the finger of God hath been,
Than the dim, strange scrolls of forgotten days and the ponderous tomes of men!

Let the beautiful dancer leave the hall where the midnight mocks the day,
And freer and lighter shall be her step where the healthful breezes play—
Let the scholar turn from his weary task, and his heart shall lose its pain,
The blood flow back to his pallid cheek, and his brow be smooth again.

Away—to the hills—the streams—the woods—for a spell of peace is there—
A welcome bland from the early flowers, and a kiss from the perfumed air—
Away—and thy heart shall find a friend in every flower and tree,
And Nature's pure and beautiful forms shall whisper of love to thee.

The attention of a little girl having been called to a rosebush, on whose topmost stem the oldest rose was fading, while below and around it three beautiful crimson buds were just unfolding their charms, she at once and artlessly exclaimed to her brother, "See, Willie, these little buds have just awakened in time to kiss their mother before she dies!"

Obedience, Diligence, Truth.—It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that she had early endeavored to teach him three things: obedience, diligence and truth. No better advice can be given by any parent.

SMITHSONIAN LECTURES.

Dr. D. B. Reid's First Lecture.

Professor Henry introduced Dr. Reid to the audience, and, in adverting to his plans for ventilation, quoted an extract from some recent proceedings of the Royal Institution in London, where Dr. Bence Jones had given certain statistical details showing the great reduction of mortality in a hospital which Dr. Reid had ventilated, and that the mortality increased again when the ventilation was suspended.

Dr. Reid responded to Prof. Henry, stating the pleasure it had given him to renew his acquaintance in Washington with a gentleman whom he had formerly met on the other side of the Atlantic, and whose researches in electricity and other branches of science had made his name as familiar as it was respected throughout Europe. He claimed the indulgence of the audience in entering on a course while still imperfectly acquainted with this country, and perhaps not yet fully acclimated to it, as the experience of personal illness for the last fortnight had taught him.

Dr. Reid then commenced his first lecture with a general sketch of the position in which man is placed on this globe. With his natural wants at first supplied in a congenial climate, he was still, at a very early period of history, like a traveller without a guide in respect to many departments of *physique*, an omnipotent Creator having in general given him his external senses as a guide in steering his course in the material world. Increase of knowledge, arts, and manufactures gradually accompanied an increasing population. New climates, new wants, and new occupations stimulated his ingenuity and rewarded his invention as much as it increased his comforts. Habitations in caves or clefts of rocks, such as are described in the Sacred Scriptures, as well as tents and huts, the primitive abodes of man, soon gave way in many places to more systematic habitations, though these are still to be found away from the scenes of civilization. Monuments and public temples thus arose in Cyclopean, Egyptian, Druidical, Indian, Chinese, and Mexican architecture. The Greeks, with the finest eye for beauty and proportion, excelled all their predecessors; the Romans added a gorgeousness and luxuriance of ornament that competed with without rivalling the severe and more scrupulous taste of Grecian architecture; and then followed a host of styles that have multiplied to the present time, where the spire and the dome, the pointed and the circular arch are continued with endless modification to the crystal palace and iron buildings of modern times.

But during all this period comparatively little attention was paid to the question of air; which has been so much the subject of investigation in modern times. Buildings were at first too imperfect in their structure and fittings to form those air-tight receptacles that have multiplied so largely in the present day. The same resources and machinery were not available for their construction. The habits and occupations of the people were different. Few read, and still fewer wrote, till the press began to diffuse its influence among mankind. Gas lights were but a recent invention, and the illumination of rooms by night with an artificial daylight sun.

But with all these inventions the duration of human life has not increased. Passing over the times of the ancient patriarchs, human life seems still on the whole to have been diminishing from the time when it is generally supposed to have been reduced to three score and ten. How many places are there where from a quarter to a half the population now die within from five to ten years; born, as it were, to pass through an infancy of suffering and sorrow, and then to disappear from this transitory scene? And then, if we look to adults, is it not true that, so far from attaining three score and ten, many are cut off before they are twenty-five? An age of fifty years is beyond the average, and three score and ten or upwards is still more rarely attained. But is there any just foundation for the belief that three score and ten is the allotted period for man's existence? Is the passage from the Psalms correctly interpreted to which this alleged maxim is usually ascribed? He contended that it was not; that Biblical critics usually attributed this psalm to Moses, believing that it was written by him in the wilderness, when the Israelities were exposed to great suffering. As yet he had met with no clergyman of any denomination who was disposed to insist on the popular interpretation usually ascribed to it. He thought this subject one of great practical importance; that the question should be set on a right footing; that if it were not only possible, but probable, that a very marked extension of five, ten, fifteen, and five-and-twenty years could be given to human life by fair attention to the moral, religious, and physical elements that entered into it, nothing would contribute more to place the whole subject of the duration of human life on a better footing than the right determination of this point. It would regulate, or at least affect, the period of infancy and education, the time of entering on business, and form an element in all subsequent concerns of life. Above all, it would be one of the strongest checks upon that fast system of living and that incessant strain upon the nervous system that was so marked upon thousands and tens of thousands, especially in great and populous cities, whether we looked to London or Paris, or to New York or St. Petersburgh. Vain would the attempt be to extend properly the duration of man if the nervous system was exhausted, whether from an honorable ambition, a corrupt luxury, or a want of faith, hope, and contentment in the providence of the Creator.

Dr. Reid then turned his discourse to the physical evils attendant on human life, and explained the magnitude of the evils attendant on defective ventilation. Man respired, on an average, twelve hundred times an hour during the whole period of his existence. The lungs contained millions of cells, and if pure air were not supplied all these provisions for life and health were more or less frustrated; the blood became changed in its qualities; the brain, the eye, the ear, and every tissue and fibre of the human frame were more or less affected. The result varied in every degree, from the most trifling head-ache, listlessness, or languor, to every variety of fever, scrofula, consumption, or even, in extreme cases, to sudden and immediate death.

In large cities and in all populous districts a right system of drainage and external cleansing was the true remedy for periodical evils too often attributed to other causes. That being secured, the right ingress and egress of air in individual buildings and habitations became the next desideratum.

Dr. Reid then showed by experiments the fundamental principles of ventilation, illustrating the tendency of the air to assume rotatory movements, and thus induce the removal of vitiated and the supply of fresh air whenever expansion or any other cause produce a disturbance in the atmospheric balance. The effect of the human frame in inducing such currents was then pointed out, so that the body always ventilates itself if the natural currents it determines are not impeded by the architecture which surrounds it.

A special ventilating shaft has been constructed at the Institution for the illustrations, and a connexion is established between it and a tube and chamber in the experimental table, by which a ventilating power is brought to bear on any visible vapors used in explaining the principles and practice of ventilation.

LARGEST CLOCK IN THE WORLD.

The dials of the English Parliament clock are twenty-two feet in diameter, and are the largest in the world. Every half-minute the point of the minute-hand moves nearly seven inches! The clock will go eight and a half days, and strikes only for seven and a half, so as to indicate by its silence any neglect in winding it up. The mere winding of each of the striking-parts will take two hours. The pendulum is fifteen feet long; the wheels are of cast iron; the hour-bell is eight feet high and nine feet in diameter, weighing from fourteen to fifteen tons.

The weight of the hammer is four hundred pounds.

THE LAST ERUPTION OF MOUNT HECLA.

At the commencement of the year 1845 Mount Hecla had for seventy-nine years been in a state of quiescence—a period of rest longer than any that had occurred within the historical recollection of man. As early as 1839, however, there were indications that the smouldering fires contained in its bosom were far from extinguished. Still, the recollection of the last fearful eruption being long since forgotten, the minds of the inhabitants retained their newly-gained serenity; and when the outbreak did come, it took the public mind as much by surprise as though Nature had not already been frequently convulsed by the titanic struggles of the mighty Fire monster hidden in the depths of Hecla's bowels.

On the 2nd of September, 1845, commenced the eighteenth eruption of Hecla, that has taken place within the memory of man. Heavy, murky clouds hung over the hilly districts in the vicinity of the volcano, and a dull, oppressive quiet pervaded the atmosphere, when at 9 o'clock in the morning both earth and air were suddenly convulsed and all nature was thrown into confusion. The earth shook, the heavens thundered in one continued roar, like the dashing of the surf on the southern coast in the Winter season, and impenetrable clouds of fog and mist wrapped themselves as a vail about the summit of the mountain, hiding it from the strained and anxious gaze of the trembling inhabitants.

About 10 o'clock this cloud darkened, and raising slowly from the peak of the volcano, spread itself over the whole sky, deluging the earth with a shower of ashes and scoria, and obscuring the atmosphere to such a degree that the people could with difficulty grope their way to their homes for shelter. At 3 o'clock in the afternoon daylight was restored, and the fall of ashes changed into a shower of volcanic sand which continued to pour down until the close of the succeeding day, by which time it covered the ground to the depth of nearly two inches.

It is worthy of note that the thunder which accompanied the commencement of this shower was very feebly heard in the immediate vicinity of Hecla, while in remote places it was distinctly audible. On the island of Grimsoe, lying 50 miles distant, it was mistaken for the discharge of artillery on board of a French privateer cruising in the vicinity. A slight trepidation of the earth was also perceptible in some places, while in others it was not at all noticed.

When the cloud cleared away and daylight again made its appearance, Hecla was seen to be belching forth its contents through three different craters—one on the north-east summit of the mountain, one on the highest central peak, and the third lying further back toward the south-west. From the central crater issued a dark column of ashes, which, pierced by irregular flashes of lightning, and attended by mighty peals of thunder, raised its lofty head to the clouds before it broke in a shower of ashes on the eastern plains. Both of the other openings emitted dense clouds of white, steamy smoke, but it was seldom clear enough to distinguish them from each other, and the mass ejected by the three craters mixed into one dusky cloud of ashes, which appeared to issue from a single source. Measurements taken of this column of ashes indicate its actual height to have been twice that of the mountain itself, varying at different times in altitude from 6,774 to 13,926 feet.

About 7½ o'clock in the evening a shock occurred, shaking the island to its very foundations, and filling the minds of the inhabitants, both brute and human, with consternation and alarm. The dogs, those faithful companions and assistants of the islanders in all their out-door and domestic operations, ran howling into the wilderness, and did not make their appearance in the vicinity of human habitations until after the lapse of a week. At this time an immense fan-shaped flame issued from amid the vapors which flowed from the crater, throwing pieces of scoria in every direction, and bearing in its midst huge masses of red hot stone, which after being whirled about a short time in the air, fell back into the fiery chasm whence they had emerged. As twilight approached, the lava was seen streaming down the west side of the mountain in a flood of liquid fire, overwhelming everything in its course and heating the streams in the neighborhood almost to the boiling point, so that hundreds of dead fishes were thrown to the surface, while at the same time the hot springs in the vicinity were deprived of their characteristic high temperature.

From the 4th to the 9th of September, Hecla was completely enveloped in clouds and mist. There was only an incessant roaring and the constant showers of ashes to indicate the continued activity of the volcano. The violence of the eruption seemed, however, to be abating, notwithstanding the lava continued to flow at the rate of about 50 feet an hour, with heavy clouds of steam, pursuing its irresistible course, crushing and pushing the cracking masses of scoria sideways in every direction. By the 9th, this stream had advanced about half a mile, when it commenced hardening, and at length ceased to flow altogether. On the 12th, it again commenced, the roaring inside of the crater increased, and the column of ashes reappeared. The wind veered to the east, and for the first time the south-western districts received a sprinkling of ashes, destroying the plants and depriving the cattle of their means of subsistence. The volcano continued in activity until the 14th, roaring and

puffing forth globular clouds of smoke and steam, like the breathing of an immense subterranean giant, while the snow-capped mountains, Trieffjeld and Oefeld Jokeln, which had never been seen otherwise than of a dazzling white color, were for a time enveloped in black clouds. The volcano, after blustering harmlessly a few days longer, appeared to have become appeased; a strong smell was at the same time emitted, resembling nothing that had ever been noticed at previous eruptions. The lava stream seemed to have accelerated its speed, opposing hills having turned its course into a narrow valley.

On the 8th of October the thunder increased in violence and the lava again foamed in a broad glowing stream around the talus of the hill. On the 4th of November the hill appeared like a mass of fire from summit to base, as the lava coursed down its sides in three streams, and so Hecla continued in a state of eruption, at times more or less violent until the middle of March. At times it was altogether hidden by mists and clouds, its existence and position only demonstrated by its continued groaning. Some days it would be entirely quiet, and a thin white vapory cloud played in the air directly over the crater. Then again the lava would flow forth, the column of ashes would be raised on high amidst the uproar of repeated peals of thunder, and would be swayed from side to side by the wind threatening one district after the other, or driven downward by the raging east-north-east wind, and rebounding from the earth would be rolled about in the air with resistless fury.

On the 25th of March the fire again lighted up, with a hitherto unequalled glare—at first clear and distinct, and afterward separating itself in every direction in dark red beams of light, shooting about so rapidly that the eye could scarcely follow them in their course, and presenting all the phenomena of the northern lights. This was the last effort of the volcano. On the next day the top of the mountain emerged from the smoke and flame which had enveloped it for over half a year, and during the next few weeks a slight emission of smoke and ashes was the only evidence of the eruption that had taken place. After the 6th of April these also disappeared, and by the 11th the lava had cooled off to such a degree that the falling snow lay unmelted npon its surface. Since then Hecla has remained at rest, and all rumors and reports of subsequent outbreaks may be directly traced to the anxiety caused by this eruption, the terrified inhabitants picturing a recurrence of the catastrophe in every rumbling sound and every shower of dust carried by an easterly wind from the ash-covered districts around the volcano.

Truth will be uppermost, one time or other, like cork, though kept down in the water.

THE BEAUTY OF HEAVEN.—A little Swedish girl was walking with her father one night, under the starry sky, intently meditating upon the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking if the wrong side of heaven is so beautiful, what will the right side be?"

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour continues steady. Good brands are offered at $7 25 per bbl., and better brands for home consumption at $7 12 a 7 62, and extra and fancy brands at $7 75 a 8 50. There is very little demand for export, and little stock to operate in. Sales of Rye Flour at $4 62 barrel Last sales of Pennsyl- Corn Meal at $3 56 per barrel, and Brandywine at $3 85.

GRAIN.—Wheat is in demand, and prices firm. Sales of prime Pennsylvania red are making at $1 75 a 1 80, and $1 80 a 1 85 for good white. Rye is firm. Pennsylvania is held at $1 per bu. Corn is in demaud at at 83c for Southern yellow, afloat. Oats are steady; sales of Penna. and Delaware at 58½ a 60c per bushel.

SUMMER RETREAT AT HIGH LAND DALE. The season of the year is at hand, when many citizens leave their homes for the benefit of pure air; the attention of the readers of the Intelligencer is called to the pleasant Retreat of CHARLES and CATHARINE P. FOULKE, who have again enlarged their premises, and are prepared as heretofore to receive summer boarders.

Their farm and residence is near the crown of one of the mountain ridges in Monroe County, Pennsylvania, about two miles from Stroudsburg, the county town, and three miles from the Delaware Water Gap, in one of the healthiest situations to be found in Pennsylvania.

On this high elevation and near the domicile is a large spring of excellent water, which supplies a Bath House attached to the premises,—while within doors there is much to give comfort and create a home feeling, and make this a very desirable mountain Retreat.

The cars leave Camden in the morning and arrive at the Stroudsburg station within two and a half miles of High Land Dale, early in the afternoon.

5th mo. 16— 6t. T. B. L.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this Institution will commence the 18th of 5th mo. 1857, and continue twenty weeks.

TERMS.—$70 per session, one half payable in advance, the other in the middle of the term.

No extra charges. For further particulars address,

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer session of this Institution on the 1st 2d day in the 5th mo. next. Lectures will be delivered on various subjects, by the teacher. Also, on Anatomy and Physiology, by a medical practitioner; the former illustrated by appropriate apparatus; the latter by plates adapted to the purpose.

TERMS; 65 dollars for 20 weeks. No extra charge except for the Latin language, which will be 5 dollars. For Circulars, including references, and further particulars, address

BENJAMIN SWAYNE, Principal,

London Grove P. O., Chester co., Pa.

3d mo. 14, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 146.)

I staid in and about Bristol three weeks, visiting the meetings round the city, but on First-days I was mostly in the city, and it being the winter fair, meetings were very large: but on the Third-day meeting in the fair week, there was a man out of Wiltshire, a separate, named Arthur Ismead, who stood up to preach, and was speaking of the light: he put forth a question about bringing our deeds to the light; adding, "do I bring my deeds to the light?" A worthy elder, named Charles Harford, answered, "No, thou dost not; if thou didst, thou wouldst not do as thou dost." I sat all this time under a very great concern, and the word was in me like fire; so I stood up, and with a strong and powerful voice began to preach, he crying out, that he had not done; but I took no account of that, but went on, and he soon sat down and fell asleep, and we had a blessed edifying meeting that day, and truth was exalted above error. After this meeting I was clear of the city, and visited some parts of Gloucestershire, Worcestershire, Darbyshire, Cheshire and Lancashire, but nothing happened worthy of any great note, save only, in many places I had very large, open, quiet meetings, and when I found myself very high and full, I then expected low times again, for I but very seldom was drawn forth in doctrine, and enlarged more than common, but Maplebeck would come in my way, and the uncommon temptation and trial I underwent after that meeting, which did not arrive to its height until I came to Swannington in Leicestershire, as is before hinted. I reached home about the latter end of the First month, and staid with my dear friend Robert Chambers part of that summer, helping him and his brother-in law John Moore at Gale, mowing more days this year than I ever did in one before. But John Bowstead and Peter Fearon had a meeting appointed for them at a place called Goose-green, between Kendal and Millthrop, to which meeting there was a very great resort; and being desired to attend it, I did, and in the beginning of the meeting I spoke something of the universal love of God to mankind. After which a Friend went on with the same subject, and inferred from the text something more than it would bear, so that a young man who taught school at Beatham, (a small parish in that neighborhood,) took him up after the meeting was over, and having the advantage of the argument, did endeavor to bear the Friend down. I was with some others gone to see the horses got ready for our return, but being called, got with difficulty into the house, which was much crowded, (the meeting being held in the open ground without the house,) and when got in and heard them, I soon found where the pinch was; the Friend had said what the text would not bear him out in, in quoting Obadiah the 10th verse, compared with Romans the 9th Chapter and 11th verse. I observed that he went too far in expression, when I heard it, and repeating the words more than twice, the young man had them very plain. I waited some time, and then desired liberty of the young man to ask him a question, the answering of which might bring the argument to a point; adding, not that I thought myself so capable to maintain that argument as my friend was. He gave me leave, and my question was, "Whether he believed it consistent with divine wisdom and mercy to punish men for such faults, as by his argument they were ordained to be guilty of, which because of that ordination they could not avoid?" He soon very frankly gave answer, he did not believe it. I then asked him, why he argued against his own faith and judgment? For although he took advantage of my friend's words, not being so well guarded as they might have been, yet there was no just ground to argue against his own judgment. And thus this argument dropt, and then he took up baptism, but soon finding himself not able to support what he undertook to prove by the text, viz. Infant-Baptism, he confest that he was not qualified to maintain his argument, and therefore requested that we would favor him to confer on that subject on Wednesday next, in the room wh re he taught school, with the minister of their parish;

withal adding, it might be of service both to him and others. My friends were very much for it, and I was not against it, provided they would go and assist. For I looked on myself very unequal to such a talk as this was like to be. However, after some discourse betwixt ourselves, I consented, on condition that John Jopson the school-master of Kendal would be my second, he being well acquainted with, and understanding both the Greek and Latin testament, might help me against being imposed upon by any false gloss or interpretaton put upon the text to prove their arguments: so we told the young man we would endeavor to answer his request by being with him on Fourth-day by nine in the morning; he was glad to be discharged for the present, for I had not seen one sweat more freely than he did; being in a very great agony, he could not forbear shaking as he stood by the table: and thus we parted for this time very good friends. But I grew uneasy, fearing how it would end, and blamed my friends for bringing me into this scrape, and not assisting in it, but leaving me to dispute with I knew not who; but all I got was, that they doubted not but I should be assisted to come off well, of which I was very doubtful, and it hindered me of some hours sleep.

When the time came, my friend John Jopson, and two more, went with me; we came pretty early, rather before than after the time appointed; and the young man had got his room, and two elbow-chairs ready for the parson and myself, but I was not willing to sit in either, being younger than Friend Jopson; but to avoid words about it, I sat down in one; the young man acquainted the parson we were come; and he came to us, scraping and bowing, and the more we supposed, because we did not answer him in the same way. After he sat down, previous to what we met about, he would needs have it that I challenged a dispute with him; to which I could not agree. But referring myself to the young man, I desired that he would inform his neighbor of the true cause of our coming there; which he did very handsomely, to the effect following, in very decent language, viz. "Sir, meeting last Sabbath-day with this gentleman, we fell into a conference about infant-baptism, supposing that I was able from scripture to prove that practice; but on trial, finding myself not able to hold the argument, shut it up: therefore being persuaded, and believing you, sir, to be infinitely more able to defend the practice of our church than I was, I desired this gentleman to favor me so much as to come and confer with you, sir, on this subject, in my hearing, that I might have this matter set in a true light; and I beg your pardon sir, hoping that this modest request to the gentleman is not offensive to you, and I will assure you it is a great pleasure to me." Thus having made his apology, the priest, being a hasty, passionate man, began; "You Quakers are not fit to be disputed with, because that you deny the Scriptures, the Ordinances of Baptism, and the Supper of our Lord."

I addressed myself to the young man to inform the parson that infant-baptism (so called) was the present point to be considered; which he did in a few words, and very well, but it was to no purpose: the priest would go on in his own way, calling us heretics, schismatics, heathens, and what not, bestowing freely such reflections upon us as came into his head; and having gone on in this rambling way for some time with his unbecoming language, I requested, that he would hear me without interruption as I had him; and then I put him in mind of his old age, (he having a comely personage, and fine white locks) and that he had more experience, it might with reason be supposed, than we young men had; and supposing that thou mayst be right, and that we may be in error, yet for all this, in my opinion, thou must be wrong in thy conduct towards us, in being so liberal to give us hard names, and shew no reason for thy so doing. Here I was broke in upon with a kind of violence, that all the Disciples and Apostles had a commission to teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. "Do you confute this or own it?" I urged, "No water is named in that text; and besides, that text should be rendered, into the name of the Father, Son, &c."

Here the young man, and my friend Jopson, searched both the Latin and Greek, agreeing that it was more proper to render it into the name, than in the name, &c. Then, if that was right, as it was my opinion it was, it was plain to me, that the materials of that baptism could not be elementary water, therefore I could see nothing in this text to prove the practice of sprinkling infants, or infant-baptism. Here I was interrupted with great warmth again: the Parson urging, that the Disciples, primitive Ministers, and Apostles, all had a commission in Matthew xxviii. which by succession was to continue to the end of the world; and this baptism was with water, for the Apostles could not baptize with the Holy Ghost. In answer I said, when Peter, at the house of Cornelius, (Acts xi, 15,) began to speak, (as appears by his own account) "the Holy Ghost fell on them, as on us at the beginning," said Peter; from which it is plain, that teaching by direction of the spirit being prior to baptism, the baptism of the Holy Ghost was the consequence of such teaching. But this did not please the parson; but he in answer said, "That undoubtedly the commission in Mat. xxviii. was water, it could be nothing else: what are you wiser than all our forefathers, who have understood, ever since the first ministers, this text to mean no other but water? accordingly we have so practised." I queried, if he thought the text meant outward elementary

water? He said, he did. I desired to know his reason for so believing. He answered "The practice of the apostles in pursuance of that commission which all had." I then queried, if he thought Paul was included in that commission? He granted that he was, and by virtue of his commission he baptized many. But I desired they would turn to the text, 1 Cor. i. 17. where the apostle plainly says, "Christ sent him not to baptize, but to preach the gospel;" and in the foregoing verses he thanks God he baptized no more, &c. Besides, allowing that they did baptize with (or more properly in) water, yet this argues nothing in proof of sprinkling, nor is there any either precept or precedent for it, in all the Bible. At this the parson stood up in a passion, told us we were no Christians, nor fit to be conversed with as such, and left us in a rage without any ceremony.

Now the young man acknowledged, that the minister (as he styled him) was not able to defend his own practice from Scripture, and desired that we would lend him some books treating on that subject and others, in which we differed from them and other dissenters in point of religion. We agreed to let him have W. Penn's Key, R. Barclay's Apology, and some others, upon applying himself for them to John Jopson, his brother school-master. He was thoroughly convinced, and likely to make a good man; he had several enemies, amongst which the parson was not the least: but he shortly after this sickened and died.

And now to return; I was very diligent in following the harvest work, both at mowing and reaping, and diligently observing my gift, to attend such meetings as I was inclined to; and I found I grew in my gift, that I could see and discern myself: but then I would check myself for such thoughts, seeing them by no means proper to have a place in my heart, lest that humility, which is the ornament of every gospel minister, should be departed from through self-love and conceit, by which I might be brought to have a better opinion of myself than any of my neighbors had; which, if given way to, would eat out all that respect that my brethren and the church had for me; and by this foolish pride and conceit, the hearts of Friends would be shut against me, and I should lose my place and interest in them.

Now I had but one journey more to make into Scotland, before my going (or at least intending to go) into America, of which in its place.

[To be continued.]

HUMBLE VIRTUE—BEAUTIFULLY SAID.

Flowers, (says Mrs. Sigourney,) have bloomed on our prairies, and passed away, from age, to age, unseen by man, and multitudes of virtues have been acted out in obscure places, without note or admiration. The sweetness of both has gone up to heaven.

A TESTIMONY CONCERNING WILLIAM HUNT.

Our dear friend William Hunt, of New Garden, in Guilford county, North Carolina, accompanied by his nephew, Thomas Thornborough, of the same place, being on a religious visit to Friends of this nation, departed this life at the house of our friend James King, near Newcastle upon Tyne. The deep regard we bear to his memory and eminent services, engageth us to transmit the following testimony concerning him.

They arrived in London about one week after the Yearly Meeting, 1771, and attended several meetings in that city, from thence they proceeded northward to York Quarterly Meeting held in the Sixth month following, and so forward to the Quarterly Meeting at Durham. In these meetings he was eminently favored with wisdom and power in his ministry, to the edification of many, and the comfort and encouragement of the honest hearted. Hence they went into Westmoreland and attended the Quarterly Meetings at Kendal and Lancaster, and visited Friends in Westmoreland and Cumberland.

From Cumberland they proceeded into Scotland, and visited the Meetings of Friends in that nation and some families where no public meeting houses were built. From Scotland they came to Newcastle upon Tyne, where our dear friend William Hunt's service was very considerable. Although in this visit he said little in public meetings, yet he had some precious opportunities in particular families, which we hope have left lasting impressions on many minds, especially the youth, and which very nearly united us in the bond of divine love. They proceeded hence visiting meetings in the county of Durham, whence finding his mind drawn to visit the Quarterly Meetings in Cumberland, they went directly to Cockermouth, being accompanied by two Friends belonging to Northumberland Quarterly Meeting. Two Friends from Newcastle met them there, by whom we are informed his service both in the Select and other meetings was great, being remarkably opened into the state of the Church. They staid with him and attended the Meeting at Pardshaw the first day following, which was a solemn, memorable meeting, our dear friend being divinely opened to bear a close, deep and searching testimony suitable to a variety of states then present. After this meeting he found drawings on his mind to return again to Newcastle, and attended a meeting appointed for him at that place, where he delivered a weighty testimony, warning Friends to beware of the crafty wiles of the adversary by which he seeks to ensnare and enslave the children of men.

From Newcastle they went to Allandale and attended that Quarterly Meeting. Proceeding directly for Yorkshire, (in the 10th month 1771,) the ensuing winter was spent in visiting Yorkshire, Lancashire and Ireland, returning to Eng-

land in good time to reach London against the Yearly Meeting in 1772. After attending the Yearly Meetings in London, Essex, Suffolk and Norfolk, they proceeded through Lincolnshire to Hull, where they took shipping for Holland, being accompanied by our friends Samuel Emlen, Jr., and Morris Birkbeck, and after visiting the few Friends in those parts they embarked for Scarborough, but by contrary winds landed at Shields the 25th of the 8th month, and attended their week-day meeting on the 26th, and came that afternoon to the house of James King, near Newcastle upon Tyne. We have good cause to believe, from accounts received as well as from our own knowledge of his conduct and ministry, that in all his travels in Europe he behaved as a faithful Minister of Christ, exemplary and uniform in conduct, of a weighty deportment and retired spirit, his conversation grave and instructive, seasoned with love and sweetness, which rendered his company both profitable and desirable. His ministry was living and powerful deep and searching—an excellent example in patiently waiting for the clear manifestations of the divine will, and careful to move according to that, so that his appearances mostly brought great solemnity over the meetings in which he skilfully divided the word, being to the unfaithful as a two edged sword, but to the honest-hearted travellers in Zion, and to such as were seeking the way to God's kingdom, his doctrine dropped like dew and as the small rain upon the tender grass: he was a man of sound judgment, quick of apprehension and deep in divine things, and although he was only in the thirty ninth year of his age, yet such was his experience and stability that he stood as an elder and a father in the Church, worthy of double honor.

He attended the week-day meeting at Newcastle, on the 27th of the 8th month, 1772, in which he delivered a short and living testimony in the love of the Gospel to his beloved friends of that place. That afternoon he was cheerful, and expressed his satisfaction to find himself there; and on being asked what place they intended for next—he replied, "he saw no farther at present than Newcastle." Next day he was taken ill, which was not apprehended to be the small pox till the fourth day of his illness, when the eruption appeared. He said to his companion, "this sickness is nigh unto death, if not quite"—his companion signified his hope that it might not be so: he replied, "my coming hither seems to be providential, and when I wait I am enclosed and see no further." At another time he made the same remark to a Friend, saying, "It will be a sore trial to my companion if I am removed." He also mentioned in an affectionate manner his dear wife and children to a friend who attended him, and requested some counsel and advice, which he then communicated might be transmitted to them if it should please the Lord to remove him—which was accordingly done. On the third day of his illness, two Friends from the country came to visit him, to whom he expressed himself, to wit: "I have longed to see you and be with you, but was put by." One of them said, "I hope we shall have thee with us yet." He answered, "that must be left." The Friend observed that whatever affliction we are tried with, we may yet see cause of thankfulness. He replied, "great cause indeed, I never saw it clearer. O the wisdom, the wisdom and goodness, the mercy and kindness has appeared to me wonderful; and the further and deeper we go the more we wonder. I have admired, since I was cast upon this bed, that all the world does not seek after the truth, it so far transcends all other things." Two Friends from Northumberland came to visit him, to whom he said, "The Lord knows how I have loved you from our first acquaintance, and longed for your growth and establishment in the blessed Truth, and now I feel the same renewed afresh," and said he much desired they might fill up the places Providence intended, and lay up treasure in heaven: adding, "what would a thousand worlds avail me now!"

The disorder was very heavy upon him, having a load of eruption, under which he shewed great fortitude and patience, even to the admiration of the physician and surgeon who attended him—his mind being mercifully preserved calm and resigned to his Master's will, whose presence he found to be near him in the needful time, saying, "it is enough, my Master is here"—and again, "he that laid the foundation of the mountains knows this; if it please him he can remove it." At another time he said with great composure, "the Lord knows best; I am in his hands, let him do what he pleases."

Perceiving a friend to be diligent and attentive to do what she could for him, he said, "The Lord refresh thy spirit, for thou hast often refreshed this body, and whether I live or die thou wilt get thy reward."

After the second fever came on, finding himself worse, he said, "my life hangs upon a thread." The doctor being sent for (who gave diligent attendance) with which he seemed pleased, but said, "they are all physicians of no value without the great Physician"—a friend said, "I know thy dependance is upon him"—He answered, "*Entirely.*" Understanding that the two Friends who had sit much by him, did not intend to leave him that night, he very sweetly said, "and will you watch with me one night more?" On being asked how he did, he said, "I am here pent up and confined in a narrow compass, this is a trying time, but my time is above it all;" which was evident to those about him, who often perceived praises and sweet melody in his heart when but few words were ex-

pressed. A little before he died he said triumphantly, "Friends Truth reigns over all." In great peace he departed this life the 9th of the 9th month, 1772, and was interred on the 11th of the same, in Friends' burying ground in Newcastle-upon-Tyne, accompanied by many Friends, upon which occasion a solemn Meeting was held, and divers testimonies borne to the Truth in the service of which he lived and died an example to many brethren. A Minister twenty-four years.

Signed in and on behalf of our Monthly Meeting, held at Newcastle the eighth day of the Third month, 1773, by many Friends.

LETTER OF JOSEPH MITCHELL TO J. DELAPLAINE.

Squan, the 13th of 8th mo., 1786.

Beloved friend Jos. Delaplaine,—Brother Job Scott and I have, with gratitude, to acknowledge thy kindness in bearing us company from York to Rahway. I now feel a freedom to offer to thy view some remarks upon trading to the West Indies, &c. If the importers of those articles, which nearly all, if not all, come through one and the same oppressive channel, were to have recourse to our fellow men in bondage, in the procuring of such goods, by paying them a valuable consideration or gaining their free consent in any other way, then thou would have the same right to purchase a barrel and retail at an advanced price, as our worthy friend William Penn had when he got a grant for Pennsylvania, and had recourse to the natives and procured their free consent to grant townships to others in a way agreeable to his mind. But while Society are laboring with such of their members, who in years past have liberated their fellow men and women, to let them have that which is in justice their right; and while there are many exercised youths, who, I make no doubt, see with clearness that they cannot, in the liberty of the truth, please their appetites with those delicacies, in the procuring of which no recourse hath been had to the poor Africans, it greatly behoves concerned Friends whose services in Society are very conspicuous, to consider what goods they make merchandise of; however, I have charity to believe that some Friends in years past have been highly favored, even while they have held their fellow creatures in bondage, and that one thing will ripen after another. When thou hast opportunity, please to give love to my dear friends Silas Downing and wife, and let them or other friends in thy freedom read these lines. Job joins me in love to thee and other friends in thy freedom.

JOSEPH MITCHELL.

REPLY OF JOSEPH DELAPLAINE TO J. MITCHELL.

Beloved friend,—I received kindly thy letter dated at Squan, and having considered the contents, conclude in my mind it is very possible one Friend may be differently led from another; and although I have endeavored to divest myself from any sentiments received, that might prejudice an inquiry, yet find no injunction to follow on according to the simile drawn from worthy Wm. Penn's conduct towards the natives.

Whether it may be that circumstances alter the case, or that the crime, if any, is so remote from that of immediately depriving a man of liberty or property as not to be obnoxious to divine justice, I must leave; but this I may say freely, touching any concern that so feelingly crosses the path in which many have innocently walked, there is need of very great care to see the way clearly, and to feel the mind clothed with such authority as to silence any doubts that may arise upon opening such prospects, touching their rectitude; for with respect to justice, mercy and humility, those revealed parts of man's duty, whatever is contrary thereto is not only the business of the cross of Christ, but the subjects of our discipline, and may be esteemed the traditions of the elders or fathers. Now, I remember the apostle Paul commends one of the churches for their readiness, and also their willingness to do the things they should command them, for which they desire their hearts may be directed into the love of God and patient waiting for the coming of Christ, and then commands them in the name of their Lord and Master to withdraw from every brother that walketh disorderly, and not after the tradition they had received; now, if small dealings in articles supposed to pass through the channel of their labor, not to amass wealth, but simply to support nature on her journey, be to walk disorderly and not agreeable to discipline, then, indeed, might I be justified in refusing to partake with a brother in any of his fare, even a cup of cold water, while continuing in such practice; but if, on the contrary, it doth not so appear, (whatever may be the case in time to come,) then I had need be careful how I judge another by word or deed, lest in so doing I condemn myself, for if I be partaker of the same, in different degree, how am I to be excused?

Now, dear friend, I wish an openness and freedom to subsist, that there may be a feeling each other's spirits. The case of the poor black people hath been often the subject of my contemplation, and I have been ready to believe that not only their redemption from temporal bondage will become the subject of deep concern, but from the bondage of corruption; and moreover that a day hastens, wherein the partition raised between white and black people, by vile prejudice and custom, will be broken down, and they, poor afflicted souls, be made to share in common with all other their fellow creatures of the blessings and privileges in civil society, with a religious fellowship consequent on their reception of the gospel of Jesus Christ.

This, my dear friend, though an important

subject, hath not yet so affected us as a people, though greatly favored on their account, as to take place in any measure answerable to that ancient decree prophetically set forth by that royal prophet David in his second Psalm, 7th and 8th verses: "I will declare the decree," &c. "Ask, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." When thus brought into the possession of the unerring spirit of truth, shall the rage of heathen, or vain imaginations of the people prevent the vital sap and nourishment of the vine from circulating amongst the branches, or shall not rather the genuine badge of discipleship give some demonstrative marks (though in silent language) of a union in spirit with angels in heaven and shepherds on earth, even glory to God in the highest, on earth, peace and good will unto men?

JOSEPH DELAPLAINE.

Extract from E. Howitt's Letters from the United States.

ELIAS HICKS.

This Friend is deemed by many the first minister in the Society, in the United States. I attended the meeting in Pearl Street, (New York,) the day previous to the Yearly Meeting, as he was expected, according to his usual custom, to be there. We went nearly half an hour before the time, but we found the place crowded to excess. Such is the remarkable character of this Friend and his ministry, that whenever he holds a meeting, this is the case.

Possessed of a strong and intrepid mind, unenervated by the restraints and modulations of an academical education, he gives no measure or direction to the avowal of his sentiments, but such as he conceives is prescribed by the will of the Almighty. His appearance is simple, old-fashioned, and patriarchal, and he pours forth in his public discourses, in an astonishing and animated flow of plain, but powerful and penetrating language, a train of argument which lightens, and sentiment that warms upon whatever it touches. No person, situation or circumstance can awe him to the suppression of a word that he feels inclined to speak. He harkens alone to his own heart's suggestion of his duty, and he does it. That sophistry must be artful, indeed, that eludes his discriminating glance; he seems to grasp in a moment the compass and bearing of the subject, and unravels its intricacies with a perspicuity peculiarly his own. No custom, however sanctioned by its antiquity, or doctrine, however supported by public opinion, ever meets with respect from him, if they originate not in sound reason and sound religion. The professors of other creeds often feel the giant stroke of his oratorical power, yet they do homage to his talents, they venerate his virtues, and though they have shrunk beneath the terrors of his castigation, they court his society, and crowd to his meetings.

INFIDEL AND FICTITIOUS READING.

AN INSTANCE OF ITS EFFECTS.

The wholesome and soul-reviving truths and instructions contained in many of our religious periodicals, are too much supplanted by secular, fictitious and infidel prints, that are flooding our country in every direction, and poisoning the minds of our youth and those of riper years.

My mind was forcibly impressed on this subject something more than a year since, on being called to stand by the bedside of a dying fellow-youth in the place of my former labors. He was a graduate of Union College—the youngest son of respectable and wealthy parents, residing in Onondaga county, New York. No money or pains had been spared by these indulgent and pious parents, to qualify this "Benjamin" of their old age for future usefulness. But while absent from the parental roof, during his academic and collegiate career, he found access to the writings of infidel poets and skeptics of different ages, in connection with much of the light reading of the present day, in the frequent perusal of which he contracted a taste for this kind of amusement, which strengthened and matured the skepticism of the heart to that extent that the restraints of Christianity were measurably thrown off, and infidelity reigned triumphant. Denying, as he did, the immortality of the soul, of course looser reign was given to the baser passions. And cherishing a roving desire, which was also gratified, he soon found himself mingling in many fashionable games and amusements; and in such hot-beds of vice and destruction, the germs of premature disease and death were fast matured. On returning home, the wreck of blasted hopes and fondest anticipations, having, like the "prodigal," wasted his abundance and ruined his character, he lingered awhile under the iron hand of consumption's doom seal, occasionally lamenting his folly, and struggling in vain to be released from the fatal grasp of infidelity, which had so strongly environed his benighted soul.

When about to take his leave of the world, he called the writer to his bedside; having previously sent him a request to preach his funeral sermon from a text of his own selection, (Job 7: 21,) and desired the privilege, through the preaching, of warning his young friends, on that occasion, to avoid the course he had pursued—the rocks on which he had foundered. Hear him on this point, as I recorded the sentiment from his lips:

"I ought to have been a bright and shining light in the world. My advantages have been good, but my life, for the most part, has been dark and dreary, for want of a firm belief in the

Christian religion. Had I another life to live, I should pursue a different course; and to all skeptics I would say, the safer side is that of piety and religion. It is now too late with me to recall the past—the experiment is tried; through what scenes I am now to pass is to me unknown. That fearful word *eternity* rings in my ears. Fictitous and skeptical reading has been the *Bohan Upas* of my soul! Warn the young every where to avoid this whirlpool of destruction—the rock on which I foundered!"

St. Louis Presbyterian.

EXTRACTS FROM LEIGHTON'S COMMENTARY ON PETER.

"Use a little of the bridle in the quantity of speech. Incline a little rather to sparing than lavishing, for *in many words there wants not sin.* That flux of the tongue, that prattling and babbling disease, is very common; and, hence so many impertinences, yea, so many of those worse ills in their discourses, whispering about, and inquiring, and censuring this and that. A childish delight! and yet most men carry it with them all along to speak of persons and things not concerning us. And this draws men to speak many things which agree not with the rules of wisdom and charity, and sincerity. 'He that refraineth his lips is wise,' saith Solomon.

"It is an argument of a candid, ingenuous mind, to delight in the good name and commendation of others; to pass by their defects, and take notice of their virtues; and to speak and hear of those willingly, and not endure either to speak or hear of the other; for in this, indeed, you may be little less guilty than the evil speaker, in taking pleasure in it, though you speak it not. And this is a piece of man's natural perverseness, to drink in tales and calumnies; and he that doth this will readily, from the delight he hath in hearing, slide insensibly into the humor of evil speaking. It is strange how most persons dispense with themselves in this point, and that in scarcely any societies shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and, until a Christian sets himself to an inward watchfulness over his heart, not suffering in it any thought that is uncharitable, or vain self-esteem on the sight of others' frailties, he will still be subject to somewhat of this, in the tongue or ear, at least.

"This tongue-evil hath its root in the heart—in a perverse constitution there—in pride and self-love. An overweening esteem that men naturally have of themselves, mounts them up into the censor's chair, gives them a fancied authority of judging others, and self-love, a desire to be esteemed; and, for that end, they spare not to depress others, and load them with disgraces and injurious censures, seeking upon their ruin to raise themselves.

"Whence so many jars and strifes among the greatest part, but from their unchristian hearts and lives—their self-love and unmortified passions? One will abate nothing of his *will*, nor the other of his. Thus, where pride and passion meet on both sides, it cannot be but a fire will be kindled; 'when hard flints strike together, the sparks will fly about.' 'A soft answer turneth away wrath.'"

RULES FOR HOME EDUCATION.

The following rules we commend to patrons and friends, for their excellence, brevity and practical utility. They are worthy to be printed in letters of gold, and placed in a conspicuous position in every household. It is lamentable to contemplate the mischief, misery and ruin which are the legitimate fruit of those deficiencies which are pointed out in the rules to which we have referred. Let every parent and guardian read, ponder, and inwardly digest:

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that what you say, you mean.

3. Never promise them anything unless you are quite sure you can give them what you promise.

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish them in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden under like circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence of an angry and resentful spirit, will make them happy.

If these rules were reduced to practice—daily practice—by parents and guardians, how much misery would be prevented—how many in danger of ruin would be saved—and how largely would the happiness of a thousand domestic circles be augmented. It is lamentable to see how extensive is parental neglect and to witness

the bad and dreadful consequences in the ruin of thousands.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 30, 1857.

Among the papers of an eminent Friend, recently deceased, which have been furnished us, are found original letters from many noted characters in our Society, whose names are familiar. Two of them are published in the present number, others will appear in future.

DIED,—On the 27th of 4th month, 1857, in the 22nd year of his age, FRANCIS WALTON, a member of Philadelphia Monthly Meeting, and son of the late William Walton. To the survivors it was sad to see the bud nipt just as it was expending into manhood, but they have the consoling evidence, that though young in years he willingly resigned all to obtain an inheritance in the kingdom of heaven. Just before his close, he said he had seen that it was right he was taken from our midst; that by fervent prayer he had obtained forgivenes for all his faults, and desired his brothers and sisters to be good.

——, At the residence of her son Stacy B. Roberts, SARAH ROBERTS, widow of Joshua Roberts, aged nearly 73 years—a member and elder of Evesham Monthly Meeting, Burlington Co., N. J. The meekness and gentleness of her spirit endeared her to those who knew her, and evinced that her delight was to commune with the Divine Master, and in lowliness receive his instructions; and we trust she has realized the promise, "Where I am, there shall my servant be."

THE COOLY TRADE.

A late arrival from Cuba brings information that of 1,322 Coolies, comprising four cargoes, designed for that island, four hundred and fifty, or more than *one-third* of the whole number "spoiled" on the passage; and that the total number arrived on the island since April, 1855, is 10,534; died on the voyage, 1,789. Of all the nefarious trades in which man ever engaged, the Cooly trade is among the most horribly revolting. Its barbarities far surpass the horrors of the "middle passage;" and yet those who are most active in its prosecution are citizens of those nations in which we hear the loudest outcries in behalf of humanity and freedom.

It is time that philanthropists turned their attention to this fearful and growing evil. The following from a late number of the California *Chronicle* is but too true:

"We hear of these wretched beings dying on their passage from Canton to Callao of hunger, thirst, and foul disease engendered by close confinement, without air or nutriment, in the holds of ships. We hear of these unfortunates murdering one another in the agony of their suffering; and yet, although the thing is plain and palpable, before our very eyes, the civilized, the Christian world shrugs its shoulders, exclaims 'horrible,' and leaves the helpless creatures to their fate."

In extenuation of the guilt incurred, it is alleged that the parties concerned have a contract with the Coolies; but in effect, the deluded victim is a slave, and not the faintest dawn of hope illumines his dark horizon.—*N. Y. Jour. of Commerce.*

For Friends' Intelligencer.

LETTER FROM NEW YORK.

W. W. Moore: Respected Friend,—A friend lately handed me a copy of the Intelligencer of 11th mo. 22d, last, containing an interesting sketch of that worthy ancient Roger Haydock, in which allusion was made to his marriage form of expression used, which was peculiar. At a late marriage which took place at Orchard Street Meeting in this city, the young man was a lineal descendant, and in the evening the original certificate was exhibited, and its diminutive size and primitive appearance formed a striking contrast with the modern one of such caligraphic beauty and finish. Roger's is an antiquated piece of parchment twelve inches square only, "dated this first day of the month called May, in the year according to the English accompt 1682," written in a plain lawyer like hand, and signed by one hundred and sixteen witnesses. Among these names are several familiar in Philadelphia—Pemberton, Wharton, Bispham, Garratt and others. Eighteen of the descendants of this distinguished laborer in the truth, all in profession with Friends, were present at the wedding.

There is a beautiful tribute from Hartshaw Monthly Meeting to the memory of his elder brother John, which, as it may be found interesting in connection with the subject, I take the liberty of transcribing.

"We could not stand acquitted before God nor man, to have buried the corpse of this our worthy friend with a few short sighs, and so let his name go with him to the grave. We have raised no monument over his sepulchre, but there is one due to his worth; his life was of sweet savour, seasoned with the salt of the covenant, and not to go under foot. He was born of respectable parents in the parish of Standish, in Lancashire, in the 12th month, 1640, by whom he was strictly educated in their religion, whose principles he held till about the year 1667, when it pleased the Lord to visit him with his glorious day spring from on high, whereby his understanding was enlarged and his heart opened to believe and receive the truth as it is in Jesus, and for his testimony to it he was in a few months after committed prisoner to Lancaster goal, where he patiently suffered imprisonment about four months. A year after his commitment he was called to the ministry of the gospel, in which service he was eminently laborious and useful, being endowed with the spirit of wisdom

and power; he travelled much on truth's account, not only in England and Scotland, but several times the nation of Ireland; he also went over to America and visited most of the provinces and islands there, from all which places we have had good account of his services, and there were many convinced, who became seals of his ministry. His doctrine was sweet and heavenly, relishing of the fountain whence it came. He was from its beginning a member of this meeting, and through the blessing of God very helpful to us to establish good order both by example and precept, for God had given him a profound judgment; he was a man who suffered much persecution for rightousness sake, both of tongues and hands, and went through bad report as well as good, was rendered a deceiver and yet true, and because he would not swear he suffered the loss of most of his worldly substance and was often imprisoned; all which he bore with invincible patience, till in death itself he became victor, and is gone to his prepared mansion, where the wicked cease from troubling, and his rest is made perfect. He died in Lancaster gaol for his testimony to the truth, the 19th day of the 10th month, and was carried thence to his own house in Coppal, and buried in Friends' burial ground in Langtree, the 22d of the same month, 1719, aged 79 years, and a minister about fifty."

New York, 5th mo. 1857. R. L.

FASHIONABLE WOMEN.

Fashion kills more women than toil or sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her tasks will live and grow old, and see two or three generations of her mistress pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her, and the kitchen maid is hearty and strong when her lady has to be nursed like a sick baby. It is a sad truth that fashion pampered women are almost worthless for all the great ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energies. They live for no great purpose in life, they accomplish no worthy ends; they are only doll forms in the hands of milliners and servants to be dressed and fed to order. They dress nobody; they feed nobody; and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they rear children, servants and nurses do it all. And when reared, what are they? What do they ever amount to, but weaker scions of the old stock? Who ever heard of a fashionable woman's exhibiting any power of mind for which it became eminent? Read the biographies of our men and women. Not one of them had a fashionable mother. They nearly all sprang from plain, strong-minded women, who had about as little to do with fashions as with the changing clouds.

In a recent medical work of Dr. W. Hall, on Consumption, the following judicious remarks on the importance of fresh air and exercise in the preservation of health, sum up his views on this point. He relies more upon these, than upon medication, and his remarks are peculiarly important to those whose occupation is sedentary.

No remedy known to men has such a powerful and permanent influence in maintaining or regaining health as the judicious employment of cheerful, exertive exercise in the open air; and, if properly attended to in a timely manner, it will cure a large majority of all curable diseases, and will sometimes succeed when medicines have lost their power.

If you have actual consumption, or are merely threatened with it; or if, from some of your relatives having died with it, you have unpleasant apprehensions of its lurking in your own body; or whether, from a diseased liver, or disordered stomach, or a dyspeptic condition of the system, the foundations of the dreadful disease are being laid in your own person; or whether, by exposure, by over bodily exertion or mental labor, or wasting cares for the present, or anxieties for the future, or by hugging sharp-pointed memories of the past, or by intemperate living in eating or drinking, or by unwise habits or practices in life, you have originated in your own person, the ordinary precursors of consumption, such as hacking cough, pains in the breast, chilliness, wasting of flesh and strength, shortness of breath on exercise—under all these circumstances, a proper attention to air and exercise are indispensable aids—are among the principal, essential means of cure, and are never to be dispensed with; confinement to the regulated temperature of a room in any latitude is certain death, if persevered in; and if, from any cause, this air and exercise are not practicable to you, except to a limited extent, it is your misfortune; your not being able to employ them does not make them the less necessary, *and they have no substitutes.*

When the body is diseased, it is because it is full of diseased, decaying, dead and useless particles; the object of exercise, as well as of medicine, is to throw off these particles; medicine does it more quickly, but exercise more safely and certainly, *if there is time* to wait for its effects. Every motion of the body, every bend of the arm, every crook of the finger, every feeling, every breath, every thought, is at the expense, the consumption, the throwing off, of a greater or less proportion of the material body; all mus-

cular motion implies friction, and where there is friction there must be loss. In proportion, then, as you exercise you get rid of the old useless and diseased parts of the body, and by eating substantial, plain, nourishing food, you supply new, healthful, life-giving particles in their stead; therefore, every step you take tends to your restoration, provided that step be not taken in weariness or fatigue; for then it prepares the way for a greater destruction of living particles, rather than a removal of the old. You will never fail to find that whenever you *overdo yourself*, in the way of exercise, you will feel the worse after it. The exercise must be adapted to the strength, and the rule is imperative under all circumstances. STOP SHORT OF FATIGUE. This applies to mental as well as to bodily operations. But if you say, as many others have said and died, "I can't help it," then you must take the consequences and responsibility. If you do not use the means of health, you cannot be cured. If you really and truly *cannot* use them, that inability does not alter the necessity of their observance, nor the effect of their neglect.

Have, if possible, an hour's active, cheerful, willing, out door exercise thrice a day; this is many times better than three hours' continuous exercise. If you walk, or leave the house, before breakfast, eat first a cracker or crust of bread. Avoid, during warm weather, in the South and West, and in level or damp situations, the out door air, including the hour about sunrise and sunset. There is no danger usually, even to invalids, in exercising in the night air, if it be *sufficiently vigorous to keep off a feeling of chilliness.* This should be the rule in all forms of out-door exercise, and is an infallible preventive, as far as my experience extends, against taking cold in any and all weathers, provided it be not continued to over-exhaustion or decided fatigue. Such exercise never can give a cold, whether in rain, or sleet, or snow, unless there be some great peculiarity in the constitution. It is the conduct *after* exercise which gives the cold; it is the getting cool too quick, by standing or sitting still in a draft of air, or open window, or cold room. The only precaution needed is, to end the exercise in a room or temperature uncomfortably warm when first entered, and there remain until rested and no moisture is observed on the surface.

If working or walking cause actual fatigue, then horseback exercise is the next best for both sexes, but if not able, then ride in a close carriage, especially in cold weather, or when there is a damp raw wind blowing. You may in the bitterest, coldest weather, secure for yourself the most favorable of all circumstances for recovery—that is, a cool, dry, still atmosphere, by riding several hours a day in a close carriage, well and warmly clad, with your feet on bottles of hot water. The atmosphere of the carriage will not become impure but to a slight extent as the cold fresh air is constantly coming in at every crevice at the sides and below, while the warm, used air, rises to the top, and is expelled by the more powerful currents from without.

It is a laborious business to spend hours every day in exercising, for the mere sake of the exercise; therefore, if possible, devise means of employment, which will combine utility with your exercise. The reader's ingenuity may devise methods of accomplishing this, adapted to his condition and the circumstances by which he is surrounded. Some trim, or bud, or graft fruit trees, work in a garden, cultivate the vine, or flowers, or plow in fields, free of stumps and stones, thus requiring no great effort, yet a steady one, which can be left off at any moment, and followed more or less energetically, so as to produce a very moderate degree of perspiration on the forehead, without fatigue; others saw wood, visit the poor and unfortunate, drive cattle, collect accounts, obtain subscriptions, sell books, distribute tracts, ride on agencies. The great object is, useful, agreeable, absorbing, profitable employment, in the open air, for several hours every day, rain or shine, hot or cold; and whoever has the determination and energy sufficient to accomplish this, will seldom fail to delight himself and his friends with speedy, permanent and most encouraging results; and be assured, that these alone are the persons who can rationally expect to succeed in effectually and permanently warding off the disease when seriously threatened, or arresting its progress permanently.

Invalids are rarely benefitted by dabbling with medical books, but we think this forms an exception to the general rule. It has no tendency to bring on a fit of the blues by the suggestion of ghastly forebodings, but it presents every encouragement permitted by the nature of the case. Common consumption of the lungs, according to its statements, may be arrested or cured from the first appearance of its symptoms to within one or two months of its usual termination. The main agency in its cure is the large employment of out-door activities involving the breathing of a pure atmosphere, the working off of the diseased, useless, and decaying particles of the body, and the securing of a good appetite and a vigorous digestion. Not that Dr. Hall opposes the administration of medical remedies in the hands of a judicious physician, but he would, if possible, entice the patient from the depressing influences of a sick chamber to the potent restorative of a pure and sunshiny atmosphere.

By a kind of fashionable discipline, the eye is taught to brighten, the lip to smile, and the whole countenance to emanate with the semblance of a friendly welcome, while the bosom is unwarmed by a single spark of genuine kindness and good will.—*Washington Irving.*

SUGAR FROM THE AFRICAN SORGHUM.

Interesting Facts Concerning the Sorgho or Chinese Sugar Cane, and the Imphee—Specimens of Sugar Exhibited—Manures, &c.

The Farmers' Club was called to order at the rooms of the American Institute, at noon, yesterday. Judge Livingston in the chair, and a large attendance of members present.

Horace Greeley introduced Mr. Leonard Wray, of Natal, South Africa, who has had more experience in the culture of the various specimens of Imphee, (including the Chinese sugar cane,) than perhaps, any other European, and has succeeded in obtaining as fine crystallized sugars directly from the juice as those resulting from the Louisiana sugar cane. He is referred to as the highest authority by M. Vilmorin, of France, Count de Beauregard, and the illustrious gentlemen of the Imperial Acclimation Society, and has visited this country, on invitation of a Governor of one of our Southern States, for the purpose of cultivating the varieties of the new sugar plant, which he considers most valuable, and to introduce the methods, discovered by himself, for obtaining the valuable product of crystallized sugar. His arrival at this moment of our first experience with the sorgho, can not but be considered most opportune, and the very valuable information which he possesses will be of first consequence in its prospective bearing upon our national revenue.

Mr. Wray commenced by stating that he had discovered, growing wild upon the southwest coast of Caffraria, the curious plant *imphee*, which was in common use amongst the natives as an article of food. He had been so favorably impressed with its qualities as to undertake protracted journeys to collect new varieties, and met with such success as to procure no less than sixteen distinct kinds of greater or less saccharine richness. Some of the more precocious ones will complete their growth in three months, while others require as long as four and five.

The names of the sixteen varieties are as follows: *Ne-a-za-na, Oom-se-a-na, Boom-ve-va-na, Shla-goo-va, Shla-goon-dee, Vim-bis-chu-a pa, E-a-na moo-des, Zim-moo-ma-na, Zim-ba-za-na, E both-la, E-thlo-sa, Boo-ee-a-na, En-ya-ma, Koom-ba-na, See-en-gla-na* and *E-en-gha.* The first four of these are of quick growth, and will produce one crop of sugar at the North; the others are suitable for the South, and some of them will give two full crops.

For feeding to stock, Mr. Wray says there are no crops possessing an advantage over these *Imphees.* They are fully equal to southern cane, and are greedily eaten by every description of stock. He had fed his horses, cattle and pigs on them. The idea has been advanced by some in this country that the *bagasses* (stalks which have been crushed for sugar-making,) would be good feed for stock, but Mr. Wray had lost some animals from making use of them, and on opening their stomachs after death, the fibrous Sorgho stalks were found to have formed into hard balls and accumulated in such indigestible masses as to cause death. If, however, the *bagasse* had been fed with the scum which is removed from the boilers, this bad effect would not have been experienced. If fed green, as are cured corn stalks, there can be no more profitable or nutritious article employed, and for this alone its cultivation would be profitable. These crushed stalks or *bagasse*, make an excellent paper, and Mr. Wray has samples in England which are superior to straw paper.

Judge Meigs desired to know if there was much value in the seed. Mr. Wray said that for a feed for fowls there could be no better, and that from his African Imphees very fine bread can be made. The Chinese variety is not so good for this purpose, because of the bitter pellicle which surrounds the seed proper, lying under the outer black hull, but he had a process for obviating this difficulty. The seed would have an immense value for the manufacture of starch. The amount practically obtainable is forty-five per cent, and is more easy of extraction than that from the farinaceous Mexican corn; and from the ease of its manufacture and the high price of corn, it is evident that the "Imphee" will be cultivated to a considerable extent for this purpose.

The remarkable vitality of the plant is shown by a statement made by Mr. Wray. He had a plantation of it on his estate in Africa, which he wished to remove to give place to a crop of arrow-root. The field was thoroughly ploughed at the end of the season, and the stumps removed; but the few which escaped the notice of his workmen shot up into great luxuriance of growth, and in two months and five days had attained the height of seven feet. As many as twenty-two stalks grew up from a single stump, and the juice of all these made as good sugar as the parent stem.

In our own country there have been similar instances during the past season. Mr. Browne, of the Patent Office, it will be remembered by those of our readers who saw the articles previously published in the Evening Post, states that five cuttings have been made in Florida from one set of stalks. In South Carolina, Georgia, Illinois and New Hampshire, three and two have been obtained; and we may safely calculate that as a fodder crop both the Chinese and these new African varieties will give us at the North two crops of excellent nutritious forage.

Mr. Olcott, of the Farm School, asked if the coloring matter from the seed hulls could be procured in such quantities as to make it a profitable department of industry? Mr. Wray replied that as yet the matter had not been definitely settled. He had not supposed it would;

but more extended experiment might prove to the contrary. The tint is abundant in the envelope of the seed of the Chinese variety of sorgho. Fowls which had been fed on the seed were found to have been tinted even to the cellular structure of their bones. Their dung was colored of a purplish hue, and could be readily distinguished in the yard from that of birds which had not partaken of the seed; but this peculiarity did not lessen its value as a food. He had not tried it as a feed for horses because of its extreme high price; and when he went to Kaffirland the natives told him not to feed horses on it as it made them "puffy." Mr. Olcott exhibited specimens of ribbon colored with the dye from the hulls of the sorgho seed, and stated that he had scraped off some of the waxy efflorescence from the stalk, and it burned with a clear flame. Mr. Wray said this production would not be of consequence, as the small quantity obtainable and the tediousness of the operation of scraping it from the stalks, would much more than counterbalance any profit from its sale. He thought the computations made by Mr. Hardy, the Director of the Imperial Nursery at Hanima, Algiers, could not be considered as at all practically valuable.

The seed heads should be thoroughly dried before the stripping of the seed is attempted, and can then be threshed out with flails in like manner to wheat, barley or other grain.

Professor Mapes inquired if the sap in the stalks will sour on exposure to the atmosphere, as is the case with the Louisiana cane, and if the crystallizable property was injured?

Mr. Wray stated that on one occasion he had been absent from his estate when the canes were ready to be harvested, and his Kaffirs, thinking he would return within a day or two, had cut up and stacked his entire crop. He was not able to return, however, until after the expiration of a fortnight, and he then found that about one inch of either end of the stalks had soured; so, without further loss of time, he had set his men to work to remove these portions, and when the juice from them was boiled down, it made quite as good sugar as any previous sample.

The Zula Kaffirs put the stalks into pits which they dig in the ground, and preserve them perfectly for several months.

In regard to the density of the sap, Mr. Wray adverted to a trial which had been made in Martinique, upon the estate of the Count de Chazelle, the object of which was to decide the comparative density of the sugar-canes from the celebrated Grand Terre districts and of Mr. Wray's *Imphees*, both of which had been grown by the Count. The result was that the latter showed a density superior to the former by three and one-half degrees. The sugar cane gave 7 deg. Baume, and the *Imphee* 10½ deg. This richness is quite remarkable, for ordinary Louisiana cane does not average higher than 7½ to 8, if we remember aright, and it shows what we may in future expect from the introduction of this valuable plant to the domain of our national agriculture.

The quantity of juice to be obtained from the stalks was dependent upon the power of the mill. Count de Beauregard had sixty per cent; but his mill was an imperfect one. Under favorable circumstances as much as seventy per cent. might be calculated upon, and of this seventeen per cent. was crystallizable sugar. The quantity of sugar per acre he estimated at three thousand pounds, but both quantity and quality would be controlled by the perfection or imperfection of processes of manufacture. Mr. Wray had discovered the only successful method of obtaining the sugar which has been made public. M. de Montigny, Count de Beauregard and others, had sought in vain for it, but he had been fortunate enough to arrive at a complete success, as was proved by the samples of sugar which he exhibited to the club.

Several specimens were shown. One of them is not purged of the molasses, because Mr. Wray desired to prove that the syrup from the *Imphee* possesses no unpleasant flavor. We tasted it, and found it very pleasant in flavor, reminding one of maple sugar. Another sample had been purged; it presented the appearance of fine *clayed Havana*. The crystals are firm and sharp, and the taste is not different from good Havanas, which are now selling in the New York market at 11 and 12 cents, by the quantity.

If Mr. Wray is not amiss in his calculations as to the yield per acre, or if we can obtain but one thousand pounds, what an immense gift to American agriculture is he about to make? Our rapidly waning crop of sugar is at once exchanged for the greatest abundance, and a vast source of wealth is opened for our farmers. He has already expended some twenty thousand dollars in his experiments, and attempts to introduce it into Europe, and it is to be hoped that his visit to our country may prove remunerative in proportion to the importance of his discovery to ourselves.

Inquiry was made by a gentleman present in regard to some suitable crushing apparatus. Mr. Hedges, the inventor of the Little Giant Corn and Cob Mill, said he had invented a mill for this purpose, which he had exhibited at the recent Fair at Washington, and received a silver medal. He had planted some five hundred hills of seed in a hot-house in Philadelphia, and would be able to crush the canes and make sugar as early as June 1st, which would be ample time for the next fall's crop. His mill, of which he showed a cut, consists of three vertical iron rollers, of great strength, one of which is firmly anchored in a beam set in the ground; the other two are attached to the platform, so as to revolve

simultaneously with the progress of the horses. The canes are fed to the rollers from a feeding table, the expressed juice runs down through a shoot, and begasses drop out at the opposite side.

Horace Greeley spoke of Mr. Hedges's new steam boiler, for cooking food for stock, &c., and moved the appointment of a committee to go to No. 197 Water street to examine it. The chair appointed Mr. Greeley and Messrs. Pardee and Olcott on this committee.—*N. Y. Eve. Post.*

"WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION."

Oh! if upon the secret watch, we stand not night and day,
And in temptation's moment dark, the soul neglects to pray,
No wonder that our feet should slip, from that foundation sure
On which alone confidingly, the spirit rests secure.

No wonder then that conscience wakes the penitential tear,
And the hallowed breath of peace forsakes the fainting pilgrim here;
No marvel is it that our God should hide his smiling face,
That erring ones, beneath the rod, his righteous hand may trace.

Oh! it is proof (when this we feel) that He would spare us still,
And by his own omniscient power, would mould us to his will;
For in the school of trial here, his faithfulness we prove,
And read his lesson ever clear—tokens of Heavenly Love.

And yet in frailty we must own, our spirits turn away,
Forgetful of the vow we made in sorrow's cloudy day;
Oh! were *He* faithless in return, where would the wanderer be?
But God's compassion faileth not—it follows *even me*!

For in the solemn midnight hour, when nature fain would sleep,
The swift reprover comes with power, in grief my joys to steep;
Oh that my chastened soul once more may find the narrow way,
Marked out by Him, the Prince of Peace, who bade us "watch and pray."

There is a lesson in each flower,
A story in each stream and bower,
In every herb on which you tread
Are written words, which, rightly read,
Will lead you from earth's fragrant sod,
To hope, and holiness, and God!

A. CUNNINGHAM.

EDUCATION.—Everything is education; the trains of thought you are indulging in this hour; the society in which you will spend the evening, the conversations, walks, and incidents of to-morrow. And so ought it to be. We may thank the world for its infinite means of impression and excitement which keep our faculties awake and in action, while it is our important office to preside over that action, and guide it to some divine result.—*J. Foster.*

IMPORTANCE OF EXERCISE.

Old age is called the winter of life, and with it are associated pain, infirmity and sorrow. The aged have lost the elasticity and freshness of earlier days. They are gradually sinking beneath the inevitable law that dooms man to the dust. Their sun is setting; their night draweth on.

Under these circumstances, they are sometimes disposed to withdraw entirely from active pursuits, and give themselves up to an indolent repose. They feel the need of rest and quiet in the evening of life; and surely they, if any, should enjoy this blessing. But they should never forget that the due exercise of mind and body is indispensable to happiness. Age brings no necessary exemption from this benevolent law. Said John Newton in his seventieth year, "We must work while it is day, for the night cometh." And he was himself an example of the happy influence upon the health and happiness of his own precept.

We would not here recommend severe and protracted toil, but only regular and moderate exercise, in connection with some pleasing and useful employment. This accords with the laws of our being, whether in youth or age. It affords a healthful invigoration and refreshment. It tends most happily to draw the mind away from that melancholy brooding over real or fancied ills, which dries up the fountains of life and joy within the soul, and in which the unemployed, especially in advanced years, are prone to indulge.

It is common to hear men talk of retiring from business, to enjoy at their leisure the fruits of previous toil. But such an expectation generally ends in disappointment. The pleasure so fondly anticipated in a freedom from toil and care, comes not at the bidding. A feeling of uncomfortable lassitude and impatience ensues. The elegant home, with its pleasant arrangements, its shady walks, its cool retreats, whatever taste and wealth can furnish for embellishment and comfort, is irksome to its possessor, and he almost sighs for the bustle and bondage he has left. And there is nothing strange in this. It is the natural result of a violent transition, and of the transgression of that law which makes us happy only as our powers are duly exercised.

It would be better far that instead of a sudden withdrawal, as age approaches, from the accustomed routine of labor, whether on the farm, in the shop, in the family or whatever else, there should be still such a continuance of effort as is proportioned to the gradually declining strength. And we may remark, by the way, that such a course would not only greatly conduce to happiness, but to Christian usefulness. It is by no means true, that a moderate attention even to worldly business, of necessity interferes with spiritual enjoyment and devotedness. We

may be diligent in business, and yet fervent in spirit, serving the Lord. And activity tends to avert that lassitude and dulness, that spiritual depression and decay of body and mind which are such powerful hindrances to usefulness.

If advanced years bring increased leisure, how well for the aged as well honoring to God, that it be employed in his direct service. What a delightful field of activity is here opened before a Christian in the evening of life! How pleasing to see him, as he gradually retires from worldly pursuits, turning with increased interest to the contemplation of heavenly things! Here his mind may be exercised according to the measure of its ability, and in a way most favorable to that calm and holy repose so desirable for the aged. In the exercises of devotion, in spiritual conversation, in ministering the sweet charities of the gospel to the poor and sick, and needy, and in other ways seeking the religious welfare of the community, as he has opportunity or ability, the aged saint would renew his strength; though old he would still be young. Many such we can recall to mind with their labors of love. They bear fruit in old age. They are fair and flourishing. Their hoary head, found thus in the ways of righteousness, is a crown of glory. And while they honor God, he honors and blesses them. From not a few of the evils incident to age, are they in a measure or wholly preserved.

Even when the saint, through extreme infirmity, is a "prisoner of the Lord" at home, he may exercise his mind and brighten his declining days by nurturing the "hidden life" of piety. Such an earnest devotion to God, so long as the ability is granted, will prove a refreshing cordial to the soul. And that cheerfulness which is connected with the spirit of benevolence, is one of the sources of a vigorous old age.

Familiar converse with the writings of the good and gifted will afford a pleasing exercise to the mind, amid growing infirmities. Here, while the strength fails, the mind may be renewed day by day. Beside these fountains of holy thought and feeling, may the aged pilgrim sit and be refreshed. Here, by his fireside, what a noble company he may gather round him! with what glorious thoughts hold communion!

I have now in mind an aged saint, bent beneath the burden of more than fourscore years, a plain uneducated woman moving in a humble sphere, but favored with an excellent understanding, to whom a book, and especially the "book of books," was an unfailing companion. By this habitual communion with the pure and great, her mind, through the divine blessing, retained to the last almost the sprightliness of youth, even when the frail body was bowed and ready to fail. Well do I remember how her eye would kindle when she was presented with a new religious book; and the sublime views she would express of the majesty of God her Saviour and the glory of heaven, were a pleasing proof of the happy influence of the practice we recommend; for who can doubt, that a premature decay of mental vigor would have resulted from the opposite course. Exercise, with the divine blessing, enabled her to maintain a vigorous life even to the borders of eternity.

When the sight at last grows dim, then highly favored is the aged Christian to whom some loving voice conveys those thoughts, which his eyes can no longer trace upon the printed page. And the aged should, if possible, enjoy this daily privilege. Without it, we have known them to spend their last days in sadness and suffer a premature decay.

If at length the mind of the aged becomes too weak to follow even the reading of a book, the *contemplation of divine love* will warm the heart, and enkindle the mind, even when exhausted by extreme old age.

But heart and flesh at last must fail,—be dissolved. Then will the saint leave behind forever the weakness of earth. * * * *

Extract from "The Evening of Life."

THE BOTANY OF A LUMP OF COAL.

Had such an idea been started sixty years ago, as that a piece of coal could have any connection with botany, it would probably have been set down as the invention of some fanciful brain. Strange, however, as it may seem, every piece of coal which contributes to the warmth and comfort of our dwellings in winter, has a history which, read aright, reveals metamorphoses more wonderful, because true, than those of fairy tales. Is not coal, then, a mineral? It is, and it is not. Possessed of all the appearance and external characters of a mineral, it yet reveals to him who knows how to interrogate it aright, proofs of an organic origin, which show that its present place is not its birthplace. It was once a vegetable: it is now a mineral, or at least has most of the characters of one. If we take a piece of coal and grind it down to a film so thin that light will pass through it (and this may be done,) we shall probably find, on submitting it to the microscope, that it possesses some traces of organic structure; and if we take one such section which is better preserved than many, and compare it with a very thin slice of some kind of wood (a very thin deal shaving, for example,) it will immediately be found to present so many features of resemblance, that it would seem hardly possible to escape from the conclusion that this seeming mineral was once itself wood. But how, then, has the strange alteration in its appearance, character, and properties been effected? It is the object of this paper to explain the mystery, so far as the light of science has hitherto enabled us to penetrate it.

One of the earliest of the geological eras of

the world's history is that known as the carboniferous period, during which a series of strata or beds of rock, clay, etc., were accumulated 4000 or 5000 feet in thickness, and which are found to a greater or less extent in almost every part of the globe. In some parts of these strata are found those wonderful beds of coal which are of such vast importance to our country, and which have contributed so greatly to its prosperity. The carboniferous group of strata may be divided into three principal beds, each of which is composed of many lesser layers. The first of these is the mountain limestone, attaining in England a thickness of 2400 feet, and so called because of the many mountains which are in part at least formed of it. In Derbyshire and Ireland it is extensively found, and it contains the remains of corals, shells, and zoophytes, in such vast numbers that they constitute in some places three-fourths of its mass. The beautiful "encrinital marble," so often used for mantelpieces, is mountain limestone. Most of the lead ore found in England is discovered in this rock. Over the mountain limestone lie the coal beds, and over that the "millstone grit." These three form the carboniferous group; but it is to the coal beds only that we shall now pay attention. It must not be supposed that the coal lies in one solid mass or stratum, and that miners have only to penetrate this to get out all that they require. The coal strata consists of a very numerous series of layers of different kinds, which are, as it were, interleaved with beds of coal of varying thickness and at uncertain intervals. Thus, in the colliery at Tividale, near Birmingham, no less than sixty-five layers or beds, all of which belong to the "coal measures," are found to overlie the mountain limestone, and to contain, interspersed among them, eleven beds of coal, which vary in thickness from 9 inches to 10½ feet. As a specimen of the manner in which they occur, we will quote the following from the list of the strata: it is a *descending* series.

48th bed—Slate clay,
49th " Bituminous shale,
50th " Main coal, 10½ feet thick,
51st " Slate clay,
52nd " Coal, 2 feet thick,
53rd " Slate clay;

and so forth. At Ashby-de-la-Zouch, in Leicestershire, the coal formation includes 130 beds of various substances, in all, 600 feet thick, and comprising thirteen beds of coal. In some of the beds of slate clay, which lie next to the strata of coal, the clay or shale is found full of the leaves of plants in the most beautiful preservation, except that they are turned perfectly black. The shale may generally be easily split into thin leaves, upon the surface of which these remains of the coal plants will be found. Indeed, so abundant are they, that a colliery can hardly be visited, where some of these remains may not be detected on a slight search. The leaden color of the slate clay shows the forms of the leaves in the most perfect manner; and although their substance is carbonized or converted into coal, every vein and marking are as admirably preserved as if it were a beautifully dried specimen for the herbarium of the botanist. This fact strongly corroborates what the microscope has told us respecting the vegetable origin of coal.

But it will be interesting to know something respecting the plants of which these long entombed relics tell us the existence and history. The most numerous remains are those of various kinds of ferns or brakes, many presenting the most elegant forms, while some have evidently been true ferns, a branch of this beautiful family now found only in the warmer climates of our earth as at present constituted. Another common plant in the coal strata is the "astrophyllites," of which various species are found. It much resembles in form the "woodruffe" of our thickets, or the goosegrass or cleavers of our hedges, though it is manifestly different in botanical structure from either. Leaves of various palms are also among these remains. Stems and trunks of various kinds of trees are found. Of these, two or three are especially remarkable. The lepidodendron was a tree of which there were several kinds, and which had a tall, scaly, branched trunk, often seventy or eighty feet high—for some have been found of that length. There is no modern plant which seems to bear any resemblance to this beautiful denizen of the ancient forests. Their nearest living allies as to structure would appear to be the humble club-mosses of our heaths and moors. In boggy ditches and in damp corn fields, a plant with a scored, jointed stem, and slender, whorled leaves, is very common in England—the horsetail, or equisetum, of which there are several species. A very abundant fossil in the coal shales—the calamitis—was of a similar kind, but of immensely larger size. Our existing equisetums seldom exceed three feet in height, and the stems are not often more than a quarter of an inch thick, and commonly are much smaller than that; but their relatives of the coal period were mostly fourteen or fifteen feet high, with stems from six to twelve inches thick. Another remarkable tribe, for which no living representative has been found, were sigillarias—plants with large fluted stems and a soft interior. Their roots, as thick as a man's arm, are very common in the shale, and are known by the name of stigmaria, being until lately supposed to have been the stems of a distinct plant. Trunks of coniferous trees (*i. e.* similar to the pine and fir) are also found in the coal beds. Some fruits have also been met with. Three-cornered nuts, generally acknowledged to be the fruits of some species of palm, are found in clusters; while others (*Lepidostrobi,*) some-

what like fir-cones, and believed to be the fruits of the Lepidodendra, are so numerous in some places that bushels have been collected in a single spot. It is a remarkable fact, that in many places in the coal districts of England, Europe and America, trunks of trees have been found in an erect position in the strata, piercing perhaps through several beds, and with their roots penetrating the coal itself. It is evident that they have grown upon the spots where they became entombed, and that the overlying strata have been deposited around them. More than this, trunks have been found in the same erect position, evidently snapped short by the hurricane or by decay: their soft interior has rotted away, and into the hollow thus formed the fruit cones of overhanging trees have dropped; while finally, the rest of the hollow has been filled up with mud or sand during a period of submersion, and the trunks thus buried preserved to our day. It is also a very singular circumstance, that though the remains of some hundreds of different kinds of plants have been found in the coal strata, they belong to species which have passed out of living existence, and only their relics testify of their ever having been. No single plant or animal of the carboniferous era is now to be found alive over the whole earth.

A careful survey of the features of the plants embedded in the coal shales leads irresistibly to the conviction that a very different state of things existed at the time they were deposited, from what now obtains in the same regions of our globe. The climate must have materially differed. The size, the forms, and the whole character of the plants of the coal, indicate most decisively the presence of a tropical climate; and that they grew on or very near the spots where we now find them, also appears as indisputable. Yet, even in the latitude of Baffin's Bay did such a vegetation exist; and therefore we must believe that in those remote ages, polar ice and snows were comparatively absent, while there was in all probability no such continent as that which constitutes Europe (and perhaps Asia); but instead of them, and occupying their places, a Polynesia, or multitude of islands, enjoying a climate much hotter than that which we now possess, yet so tempered by the surrounding ocean as to be free from those extremes of heat which render the continents near the equator truly torrid. The constitution of the atmosphere was very probably different, though it is not likely this will ever be known with certainty. It is supposed by many that it contained a much larger quantity of carbonic acid than at present. Carbonic acid is a gas which naturally forms a constituent of the air we breath, and is as essential to the life of plants as air or bread to us. They decompose it, and take up or assimilate the carbon to form fresh wood, leaves, etc. The vast quantity of a rank vegetation which must have subsisted in those islets to form the enormous stores of coal which the world contains, and the consequent fixation of so large a portion of carbon, have reasonably led to the theory named; but for its further confirmation we must wait.

Such was the birth place of coal. Wonderfully has our ever bountiful Creator so ordered things, that even the grass that withered and the flowers that fell away—some, apparently, of the most evanescent and perishable parts of his creations—should have accumulated for the benefit of man, in these latter ages of the world's history, a store of material so plenteous as to be almost inexhaustible, and so valuable that it may be fairly doubted whether either our comfort or civilization could have been what they are without it.—*Leisure Hour.*

A curious peculiarity in the transmission of messages by the Atlantic Telegraph will arise from the difference of longitude—New York time being about six hours behind London. It follows, according to the arrangement at present contemplated, that the messages which are forwarded from London from ten in the morning till four in the afternoon—our business hours—though they arrive instantaneously at the other side, do so, according to their time, between four and ten in the morning, and at their ten o'clock these replies until their four will reach this country between four and ten in the evening, leaving them the whole night for consideration.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is firm but inactive. Good brands are offered at $7 25 per bbl., and extra and fancy brands at $8 00 a 8 50. Sales of Rye Flour at $5 00 per barrel. Sales of Pennsylvania Corn Meal at $3 87 ½ per barrel.

Grain.—Wheat is qnite dull and prices lower. Sales of prime Pennsylvania red are making at $1 73 a 1 75, and $1 80 for good white. Rye is firm. Penna. is selling at $1 10. Corn is in demaud at 89c for Southern yellow. Oats are steady; sales at 61 a 62c per bu.

SUMMER RETREAT AT HIGH LAND DALE.

The season of the year is at hand, when many citizens leave their homes for the benefit of pure air; the attention of the readers of the Intelligencer is called to the pleasant Retreat of Charles and Catharine P. Foulke, who have again enlarged their premises, and are prepared as heretofore to receive summer boarders.

Their farm and residence is near the crown of one of the mountain ridges in Monroe County, Pennsylvania, about two miles from Stroudsburg, the county town, and three miles from the Delaware Water Gap, in one of the healthiest situations to be found in Pennsylvania.

On this high elevation and near the domicile is a large spring of excellent water, which supplies a Bath House attached to the premises,—while within doors there is much to give comfort and create a home feeling, and make this a very desirable mountain Retreat.

The cars leave Camden in the morning and arrive at the Stroudsburg station within two and a half miles of High Land Dale, early in the afternoon.

5th mo. 16– 6t. T. B. L.

Merrihew & Thompson, Prs., Lodge St., North side Penna.Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 161.)

I had for my companion in this journey, a young man who had a fine gift, his name was Isaac Thompson. We visited sundry meetings in our way to Carlisle, finding our understandings much enlarged in the openings of divine truths, and our service grew upon us, and we went on with boldness and cheerful minds, meeting in our way with our dear and worthy friend James Dickenson, who was intending a visit into Ireland. And in our journey from the Border to Dumfries, we had very profitable conversation of good service to us both, because we, by reason of youth, and want of experience, were often very weak, and doubting whether we were right or not in the work; so that this our dear friend, by his tender and fatherly care over us, and advice to us, was of great encouragement, in letting us know how weak and poor he often found himself; which so much answered my condition, that it was as marrow to my bones.

We had sundry meetings to our good satisfaction, and had some meetings farther north, as at Inverary, Killmuke, Aworthies, &c. Then back to Ury by Aberdeen, taking our journey to Edinburgh, visiting the small meetings, and some other places we inclined to visit in our way thither; we had but one little meeting there, and then went for Kelso, where we staid with them two meetings on the First-day of the week, and in the evening Friends there laid before us the desire they had for going to Jedburgh, a town about seven miles from them, and not much out of our way to England: We considered the matter, but not the exercise that might attend us in going there; so next morning we went, and when we came to the town, (Samuel Robinson being our guide) the landlord at the inn would not give us entertainment; but we went to another inn, and the landlord took us in, withal telling us how indecently the minister had railed against the Quakers the day before, asserting they were the devil's servants, and that by his assistance they did in their preaching what was done, with very many vile words; but observing one of his hearers taking what he said in short-hand, he called out, charging him not to write what he spoke at random against the Quakers; with much more to the same effect. However, we called for some refreshment, but my mind was under so much concern, I could neither eat nor drink. We called to pay for what we had, and we gave the landlord charge of our horses and bags, whereby he suspected that we were going to preach; he took me by the hand; and begged that we would not go into the street, but preach in his house, and he would have his family together, and they would hear us. I looked steadily upon the poor man, who trembled very much, telling him, we thought it our place and duty to preach to the inhabitants of the town; and thinkest thou (said I to him) we shall be clear in the sight of God (whom we both fear and serve) by preaching to thee and thy family, what we are required to preach to the people in the town? The poor man I found was smitten in himself, and his countenance altered greatly, but he made this reply; "Is this the case, Sir?" I said it was. "Then, said he," "go, and God preserve and bless you; but I fear the mob will pull down my house for letting you have entertainment, and kill you for your good will." I bid him not fear; for He whom we served was above the Devil, and that not a hair of our heads should be hurt without his permission. He then seemed pacified to let us go, and followed at a distance to see our treatment.

The chief street was very broad, with a considerable ascent, and near the head of the ascent was a place made to cry things on, to which we then walked, where we paused a little, but I had nothing to do there at that time; returning back to the market-cross, which was at the foot of the hill, for that had an ascent of three or four steps, and a place to sit on at the top, where we sat down; but we had not sat long before a man came to us with a bunch of large keys in his hand, and took me by the hand and said, I must go into the Talbooth, (meaning the prison.) I asked him for what? He said, for preaching. I told him we had not preached. Ay! but

quoth he, the provost (meaning the mayor) has ordered me to put you in the Tolbooth. For what? I again replied. I tell you for preaching. I told him, I did not know whether we should preach or not; but it was soon enough to make prisoners of us when we did preach. Ay! says he, I ken very weel that you'll preach by your looks. Thus we argued the matter, he endeavoring to pull me up, and I to keep my place, and when he found I was not easily moved, he turned to my companion, who likewise was unwilling to be confined, and then he went to Samuel Robinson, our guide, who was easily prevailed on to go; and the easier, for that he had been there but the week before with two Friends, viz: John Thomson and Thomas Brathwaite, both of our county of Westmoreland. By this time we had a large assembly, and Samuel Robinson supposing we should have a better conveniency to preach to them in the prison, as the Friends afore-named had the week before, we were conducted there, just by the cross where we held the parly, and put in at the door. But Samuel Robinson soon saw his mistake, for the week before the windows of the prison were all open, nothing but the iron gates in the way, the windows being very large for the sake of air, but now all made dark, and were strongly fastened up with deals. We had been but a short time there, before a messenger came to offer us liberty, on condition we would depart the town without preaching; but we could make no such agreement with them, and so we told the messenger. A little after he was gone, I wrote the following lines to the Provost.

"It is in my mind to write these few lines to thee, the Provost of this town of Jedburgh, to let thee understand that our coming within thy liberties is not to disturb the peace of your town, nor to preach false doctrine or heresy, (as is by your teachers maliciously suggested, whose interest it is, as they suppose, to make the people believe it,) but in obedience to our Lord Jesus Christ, whose servants we are, for he hath bought us with his most precious blood; and we are no more our own, but his that has bought us, whose power is an unlimited power, and all power is limited by him, so his power is not to be limited by any other power; therefore we his servants dare not limit ourselves, or promise any man we will do this, or we will do that, but commit our cause to him, as his (the Lord's) servants did of old, knowing that if we please him he can deliver us, but if not, we can make no promise to any man on this account, because we ourselves know not what he has for us to do; and therefore we endeavor to stand clear from all engagements, ready to do what he requires at our hands. But I must tell thee, that the manner of our imprisonment looks very rigid and uncommon in these times of liberty, so far below a Christian, that 'tis hardly humane, that we should be here detained as evil-doers, before we are examined, or any breach of law appears against us. Doth your Scotch law judge a man before it hears him? if so, 'tis very unjust indeed, and looks very hard, that the King's subjects may not have the liberty to walk in your streets as elsewhere, which was all we did, besides sitting down on the market-cross in a thoughtful sense of our duty to God, not opening our mouths but to him that violently forced us into confinement; nor do we know that we should have spoken to the people in way of preaching at all. But that is the work of our Master, and we must wait his will and time, to know both when and how to do it, therefore if thou thinkest to keep us until we promise thee or any of thy officers not to preach in your streets, it will be long that we must abide here. Therefore I desire thee to take the matter into a Christian consideration, to do as thou wouldst be done unto, and give thyself liberty to think for what end the magistrate's sword is put into thy hand, that thou mayst use it right, lest thou shouldst be found one of those that turn justice backwards, so that equity cannot enter. This is from one that wisheth thy welfare and salvation, SAMUEL BOWNAS."

Jedburgh Tolbooth, the 18th of the Ninth Month, 1701.

When I had writ this, it was very hard to persuade any one to carry it to the Provost, for now they were so affrighted about having any thing to say or do with us, that they durst not appear to talk with us; and whether he had it or not, I cannot be certain.

The next day there was a country gentleman came into the town, and sent his servant to invite us to his house; to which we replied, we know not yet, when we should have our liberty; but desired our thanks might be returned to his master, for that kind invitation. He replied, we should soon be at liberty, for his master was gone to the Provost; knowing they had no pretence to keep us there. Accordingly in less than two hours after, we were set at liberty, and went to our inn to refresh ourselves. The town was very full of country people, it being market-day, and we went to the market-cross, which was so much surrounded with people selling their ware, that there was no room for us, without great damage to them. We therefore, after a short pause, walked up the street to the place before-named, and the street and balconies being filled with people, with the sashes and casements open, and crowded with spectators, some computed the number to be above 5000, but such guesses at numbers are uncertain. But there I stood up (being above the people, both by the advantage of the ground, and the place where I stood) and opened my mouth, being full of the power and spirit of grace, saying, "Fear the Lord and keep his commandments, who by his servant said, I will put my laws in their minds, and write them

in their hearts; and I will be to them a God, and they shall be to me a people. Now if you be obedient to this law, you will do well, and thereby become the people of God; but if disobedient, you will lie under his wrath and judgments." With more, distinguishing between the happiness of them that obeyed, and the unhappiness of the disobedient. Then I stepped down, in expectation that my companion might say somewhat, but he was willing to be gone; and I was concerned to step up again, and kneeling down, was fervently drawn forth in prayer; but after I had begun, two men came and took me by the arms, and led me down the street praying, and by the time we came at the foot of the ascent, I had done praying. After which I took a view of the people, who shewed great respect indeed, but I was conveyed to the prison door, where was a sentry of two soldiers, who stood by and heard what I said to the officers that brought me there, which was to this effect: "That the day before I was forced in there against my will, and contrary to law, but that I would not now go there again, without first being examined by the Provost, or by their priest and elders of their Church, or other chief officers in the town, and if then any thing did appear that I had broken any law, or done ought worthy of imprisonment, having a mittimus setting forth my crime, I would willingly suffer, and not refuse going there; but without such an examination I refused to go there again, unless forced to it by violence, and that, I hoped they would not be guilty of." At which one of the soldiers, taking his musket by the small end, advancing the butt, said, his countryman had spoken right, and what he said was according to law and justice, and ought to be observed as such; and therefore if you will (said he) take him before the Provost in order for examination, you may; but if not, touch him that dare. At this bold attempt and speech they both left me, and I was advanced above the people about six or seven steps, and turning about to them, there being a little square before the door, surrounded with the guard chamber on one side, the tolbooth on the other, and a wall facing the street about four feet high, I had a very good opportunity to speak to them, which I did, about a quarter or near half an hour, and they were very quiet and civil. When I had done, and acknowledged the soldier's kindness and civility towards me, who said, it was his duty to do it, I came down the steps, the people crowding very close to see as well as hear me, but they divided soon, making a lane for my passage, shewing me considerable respect in their way.

[To be continued.]

William Penn and his colony of Quakers were surrounded by warlike savages, for seventy years, without losing a drop of blood.—Once those savages saved the colony from starvation. Such was the safety afforded them by justice, forbearance and charity—by abstaining from all resistance of evil with evil.—*Practical Christian.*

For Friends' Intelligencer.

In the following sermon of William Savery there is a clear and beautiful exposition of "the Quaker faith," in the teachings of the spirit, as well as an expression of the most extensive charity in relation to difference of opinion on religious subjects. It is a compendium of the views of Friends, and what has often been called the Foxite doctrine, "mind the light," and except one small paragraph, which is printed in italics, is entirely consistent throughout.

The history of that paragraph is remarkable. When the sermon was first printed in London, whilst William Savery was there, it was put into his hands. He immediately discovered the interpolation, and had an interview with the stenographer, in which William told him he had not uttered that part of the discourse alluded to; asking how he could have done such a thing? His reply was to this import: "Mr. Savery I know you did not. But as you are a very popular preacher, and the sentiments of Priestly are doing much mischief at the present time, I thought a few words from you would do great good!"

This circumstance, often repeated by Samuel R. Fisher who knew it to be a fact, is a convincing evidence of the lengths to which men sometimes are carried by an undue zeal in favoring their own opinions, by committing what are termed pious frauds.

The following Prayer and Sermon were delivered at the Meeting-house of Friends, at the Borough New Market, London, on First-day evening, Seventh Month 31st, 1796.—Taken in Short-hand by Job Sibly.

O thou great adorable Being, who art exalted in goodness, and majesty, and in power, beyond all finite comprehension, who dwellest in the light whereunto none can approach thee, but as thou art pleased in thine adorable mercy to open an access to us; and though heaven is thy throne, O God, and earth is thy footstool, yet we remember that thou hast promised that thou wilt condescend to look down upon the poor, and upon the contrite, and those that tremble at thy word.

O thou, unsearchable in holiness, and glorious in power, we pray thee to look down upon the present congregation this evening, with an eye of compassion and divine pity. Thou beholdest all men wheresoever they are scattered upon the face of the whole earth, with an equal eye of mercy, and thou hearest the prayers of all those who draw nigh unto thee with sincerity. Be

pleased, O God, to cause thy animating presence to be with us, to bring the minds of all the people into an holy solemnity before thee. We know, O God, that no man can promote thy glorious cause, of truth and righteousness in the earth, but as thou art pleased to be with him, and to furnish him with the necessary qualifications for the great and important work whereunto thou art calling thy servants and ministers. O blessed Father, forsake them not, but be pleased, as in generations that are past, to pour forth thy spirit upon thy ministers, that, in that wisdom which thou art pleased to grant from season to season, they may go forth in thy name, with the word of reconciliation and faith.

O Lord, thou hast many souls that are wandering up and down this great and populous country, who are seeking after thy glorious and blessed rest, which thou alone canst lead them into the enjoyment of. We humbly and reverently pray thee, O God, to draw the minds of the people more and more off from thy ministers to thyself. O gracious God, unseal the fountain whereat thy Prophets, thy Apostles, thy servants, in all generations, have so freely drank and been filled. Cause those that hunger and thirst after righteousness to be more and more filled at thy bountiful table; that so, Father, there may be among all ranks of the people more of the knowledge of thee, and more of an increase in following after thee in the way to everlasting rest.

O God, thou seest how weak we are; how surrounded with infirmities, how blinded with prejudices, how turned aside by a variety of fluctuating opinions; cause, we pray thee, thy holy uniting word to be read more and more in the hearts of the people. Sound the alarm, we pray thee, yet louder and louder to them that are at ease and forgetful of thee: that so, Father, there may be many more brought to drink at the fountain of thy goodness and mercy, and with reverence of soul to acknowledge that thou art good, and worthy to be worshipped here, and to be obeyed and served by all the workmanship of thy hands. O gracious Father, proclaim a sign in this assembly, while with one accord, in humility of soul, which thou has granted us, we may draw nigh unto thee, and offer up at this time for all thy former mercies, and for thy present mercies; and gather us together in this manner, O Father, ascribing unto thee glory and honor, thanksgiving and praise, which are thy due, both now and for evermore.

SERMON VI.

There are some weighty and interesting expressions which we find in the Revelation of John, (Revelations, xiv 7, 8,) that appear to be my duty, since I last took my seat, to mention in this assembly.

"*And I (John) saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice,* FEAR GOD *and give glory to Him: for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters.*"

Now John, we find, calls this *the everlasting Gospel;* which seems to be comprised in a very short and compendious manner; which no man in all this congregation, I trust, can be at a loss to understand. And though, my friends, we may be something various in our opinions concerning modes, manners and forms of worship, yet I believe there are very few of God's rational creation any where, either amongst those who are professing the name of Jesus Christ, or those that have not been favored to be acquainted with the gospel as we are, but are sensible, that to God belongs glory, honor, and worship; who behold him as the great and universal Parent, the glorious, blessed, and all-wise Architect of the universe, and all things that are therein, and that sustains all things by the word of his invincible power; for the same almighty creating Word that brought all things into the glorious order in which we see them, that said, let there be light, and there was light—no man can dispute but he at his pleasure also could again say, let there be darkness, and there would have been darkness:—again, let the heavenly luminaries depart from their appointed spheres, and let all things resort to their primitive rest, and it would undoubtedly have been done. So that he is not only the cause of all things, but the gracious supporter, daily and hourly sustainer of all that he has made, without whose blessed providence there is not an ear of corn nor blade of grass could possibly have been produced. So that, my friends, a daily dependance upon that God who created us—all his creation calls for, and with every solid and reflecting mind it will naturally produce an offering of worship, adoration, and praise; and I am glad in believing, my friends, that here are in this large multitude a considerable number who worship God in spirit and in truth; though differently educated, and of various opinions in things of little importance, but in the great, important, and essential point of every man's duty, speak the same language; and I believe, my friends, this is the case both with the nations that are called *refined,* and with those that are termed *barbarians.* God has placed his law in the hearts of all men; he has written there the great essential duty which he requires at our hands, and under every name and in every nation, "*they that fear God and work righteousness* (so said the Apostle) *are accepted of him.*" So that, my friends, he makes no such distinction as many of us poor, finite and weak creatures are apt to make; he

does not confine acceptable worship to this nation, to this particular sect or opinion, nor to this particular island; but I believe there are prayers ascend to him as sweet incense before his Holy Altar, both in the wilderness of America, and in the dark abodes of Africa, and in all the corners of the earth, wherever there are sincere and upright souls.

Well, my friends, this must certainly arise from some extensively and universally diffused principle in the souls of men, that with one common consent they agree in the great fundamentals of all religion; this must be something more—even the infidel, if he considers, must allow it is sonething more than human policy. Well, what is it then? What is it that prepareth the heart thus acceptably to offer unto God?—What is it that teacheth all men that He ought to be worshipped? Why, it is nothing more, nor anything less than the same eternal all-creating Word, who filleth all things, and is as intimately near to and independent of us, as the very air we breathe; "for (said the Apostle) He is not far off any one of you; neither can he be; for in him we live, move, and have our being." Therefore it was that he exhorted them to "*seek the Lord, if haply they might find him.*" Well, my friends, this is the great business of every gospel minister; to labor to bring people here—to seek for themselves; to seek the Lord, if haply they may find HIM—who is not far off any one of you; who is both with you, and in you, and without whose animating power thou couldst not exist one moment; neither could any man think a good thought or do a good action, except the Lord be with him. This is my faith. So that, my friends, it has taught me to get rid of all those narrow distinctions which many have been making, and which some are yet industriously endeavoring to build up between even the followers of the blessed Jesus; who ought always to be united—always in harmony—always ONE IN HIM. But, for my own part, having now for a number of years endeavored to seek the Lord impartially for myself, I have known him in this way; I have learned the Gospel in this way. For I have been clear in my opinion, that all the inventions and works of men, by their fallen wisdom, have only scattered the spiritual sheep in Jacob and divided them in Israel; and have split the Christian church into so great a variety of names, and so great a variety of forms. For indeed we find many of them are rooted in predjudice one against another. Therefore the inquiry of this day seems to be, not so much, is it THE TRUTH that these men hold; but is he of *my* name?—or what *name* does he hold? this seems to be the foolish inquiry of many, who can accept little or nothing except it comes from those who are established in the same opinion, and within the bounds which *they* have built, and called after their own name among men. But, my friends, my belief is, that the Lord is arising in the earth, to put an end to these divisions and distractions in his church; to bring down all those who have been exalted in their imaginations, in supposing that they *only* were the people of GOD in *their form* and in *their manner*, and reject all others.

O! how far off from that benevolence of soul which the Christian religion inspires, appears faith of this kind! And yet there are some remaining even in this enlightened day, who suppose and believe, that without the pale of their particular church there can no man be saved.

But whence cometh these opinions? why I believe the Lord originally sowed good seed in his church, but while men have slept in carnal ease and security, an enemy has entered, scattered and divided them, and sown tares among them. Now, for my own part, it appears to me to be the great work of every diligent shepherd of our Lord Jesus Christ, to labor to bring all men back to the foundation—to the one true and everlasting fold. To remove all those opinions that have kept the world at variance so long—even in those that have loved God with sincerity of heart, in their different professions among Christians. O! how shy they have been of one another, how afraid of coming into the company of one another—how they have shunned one another! Aye, my friends, can this be agreeable to the glorious and dignified gospel of Jesus Christ that we profess? No: I trust no man will believe it can. Well then, the *great* inquiry ought to be, is there not one universal guide—one holy, divine, and unchangeable principle, by which we may all again be gathered into unity? Is there no such thing as TRUTH in the earth? I believe there is; and that all men may find it too, who are studiously desirous so to do—who prefer the knowledge of the truth to all things else—who are making every secondary consideration give way to their obtaining it: and when they have found it, to live in obedience to it. This is the sincere heart's inquiry among all the various names; that GOD will be pleased to teach them the way of TRUTH, and establish them in it. So that they shall all speak the same language, that there may be no diversity of opinion in the ground and foundation of their belief. For this holy principle is *one*—it teaches plain, simple, and easy doctrine; comprised within a narrow compass; it does not confound and confuse the world with variety of mystical opinions, which are hard, or which it is impossible to comprehend. But the TRUTH upon which glory, immortality, and eternal life depend, is plain, free, and simple: "*To know* THEE *the only true God, and* JESUS CHRIST *whom thou hast sent, is life eternal.*"

Well, my friends, how shall we know this? where shall we find it?—how shall we be assured that we are really in this knowledge, and in this faith? Why, I think, if men—I speak now in much charity, for I do not boast of my own attainments, but what I feel and believe to be true from my own experience, and which appears to me to be consistent with the doctrines both of the Old and New Testament, that I am not ashamed to declare, though it were to thousands and ten thousands; for I say from the very beginning there was an ETERNAL PRINCIPLE—there was an holy, unflattering and unchangeable GUIDE placed in the souls of men, which if they had attended to, all men would have been led safe. "It is shewn to thee, (says the prophet) O man, what thou shouldst do, and what the Lord thy God requireth at thy hands; to do justice, to love mercy, and to walk humbly with thy God."—It is shewn to thee what is good.—These are the forcible expressions—to "DO JUSTICE, to LOVE MERCY, to WALK HUMBLY WITH THY GOD."

[To be continued.]

EXTRACT FROM A LETTER OF JOHN PEMBERTON TO JOSEPH DELAPLAINE.

Philadelphia, 11*th mo.* 20*th*, 1781.

Dear Kinsman,—Thy letters of 10th last month and 8th instant are come to hand, and were very acceptable; to hear from those who live under the influence of truth, and to be persuaded they continue in the faith and patience, and under a travail and religious exercise for the promotion of truth and righteousness, is comfortable. I have often sympathized with thee and dear William Rickman, believing your concern and burthen hath been great, and your spirits often grieved in beholding how few among the many professors of the blessed truth are properly concerned for their growth and establishment in it, and so there are many halt, blind, &c. among us; whereas, was the divine visitation attended to, acceptable fruits would be brought forth, and our lights shine that others would be brought to glorify God on their behalf. Alas! how many have been carried away by suffering their minds to grasp after the riches, false pleasures, and gaiety of a deluded world, instead of aspiring after desirable riches and righteousness that fadeth not away. May we, dear kinsman, keep humble, watchful and obedient, the only path to peace and glory, however exercising and tribulated the path may be, during a short pilgrimage; faithful is He who hath called.

Thy son is here, and tells me he proposes to go to the Lines to see thee: I asked him if he meant to return as the Prodigal; it will be pleasing should this be the case.

Tell dear Robert I saw his daughters at Concord Quarterly Meeting; they were well, and I believe all the rest. May the Lord be near to strengthen, bear up, and give faith at all times in the sufficiency of his almighty power, who can preserve amidst great dangers, and under the closest exercises, and make him more than conqueror.

It was comfortable to the rightly concerned amongst us to find that Friends bore their testimony against the vain show of rejoicing, and are very patient under the great abuse they received. Thy sympathy is acceptable. We are preparing something to inform the ignorant, and to hold up our ancient testimony against such heathenish customs. I send thee one of the Yearly Meeting epistles; and when the other paper is published may send thee one. My dear love to Robert, to self, spouse, and enquiring friends, in which, my dear, joins thy affectionate friend and kinsman,

JOHN PEMBERTON.

A LETTER FROM JOB SCOTT TO JOSEPH DELAPLAINE IN NEW YORK.

Newport 19*th of* 6*th mo.*, 1788.

Dear friend,—I have received two kind tokens of thy remembrance, the last now before me of the 21st of 5th mo., both truly acceptable, but know not that I have anything more in return than the expression of sincere love and regard, the information of our tolerable health when I left home, and to desire if thou hast any prospect what may be best as to our removal, thou will communicate it; thy reiterated hint giving some ground to suppose thee doubtful; and doubt and discouragement being so generally what I have from my friends from near all quarters, (where I hear them, or hear from them at all on the subject) my own prospects though I thought them pretty clear, seem shut up and obscured, it requiring great faith and clearness to stay such a mind as mine in a prospect so opposite to that of so many brethren. I dont fully know that my longer stay is not necessary at Uxbridge, but if it is I know not for what, nor do I find anything to hold me there—it *has* been home, and I have been *bound to it*—the bond is now removed, at least as to my sensible perception of it; and yet there I am held, for want of faith sufficient to prosecute a prospect opposed to the sense of so many brethren; though as to the letter I have liberty, a minute of that kind being made in the monthly meeting; but it being liberty, without a sympathizing approbation, I am held in suspense, and sometimes exercisingly so; yet on the whole, happy in resignation and patient waiting, almost ready at times to think I shall not get away—and hope if I am to stay, Uxbridge will be made to feel like home again. Do, my dear friend, remember me when it is well with thee, and do write me freely. My greatest trials result not

from thoughts of moving or staying; the Lord only knows whether I shall hold out or fall short —my fears are many, and oftener than the morning, but words are inadequate; with love to thee and wife, (mine not being present to join me,) I rest thy still tribulated friend.

JOB SCOTT.

EXTRACTS FROM LETTERS OF MOSES BROWN TO JOSEPH DELAPLAINE.

Providence, 16th of 7th mo., 1794.

Dear friend,—I received thy acceptable message of love; thou I understand hast had to taste of trials since I saw thee. That of sore pain, of loss of beloved children, and others has been my lot, in all which I have had to adore the loving kindness and mercy more than the rod. My daughter was removed from this stage of trial, I trust to a mansion of rest and peace, the 26th ult., has left an agreeable child 3 years and 7 months old, for her husband and myself and wife to nurture,* if she is favored in early life as her dear mother was, with the inshinings of the light of truth, and to give up in good measure to the cross, it will be alike happy for her and us.

I drop these lines in token of my near affection. May every trial bring us nearer and nearer the kingdom, and under the sanctifying hand meeten us for an inheritance incorruptible. In love I conclude thy friend.

MOSES BROWN.

Providence, 24th, of 4th mo., 1795.

Dear friend, Joseph Delaplaine,—Thine of 13th ult. I received very acceptably. I fully unite with thy expressions respecting the partaking of the fruit of the labors of the Friends this way, "when in simplicity, in godly sincerity, not fleshly wisdom, but by the grace of God, then is there cause of rejoicing to the sincere in heart." I trust J. W., who has gone into our Eastern Quarter, and Martha Routh, are of that number who guard against the one, and are favored with the other; the latter is gone to Richmond, and if the roads appear so as it looks likely, they can take Vermont easier that way than from the N. W. parts of your meeting; they will go that way, if not refer it longer. Martha appears to be an humble though valiant, meek, yet powerful, instructive and truly edifying minister of the gospel, one who understands when to speak and when to keep silence both in and out of meetings, has very little motion of any member of her body except her tongue, which is directed with wisdom, clear in doctrine, and distinct in utterance, her person comely, her voice soft, harmonious and majestic as truth elevates her utterance; preferring the tranquillity and calmness of her mind, to the warmth of her own affections, that the effusions of the Father's love, and the openings he graciously vouchsafes may be conveyed to the people before whom she stands with the least mixture. When out of meetings amongst her friends, it may be said of her as it has been of other worthies heretofore, that she is civil beyond all breeding, requiring as little of her friends, and as easily suited as most if not any Friend. Though a silver, if not a golden vessel and of beaten gold too, yet she chooses neither for her furniture, and if the *teapot* be used to her refreshment, such as takes the name from the Queen is preferred, yet she guards against her West India slaves. Indeed she appears an example and even an ornament not to her own sex only, but to ours also; her Great Master, whom she serves in the gospel of His son having preserved and favored her when I have been with her, at my house, abroad, in and out of meetings, to my satisfaction, and according to that best sense we are sometimes favored to enjoy; I think I may thus give testimony to the Lord's gracious qualifying of her as one whom He has delighted to honor as His gospel messenger. With love to thyself and wife, my wife uniting, I conclude thy friend,

MOSES BROWN.

*Anne Almy the grand-daughter alluded to, was afterwards Anne Jenkins, who became a minister, and paid a religious visit to England, and who after escaping the dangers of the ocean, perished in the conflagration of her own dwelling, in Providence, Rhode Island.

A YOUNG HERO.

Master Walters had been much annoyed by some one of the scholars *whistling* in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender. The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy who had the reputation of a mischief-maker and a liar. He was called up, and, though with a somewhat stubborn look he denied it again and again, commanded to hold out his hand. At this instant, a little slender fellow, not more than 7 years old, came out, and with a very pale but decided face, held out his hand, saying as he did so, with the clear and firm tone of a hero:

"Mr. Walters, do not punish him; I whistled. I was doing a long, hard sum, and in rubbing out another, rubbed it out by mistake and spoiled it all, and before I thought, whistled right out. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may ferule me, Sir, as you said you would." And with all the firmness he could command, he again held out his

little hand, never for a moment doubting that he was to be punished. Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity," I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholar could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.—*Twilight Hours.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 6, 1857.

The following excellent remarks, copied from Western paper, are worthy the attention of all who are engaged in business. Those familiar with the manner of conducting trade in large cities, must have observed how many persons who have commenced life under favorable auspices and with moderate expectations, have extended their business by means of paper credit and endorsements which have resulted in pecuniary embarrassment, and been a source of painful regret to themselves and families. The habit of raising means by this system, often induces an extension of business and a style of living inconsistent with the limitations of Truth, and while it increases the anxieties of those engaged in it, lessens the amount of human happiness, and unfits the mind for the enjoyment of higher pursuits, and the acquisition of those heavenly treasures which do not perish with the using.

We would affectionately recommend all, and especially our young friends who are about entering into business, frequently to peruse the advices in our discipline on the subject of trade.

They were prepared by those who knew of what they wrote, and if their lessons of experience are carried out by our members, many would be preserved from the difficulties and trials which over-trading and hazardous enterprises generally lead into.

We subjoin two paragraphs bearing upon this subject, from page 109 of the new edition of our discipline.

"We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz: That of raising and circulating a kind of paper credit, with endorsements, to give it an appearance of value, without an intrinsic reality:—a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our Society to avoid and discourage.

"We also caution all in membership with us to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take thy bed from under thee?"

INDORSING NOTES.

In a city of the commercial importance of Keokuk, it may not be amiss to make a few suggestions, however homely they may be, upon the practice of indorsing notes. We are aware that many have made themselves independently rich by the use of accommodation paper, and will deride anything that may be said against indorsing. We are also aware that many of these same men who are able to dress "in purple and gold, and in fine linen, and fare sumptuously every day," do so while they who made their notes negotiable are living in poverty through their misguided friendship.

It has been well said that there are many things in this world which every man has to learn for himself, and it seems to us that the folly of indorsing is one of them. Although tens of thousands have been brought from affluence to, at least, comparative poverty, yet tens of thousands with all these examples before them, continue in the practice of indorsing for others merely because in business life the accommodation is reciprocal. Many who indorse paper with impunity for years, oftentimes find themselves brought to bankruptcy in the end, and are compelled to devote that portion of their lives which should be passed in quiet seclusion from the turmoil of a business life, not in carrying out their ambitious day-dreams, but in liquidating the debts contracted by their misguided folly. Sir Walter Scott, who had yearly added acre upon acre, to his extensive domain, awakened one morning to find himself ruined to utter bankruptcy, through indorsing. Even Barnum, who never failed in the world of humbug, and who was looked upon as the personification of

shrewdness, was ruined by this delusive habit. The whole world is full of bankrupts, who can trace their present condition to the too liberal use of their names upon accommodation paper. Yet the balance of mankind appear to be no more cautious, with all these examples before them. No one should ever indorse an accommodation note, for the financiering which raises money in this way is radically wrong. Although it is generally regarded as the cheapest, it is really the very dearest method; for the person who indorses for you is sure, at some time or other, to want you to indorse in return; by *accommodating* your friends in this way, you put your fortune at the hazard of many casualties, entirely beyond your control. Hard times come on, and of course bankruptcy follows.

If so much can be said against this practice when there is a mutual consideration, an exchange of indorsements, how much can be urged against it when a man indorses from motives of private friendship, and not as a business courtesy? There are hundreds of men who will indorse for another, to whom they would not sell a bill of goods on credit, merely because they lack the moral courage to say no. In such cases, it would be wiser to give the applicant at once the amount of money you could afford to throw away—for then you know just exactly where you are; if you indorse for him he may involve you to a greater amount than you can pay, and when you pay, as most likely you will, it will be at the very time that any draw upon your finances may sadly injure and inconvenience you. Private friendship, no matter how close, has no claims upon one person to indorse for another; and any one who takes offence at a refusal to do so, is not worthy the name of friend, for you may rely that he is profoundly ignorant of that wherein true friendship consists—that relation giving no man a right to ruin another.

Died,—On the 29th of Fourth month last, Lydia Hart, widow of the late John Hart, druggist, of this city, in the 81st year of her age.

We wish not improperly to eulogize the departed, but in recording this removal, we are reminded that "a meek and quiet spirit is, in the sight of the Lord, of great price." Of *this* our friend was the blessed possessor, and sustained thereby, she was enabled to bear with Christian patience and cheerfulness the varied allotments of life. Her round of active duties has long since been performed, and for several years physical disability confined her mostly to her chair.

To her it is great gain to burst the shackles of mortality and experience the full enjoyment of the saint's rest.

WHAT DID THE CLOCK SAY?

The clock upon the tower of a neighboring church tolled forth slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face, asked—

"Mother! what did the clock say?"

"To me," said his mother sadly, "it seemed to say, gone—gone—gone—gone!"

"What, mother! what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you—of me, what we are doing? what we are saying? what we are thinking and feeling?"

"Where has it gone, mother?"

"Back to him who sent it, bearing on its wings that were so pure and white when it came, a record of all our thoughts, words and deeds, while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader! what record are the hours, as they come and go, bearing up on high for you?

For Friends' Intelligencer.

NEW YORK YEARLY MEETING.

The meeting of Ministers and Elders was held on 7th day the 23rd of 5th mo.; its business was transacted in two sessions in the Hester street house. The meeting was about as large as usual; several strangers were in attendance from other Yearly Meetings, both male and female Ministers and Elders, with minutes of approbation from their friends at home.—Others attended as travelling companions, &c. Harmony and unity prevailed in the meeting, and satisfactory evidence was afforded that these meetings were instituted in Divine Wisdom, that the welfare of Society is promoted by their continuance, and as individual members are faithful to the trust reposed in them, the body will thereby be edified.

The general Yearly Meeting of men and women Friends, assembled at the Hester street House on 2nd day, the 25th, the men in the basement story. Such was the interest felt in this large and wide spread Yearly Meeting, that all the representatives from its various branches were in attendance at their first call, except one Friend. It was observed that such remarkable punctuality was unprecedented. Epistles were received and read from Philadelphia, Baltimore, Ohio, Indiana and Genessee, which were interesting documents, strongly marked with the savor of life. It was proposed by some that they should be printed for useful distribution among absent Friends, and possibly they may be. On 3rd day morning and afternoon the state of Society was brought into view by reading and answering the queries. The meeting exercised great patience during two long sessions, in hearing all that Friends had to say on the interesting topics brought before

it by the queries. Friends of very different growth and experience, the aged, middle aged and lisping youth, were listened to with patience, and many things were said that were not only good, but excellent.

In relation to silent, social, spiritual worship, a Friend, a stranger from another Yearly Meeting, said in substance, that he had not been educated among Friends; that in early life his knowledge of them had been only by reports of the most unfavorable character; but notwithstanding, he felt drawn to attend one of their meetings, and to avoid reproach he had informed no one of his intentions but his wife; that on a first-day morning he had walked fifteen miles to attend a meeting, (in Ireland;) that he entered the house, and found no one in it but a venerable Friend in the gallery; that he sat down near the door, and engaged in silent worship; here were no sights or sounds to draw away his attention from that Teacher that can never be removed into a corner. He observed his mind in that meeting was fully convinced of the rectitude of silent, reverential worship, as taught by Christ to the woman of Samaria. In short, he said it was one of the best meetings he ever attended in his life, though he did not exchange a word with his fellow worshipper, and that he witnessed the fulfilment of the promise of Christ, "that where two or three are gathered together in my name, there am I in the midst of them."

On 4th and 5th days other matters claiming the attention of the meeting came before it. The report of the committee on Indian concerns was read, by which it appeared that Friends had been peculiarly serviceable to that much injured people, by petitioning the Legislature of New York, who had promptly interfered, and saved a large amount of lands justly due to them. The well known testimonies of Friends, in relation to war, slavery and intoxicating liquors, were feelingly adverted to, and on fifth day afternoon the Meeting closed its sittings. It was observed that many exercised brethren had travelled in spirit during the meeting in silence; that the silent members of the body constitute its greatest strength; the bones, the sinews and the muscles are silent members; that the spiritual eye had been favored with clear perception, and the spiritual ear had heard the call, "Behold the Lamb of God that taketh away the sins of the world." That this Lamb of God remains to be the only means, after all our toil, to take away sin from our midst; and as those dedicated ones are faithful to the Heavenly vision, the call will be extended to them of "Arise and shine, for thy light is come, and the glory of the Lord has arisen upon thee."

After a solemn pause the meeting concluded, to meet again at the usual time next year, if consistent with the divine will. The women's meeting concluded about the same time. F.

EXTRACTS FROM THE MINUTES OF THE YEARLY MEETING OF WOMEN FRIENDS.

At a Yearly Meeting of Women Friends held in Philadelphia, by adjournments from the eleventh of Fifth month to the fifteenth of the same, (inclusive) 1857.

Written Reports were received from our constituent Quarterly Meetings, also from the Half Year's Meeting of Fishing Creek, the Representatives being called, were present except fifteen; for the absence of twelve, sufficient reasons were assigned.

Minutes for Ministers in attendance from other Yearly Meetings were read; for Rachel Hicks, from Westbury Monthly Meeting, L. I., Mary B. Needles, from Baltimore Monthly Meeting, Md., and for Ann Packer, from Short Creek Monthly Meeting, Ohio.

Epistles from our sisters at their last Yearly Meetings of New York, Ohio, Indiana, and Baltimore, were read to our edification, encouraging all classes among us, to an entire dependence upon the Light and Life of Christ in the soul, which is sufficient not only to make manifest our duties, but to qualify us to fulfil them faithfully, and to exalt the testimonies of truth in our daily walks in life. It was acknowledged that the living exercises of concerned Friends, and the counsel of these affectionate epistles, all, as with one voice, call to the same dependence.

Afternoon. The committee to whom was intrusted the printing and distribution of the "Address to the Inhabitants of the Slaveholding States," issued by our Yearly Meeting last year, produced the following report, which was satisfactory to the Meeting.

"To the Yearly Meeting of Women Friends:—

The committee to whom was intrusted the printing and distribution of the Address to our brethren and sisters at the South, report: Some of their number have attended to the appointment, and 3000 copies were printed under their direction. The distribution of them has also claimed attention, and as way opened, "Addresses" have been sent to individuals holding public offices in the Southern States, and to many in more private stations.

Inquiries were also sent to various parts of the country, to ascertain who would be willing to hand our circular to their neighbors, and while there has not been much encouragement received, we believe the concern will find a place among those to whom it is sent, and that good fruit will arise from the offering.

As the service is not fully accomplished, the committee feel willing, if the Yearly Meeting desire it, to continue under the appointment another year. Signed on behalf of the committee.

MARY H. SCHOFIELD,
ELIZABETH HODGINS,
JANE JOHNSON.

Philada., 4 Mo. 24th, 1857.

The committee were encouraged to continue their efforts another year. We believe many who participate in holding their fellow-beings in bondage, would rejoice to be relieved from the responsibility in regard to this iniquitous system, could they see a way to escape from it. To these, the appeal may afford consolation, and be a means of inducing them to co-operate in the cause of emancipation. It may strengthen the weak hands, and confirm the feeble knees, and encourage the fearful in heart "to be strong and fear not."

A belief was expressed, that while we partake of the produce of slave labor we cannot so fully promote the cause of freedom, and we were admonished to attend to every conviction of duty in this particular, each one being concerned to wash her own hands in innocency.

Twelfth of the Month, and Third of the Week.

The state of Society was proceeded in as far as the second query with its answers.

The remissness apparent in the attendance of our religious meetings awakened a living concern that greater faithfulness may be manifested in the support of our testimony to silent worship. Every meeting held in the authority of Truth, however small and silent, is a living testimony to spiritual worship.

We were feelingly appealed to, not to forget the lambs of the fold while thus assembling ourselves, but to gather them with us, for by so doing we might often witness more fully the blessing of heaven to rest upon us.

We were queried with as to the cause of this deficiency. Have the cares of this life and the deceitfulness of riches blinded our eyes and darkened our understanding? Has our love waxed cold, or have we fallen into a state of lukewarmness and indifference?

"If we love the Lord our God with all our heart, with all our mind, and with all our strength, and our neighbor as ourselves," shall we not love to mingle together in social worship?

Afternoon.

The third, fourth, and fifth queries with their answers were read and considered, and a concern expressed that greater consistency may appear in our lives and conversation, and that none by a departure from plainness of speech when mingling with others, should manifest that they are ashamed of our profession.

An unusual number of young Friends has been gathered with us, and we have felt that many have been the recipients of immediate visitations of heavenly good. The word of counsel has flowed toward them in an especial manner, that they take heed to the monitions of Truth and be willing to lay off their ornaments, that by faithfulness and self-denial they may be prepared to promote the cause of Truth and righteousness in the earth, when those who are now bearing the burden are gathered to their rest.

By the solid deportment of many of the precious daughters, we have been encouraged to believe that there will be raised from among them "judges as at the first, and counsellors as in the beginning."

Mothers were appealed to, faithfully to fulfil the duties devolving upon them as guardians of their innocent children, to direct their tender minds early to the Teacher within as a guide to lead them in the right way, and that children placed in our families should claim a just proportion of our attention, and receive an education to fit them for business, so that they may become useful members of the community.

A lively concern was expressed that a more watchful care should be felt both by mothers and daughters to prevent the use of all intoxicating drinks, and that they exclude them from the social circle. An affectionate appeal was made to our young Friends, that they should use their influence with their male companions in persuading them from indulging in the exhilarating cup at evening entertainments, as habits may be thus contracted which may tend to mar their happiness through life. The injurious effects of prolonging these visits to a late hour were vividly portrayed, and our young sisters reminded that upon them in a great measure ther esponsibility rests.

Much exercise prevailed, that we may more fully maintain our testimony against a hireling ministry, so faithfully borne by our predecessors, and we believe equally important in the present day.

A free gospel ministry, in accordance with the Divine precept, "Freely ye have received, freely give," gathers to the fountain where all may partake and be refreshed.

Thirteenth of the Month and Fourth of the Week.

The sixth and seventh queries with their answers were read. We have been encouraged to refrain from extravagance and luxury, which only tend to nurture pride and ambition, and are wholly inconsistent with the simplicity into which the Truth leads. Much depends upon female influence. By demanding so much more than is necessary to our comfort, we may impose heavy burdens on our husbands and fathers, inducing them to extend their business beyond their ability to manage, by which they and their families are often involved in sorrow and distress.

We were exhorted by greater moderation at our marriages, in preparing the dead for interment, and at our funerals, to maintain the consistency of our profession, and exalt these testimonies of truth in their purity before the world.

Afternoon.

The eighth query and answers were read, and the following summaries united with, as nearly representing our state.

In view of the testimonies embraced in the

eighth query a living desire has arisen that, in the appointment of overseers, much care may be observed—that those only may be brought forward whose inward eye has been anointed with the eye salve of the Kingdom, whose hands are clean, and whose walk and conversation attest the sincerity of their profession. Such will be qualified to labor availingly in a meek and quiet spirit to reclaim the erring and restore the wanderer.

But let it be remembered, that while much rests with "overseers of the flock," it is to parents and heads of families that we must look to strengthen their hands and uphold our testimonies.

We were encouraged to seek out those whose time is necessarily engrossed in administering to the wants of the present life, and extend to them the evidences of remembrance and regard, so that we may avoid even the appearance of "respect to persons," for, says the Apostle, "If ye fulfil the royal law of the Scripture, Thou shalt love thy neighbor as thyself, ye do well."

A committee was appointed to aid the clerks in collecting the exercises that have been before us, and embody them in the extracts to be transmitted to our subordinate meetings, and also to attend to their printing and distribution.

The second annual query and its answers were read; also an interesting report from our Standing Committee on Education and Libraries, which was satisfactory, and the Committee continued. Friends were encouraged to contribute to the fund, that means may be furnished to prosecute the concern intrusted to their care.

REPORT.

To the Yearly Meeting of Women Friends:—

The Committee on Education and Libraries feel called upon to make their annual report—and we do so under the conviction that this is one of the concerns to which the exhortation, "Be not weary in well doing" especially applies. Those requiring school education are continually coming upon the stage of action, for as day and night succeed each other, so do the generations of mankind; and as we think that great loss has been sustained by lukewarmness in years that are past, in relation to keeping up schools where a *guarded* education was maintained, we feel the greater need of doing *now* what our hands find to do. In conformity with this view, we have endeavored to fulfil the trust committed to us, as way has opened.

In recurring to our report of last year, we remember it was offered under discouragement, because for want of means we had been able to do *so little*, while at the same time we were sensible there was *much needed to be done*. We now report under different circumstances, having received contributions from *several* of the meetings composing this Yearly Meeting.

As soon as our funds would warrant it, we turned our attention to the rejected applicants of last year, but the right time had passed—none of them were now so situated as to be able to avail themselves of this opportunity for improvement. We were then prepared to receive new applications, and have had throughout the year, several interesting young women under care, who are being qualified for teachers. Vacancies continue to exist both in schools and families for suitably qualified teachers. We believe some of them will soon be supplied by those who are now perfecting their education under the supervision of this committee. The money which we have expended has been exclusively applied to this purpose. We mention this that Friends may know to what object the efforts of the committee have been directed. In addition to those now under care, two other young women are expecting (at the commencement of the fall term) to enter a course of preparation for teachers, making six who receive the benefit of the fund.

Our Report of last year gave us a balance on hand of	$381 03
Subscriptions received the present year	296 67
Amount	677 70
Of which we have expended	307 75
Leaving a balance on hand of	$369 95

We have also received several contributions of *books*, some of which have been distributed. A few still remain on hand.

Signed on behalf of the Committee,

SUSAN M. PARRISH,
ANN A. TOWNSEND.

The importance of a religiously guarded education for our children, continues to be one of increasing interest to our members, and we are encouraged from year to year to believe that a blessing is attending the labors of those actively engaged in the concern.

That mothers should begin early with their tender offspring to train them in the right way, is of great moment. We believe the will of a child to be easily moulded by a mother's hand, and that her influence should be exerted to develop higher aims and nobler pursuits than the mere gratification of the senses in the indulgence of worldly pleasures. This religious training, commencing with the dawn of intelligence, will fit them for the duties of life, and for a happy eternity.

Fourteenth of the month and fifth of the week. Afternoon.

We have had an acceptable visit from our Friends Saml. M. Janney and George Truman at this time.

The Committee appointed to examine the Treasurer's account, report it correct, and as

there is not sufficient in the Treasury for the present year, Monthly Meetings are desired to forward their contributions early, to Susan M. Parrish, Treasurer.

Epistles to our sisters at their Yearly Meetings of Ohio, New York and Baltimore, were read, and, with some slight alterations, united with.

The subject of reading claimed our attention, and we were encouraged to the perusal of religious books, especially the Scriptures of Truth, in which is found so much to direct to a holy life; to raise the mind above the things that are of a perishable nature to those that are enduring.

Fifteenth of the month, sixth of the week.

Epistles to our sisters at their Yearly Meetings of Indiana and Genessee, were produced and united with, and with those read yesterday, directed to be signed by the clerk, transcribed and forwarded to the respective meetings.

Afternoon.

A concern was expressed in a former sitting, that representatives may not excuse themselves from reviving, as Truth dictates, in their Quarterly Meetings the exercises of the Yearly Meeting on the important subjects that have claimed attention, not depending upon the extracts alone. "For in the mouth of two or three witnesses every word shall be established."

A memorial for our friend John Jackson, deceased, a minister from Darby Monthly Meeting, approved by Concord Quarterly Meeting, was read at this time to the edification and encouragement of many minds.

"Honorable age is not that which standeth in length of time, nor that is measured by number of years, but Wisdom is the gray hair unto men, and an unspotted life is old age."

Having been favored through our annual gathering with the overshadowing presence of the great Head of the Church, crowning our several sittings with solemnity, and qualifying us to transact the business that has come before us with harmony and sisterly condescension—grateful for the favor, and desiring each other's welfare, we adjourn to meet at the usual time next year, if consistent with the Divine will.

Extracted from the minutes.

MARY S. LIPPINCOTT, *Clerk.*

KNOWLEDGE AND WISDOM.

BY W. COWPER.

Knowledge and wisdom, far from being one,
Have oftimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own.
Knowledge,—a rude unprofitable mass,
The mere materials with which wisdom builds,—
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich!
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.

LOVELINESS IN DEATH.

"And we shall all be changed in a moment, for this mortal shall put on immortality. And when this mortal shall put on immortality, then shall death be swallowed up in victory."

She slept, but not kind Nature's sleep,
Friendship could only hope—and weep:
That hope was vain, the vital power
Was wasting with the wasting hour.

Her lids unclosed—she breathed no sound,
But calmly looked on all around,
And each in silence sweetly blessed,
Then closed her eyes and sank to rest.

Gone was the life-sustaining breath;
But oh! how beautiful was death!
Mortality had passed away,
But there a sleeping angel lay.

No voice the slumbering silence broke,
But life in every feature spoke,
For death itself appeared to be
Radiant with immortality.

The countenance a glory wore,
A loveliness unknown before;
So perfect, so divinely fair
A sainted soul seemed present there.

On that calm face was still imprest
The last emotions of the breast;
There still the parting impress lay
Of fond affection's lingering stay.

And still did resignation speak
Serenely from the placid cheek;
And kind benevolence was there,
And humble faith, and trusting prayer.

Oh! how did beauty's softest bloom,
So uncongenial to the tomb,
With love and piety unite,
And sweet repose, and calm delight.

If sleep then be in realms above,
This was the sleep that angels love,
Mortal ne'er dreamed a dream like this
Of perfect, pure, celestial bliss.—

Loved spirit! while thy friends remain
On earth, we may not meet again;
But ah! how blest the souls will be,
That pass through death like thine, to thee.

Living Age.

SINGULAR CIRCUMSTANCE.

A few days since a squirrel was killed by some boys, near the house of Lester Parker, on the Plainfield Road, which had four young ones. The "nest" was accidentally found, and the four were put with the cat, which has young kittens, in Mr. Parker's family. Contrary to the fears of the family, she at once adopted them, and may be seen treating them with the same motherly tenderness as though they were her own! nursing and fondling them, and they playing about her with her kittens, all on the best terms. It is a well known fact that young squirrels feed occasionally from their mother's mouth after the food has been masticated, and this instinct leads them to try the same mode with the cat, when she gently puts them aside with her paw. What is most remarkable, the cat is a great hunter of squirrels, showing an especial enmity to the race of those she has now taken in charge.—*New Haven Palladium.*

PHILADELPHIA INSTITUTE FOR COLOURED YOUTH.

The following notice of this institution we copy from the Philadelphia *Daily Times* of the 8th inst.

"The fifth annual examination of this thriving and valuable institution took place yesterday, and was quite largely attended by our citizens. The students, during the day, were put to the test, and passed, with credit to themselves, in a manner that would have reflected honour upon those of another hue, a thorough scrutiny in the mathematics—geometry, astronomy, the higher and more abstruse parts of algebra, and even in the fluxionary calculus—as well as the Latin, and in English composition, and various other branches. The diploma, bearing the seal of the institute, was presented to one young man, Jacob C. White, Jr., who had completed the required course, by Joshua L. Bailey on behalf of the Board of Trustees. The rhetorical exercises of the evening were attended by a densely crowded auditory, who seemed highly delighted and pleased. After these were had, Charles L. Remond, of Massachusetts, a coloured orator of some distinction, took the stand, and spoke most beautifully and much to the delight of the audience. He said he had seen somewhat of the old world as well as the new, but after what he had just witnessed, he should go home to Massachusetts feeling surer than ever before of the final redemption of his race. He wished to tender his heartfelt gratitude to the trustees of the institute, and to the teachers, for what he conceived they were doing in the great cause nearest his heart. "A better day," said he, "is, I know, about to dawn upon my own outraged and wronged people; and when that day shall have come, let not the coloured race become ingrates to those who have proved themselves our friends in these days of adversity.

"Mr. Remond was followed by Wm. S. Pierce, Esq., who said he saw, in various algebraic and geometric characters and symbols on the blackboards, around him, what had been going on during the day. Mr. Pierce said he was a lawyer, and was accustomed to weighing evidence; and he must say, after what he had seen, that the performances of the pupils here were fully equal to those of the pupils of the Central High School of Philadelphia, whose recent examination he had the pleasure to attend. Mr. P., as one of the audience, said he wished to return his thanks, through the principal, Mr. E. D. Bassett, to the teachers for what he regarded as a day of intellectual feasting. Mr. Bassett responded on behalf of the teachers, and thanked the audience for their presence and attention, after which the audience slowly dispersed.

"The tuition, text-books, stationery, &c., of this institute are *entirely gratuitous* to the coloured youth of our city or elsewhere, and we submit to our coloured population that if they would 'strike for freedom,' they can do so in no more effectual way than in availing themselves, to the fullest extent, of the advantages of this and similar institutions.

EGYPTIAN PYRAMIDS.

With what amazement did we survey the vast surface that was presented to us, when we arrived at this artificial mountain, which seemed to reach the clouds. Here and there appeared some Arab guides upon the immense masses above us, like so many pigmies, waiting to show the way to the summit. Already some of our party had began the ascent, and were pausing at the tremendous depth which they saw below.

One of our military companions, after having surmounted the most difficult part of the undertaking, became giddy in consequence of looking down from the elevation he had attained; and, being compelled to abandon the project, he hired an Arab to assist him in effecting his descent. The rest of us, more accustomed to the business of climbing heights, with many a halt for respiration, and many an exclamation of wonder, pursued our way towards the summit.

The mode of ascent has been frequently described; and yet, from the questions that are often proposed to travellers, it does not appear to be generally understood. The reader may imagine himself to be upon a staircase, every step of which, to a man of middle stature, is nearly breast high; and the breadth of each step is equal to its height. Consequently, the footing is secure; and, although a retrospect in going up be sometimes fearful to persons unaccustomed to look down from any considerable elevation, yet there is little danger of falling.

In some places, indeed, where the stones are decayed, caution may be required, and an Arab guide is always necessary to avoid a total interruption; but on the whole, the means of ascent are such, that almost every one may accomplish it. Our progress was impeded by other causes. We carried with us a few instruments, such as our boat compass, a thermometer, a telescope, &c.

These could not be trusted in the hands of the Arabs, and they were liable to be broken every instant. At last we reached the topmost tier, to the great delight and satisfaction of all the party. Here we found a platform, thirty-two feet square, consisting of nine large stones, each of which might weigh about a ton, although they are much inferior in size to some of the stones used in the construction of this pyramid.

Travellers of all ages and of various nations have here inscribed their names. Some are written in Greek, many in French, a few in Arabic, one or two in English, and others in Latin. We were as desirous as our predeces-

sors to leave a memorial of our arrival. It seemed to be a tribute of thankfulness due for the success of our undertaking; and presently every one of our party was seen busied in adding the inscription of his name.—*E. D. Clarke.*

PRESERVE YOUR EYES.

The following article from the pen of Dr. J. H. Clark, will recommend itself to the reader, for the sound common sense view it takes of the subject treated upon:

"Infancy is a period of immature, imperfect development. One half the human race perish in our cities before the fifth, and in the rural districts before their seventh year. In early infancy, hereditary taints and predispositions are most manifest. These years passed, an immunity is enjoyed from these tendencies to a great extent; when at certain ages they reappear.

The management of children during the period of irruptive diseases, viz: measles, kine-pock, chicken-pock, and scarlet-fever, also whooping-cough, in all of which the eyes are more or less affected, has very much to do with their future well-being. A large number of the diseases of the eye in children, and most scrofulous diseases of childhood, date at the recovery from one of the irruptive diseases. This time passed, and frequently before, the eyes suffer greatly from the child being over-fed, and only a change in this particular will accomplish relief. Children, too, may be under-fed. Their blood may, by this means, become impoverished, when disease of a worse kind, and more unmanageable, frequently ensues. Children in health should be accustomed to considerable light, except in the cases of the newly born; and after recovery from irruptive diseases, they should be kept in a well-lighted apartment. It is a bad practice to have the breakfast room dark, but better to permit the eye to become gradually accustomed to the intense light of noonday. Like plants, children require the open air, and sunlight, in order to accomplish their fullest development, and to secure immunity from disease. No organ of the body so soon as the eyes exhibits lack of attention to the precautions or the consequences above alluded to. The period of teething is critical in relation to the eyes. The eyes of healthy children, in consequence of this cause, together with over-feeding, often become diseased. If improperly managed, it results sometimes in permanent disorder of the organ. Children are very susceptible, and are severely affected by irritating causes that the adult would hardly perceive. Children of scrofulous tendencies suffer much more at this period of life from this cause; indeed, but few escape. Attention to the digestive organs is especially neccessary, and often a reduction of diet, in quality and quantity. These children should, as much as possible, be exposed to the out-door atmosphere; this cannot be too strongly insisted upon.

Passing on a little later, when the child begins to read, it will often place the book very near the eye, and sit in a bent position. In this way the eye is enfeebled, and near-sightedness may thereby even be induced. The tresses of little girls, if permitted to fall carelessly over the eyes, produce squinting; an unsightly and often irreparable condition. This deformity, I apprehend, usually occurs in consequence of the relaxed condition of that muscle charged with the duty of drawing the eye to one side, or the disproportionate strength of the antagonist muscle which inclines it to the other side. Many children have a constitutional weakness, and require to be closely watched on this subject. Observe a group of little girls learning to draw, or reading together, and it will be seen that the slate or book almost touches their little cheeks, while they are constantly brushing their curls from before their eyes. The most faulty habits of vision are, in this manner, in some constitutions, undoubtedly acquired. Toy-books and children's books should be printed in large type, and toys should be made of considerable size; nothing which commands their close attention should be so small as to strain the organ. The child's bed should not, if possible, always occupy the same position with regard to the light, nor, indeed, should the nurse hold the child in such a manner as that the light should fall upon it always in the same direction. With regard to children constitutionally strong, all these minute injunctions are usually unnecessary, but they should be observed, and their attention enjoined on the parent. Often these causes are observed to have produced distortion, derangement, or weakness, before any suspicion has been excited, or any care has been regarded necessary. The attention of children should be drawn to distant objects, when disposed to close application; they should be taught to hold their heads up, and full twelve inches distant from the book, the music-rack, or the worsted frame, or whatever may be occupying their attention. The want of backs to music-stools, and their small size, tends to promote this habit, because it is necessary to lean forward to rest the back, and sit securely. Perhaps in no other position is a faulty habit oftener acquired. School-rooms should be light. Basements are unsuitable for this purpose. They are usually damp, and situated too low to enjoy the most wholesome atmosphere.

There is a class of children whose nervous systems preponderate, who had better have no education, except what they can get incidentally during their childhood's years. They need most physical development; mental culture they cannot receive to any great extent without loss of physical power. The eyes or some other organ will exhibit evidence of suffering if education is

forced upon them. The world is filled with examples of the melancholy results of unthinking, indiscreet ambition on the part of parents, who, having become proud of the precociousness or excellence of a "smart child," crowd him on, disregarding the unmistakeable evidences of suffering and injury. Who has not heard of the prince who envied the boy that could play in the mud-bank, while he must be dressed up and remain within the palace walls? The mud-bank is better than the infant-school; out-door air and dirty faces, than tidiness and the over-heated nursery; misdirected thoughts than mental discipline, at least for a large class of children. It has been well said, that a child learns more, and has more to learn incidentally before ten years of age, than all the years afterwards.

A case is related of a boy who attended school from 9 A. M. to 4 P. M. with only half an hour's intermission, and spent the whole of his evenings in the perusal of "Chambers' Edinburgh Journal," a work printed in small type. The eyes were permanently injured by this course. Feeble girls, with scrofulous constitutions and chalky complexions, are frequently sent to high-priced boarding-schools, where they must be taught the most in the shortest possible time. Their apartments are heated to the highest degree, and badly ventilated. Their periods of exercise are short and few. They breathe the out-door atmosphere at long intervals, and are forced to conduct themselves so genteelly, that the native buoyancy of childhood has little opportunity for development. Nature, thus cramped and fettered, rebels, and the results are seen in the constitutions of those subjected to this kind of training. The natural development of the system is checked, and the martyred being is crippled in body and mind. Subject to a perpetual succession of tiresome, sedentary occupations of some kind, reading, writing, French, Latin, composition, drawing, logic, needlework, music, &c., fill up every moment of time. The eye has no opportunity to be occupied with distant objects, and its premature failure is only an indication of the feebleness of the whole framework.

WOOD FOR PAPER.

In Switzerland grated wood is mixed with rags as a material for paper-making, with good effect. White kinds of wood are ground up with water, by the aid of a grindstone some four feet in diameter and three feet thick, the wood being continually pressed up against the stone by the action of the machinery. The wood pulp thus formed is strained five times, separating it into five qualities, the coarsest of which is beaten in the common paper machine before it is fit for use. A wood engine requiring a power of twenty-four horses produces in twenty-four hours, according to the notes of Charles Schinz, about 2,400 pounds of dry, good pulp, which would make it cost, including fuel, labor, etc., about one cent per pound.

A MAN IN BED FORTY NINE YEARS.

Sharpe died recently, in England, in his 79th year, having kept his bed voluntarily forty nine years. At the time of Sharpe's death, the window of his room had never been opened for thirty-four years. In this dreary abode did this strange being immure himself. He constantly refused to speak to any one, and if spoken to never answered, even those who were his constant attendants. His father, by his will, made provision for the temporal wants of his eccentric son, and so secured him a constant attendant. During the whole period of this self imposed confinement, he never had any serious illness, the only cause of indisposition those about him can remember, being a slight loss of appetite for two or three days, caused apparently by indigestion, and this not withstanding he ate on the average as much as any farm laborer. Though arrived at the age of 79 years, his flesh was firm, fair and unwrinkled, save with fat, and his weight was estimated at about 240 pounds.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is firm but inactive. Good brands are firmly held at $7 50 per bbl., and brands for home consumption at $7 62 a $7 75, and extra and fancy brands at $7 88 a 8 75. There is very little demand for export, and little stock to operate in. Rye Flour is firm at $5 00 per barrel. Last sales of Pennsylvania Corn Meal at $4 00 per barrel.

Grain.—Wheat is qnite dull and little offerihg. Last sales of prime Pennsylvania red were made at $1 78 a $1 85, and $1 92 for good white. Rye is unsteady. Penna. is selling at $1 10. Corn is in demaud at 94 a 95c for Southern yellow in store and afloat. Oats are steady; sales of Pennsylvania and Delaware at 60 a 61c per bu.

SUMMER RETREAT AT HIGH LAND DALE.

The season of the year is at hand, when many citizens leave their homes for the benefit of pure air; the attention of the readers of the Intelligencer is called to the pleasant Retreat of Charles and Catharine P. Foulke, who have again enlarged their premises, and are prepared as heretofore to receive summer boarders.

Their farm and residence is near the crown of one of the mountain ridges in Monroe County, Pennsylvania, about two miles from Stroudsburg, the county town, and three miles from the Delaware Water Gap, in one of the healthiest situations to be found in Pennsylvania.

On this high elevation and near the domicile is a large spring of excellent water, which supplies a Bath House attached to the premises,—while within doors there is much to give comfort and create a home feeling, and make this a very desirable mountain Retreat.

The cars leave Camden in the morning and arrive at the Stroudsburg station within two and a half miles of High Land Dale, early in the afternoon.

5th mo. 16— 6t. T. B. L.

Merrihew & Thompson, Prs., Lodge St., North side Penna.Bank.

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, SIXTH MONTH 13, 1857. No. 13.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 179.)

By this time the day was much spent, and concluding to stay that night, we ordered some refreshment to be got for us, for I found myself in want of it: it was soon got ready, and we invited our host to share with us, who willingly did, shewing his good liking to what had been said; adding, he never saw the people so struck, and give so good attention; nor ever did he see so large a multitude that heard all so intelligibly down to the very foot of the hill, which was, as he supposed, not much less than two hundred yards in length, and I took, by computation, the street to be upwards of thirty yards wide, and all that space much crowded. I gave him a hint of his fear, putting him in mind that our duty, in preaching to that multitnde, could not possibly be discharged by preaching to him and his family, and he acknowledg d it was right in us to do as we did.

By this time the evening closed in, and sundry gentlemen sent word that they would gladly pay us a visit, if we would permit it, and the landlord, I saw, earnestly desired that we would, and he had a very large room, into which we went, and they soon came to us, and quickly fell into conversation (for they are very full of talk about religion, and very tenacious in their opinions upon it.)

After much argument on various subjects, they came to preaching, and stated the question thus; "Our own teachers, we know how they come by their ministry, and by what authority they preach: (meaning their learning, and the laying on of the hands, as they term it, of the Presbytery at their ordination, &c.) But we want to know, how your preachers come by their ministry? And by what authority they preach?" Here, our Friend reasoned with them some time, but they either could not, or would not be convinced with his words; so he told the company plainly, that he never did preach, and therefore would leave it to them that did, to give account how they came by it themselves. I was, all the time that they banded this affair, under a great concern, fearing how we might come off; but when Samuel Robinson had laid the matter so justly and fairly at our door, there was so considerable a space of silence, that they expected nothing from us, but began other discourse, until I could no longer withhold; and bespeaking their silence and attention, was willing to relate to them how I came by my ministry; at which they all listened with close attention. Then I premised thus, as an introduction before I came to the matter itself. Although in the thread of my discourse, something might appear liable to an objection, I entreated the favor of them all to hear me out, by reason what I might say afterwards would perhaps solve their objections, without giving me or themselves any interruption. Which, with one voice, they all assented to, that it was a reasonable and just request. Then I proceeded as follows.

"My father was a cordwainer, that lived by his small trade of making shoes, who died before I was a month old, and left my mother a small patrimony to live on, of about four pounds a year, to keep herself, me, and one son more, who was about seven years old when my father died. My mother gave me a religious education in this same way. When I was fit to go to school, I was sent there, until I was ten or eleven years old, and then was taken from school and put to keep sheep: my earnings, though very small, giving some assistance to my mother, who had bound my brother an apprentice, I was kept close to attend the flock when wanted, and afterwards put an apprentice to a blacksmith, still going to our own meetings, but did not understand the rudiments of that religion I was trained up in, but was addicted to the pleasures of the times; and when I went to meeting, knew not how to employ my thoughts, and often, yea, very often, the greatest part of the meeting (for want of a proper employment of thought) I spent in sleeping; for the preaching (which was pretty much) was what I did not understand. Thus two or three years of my apprenticeship I spent with very little sense of God or religion. But so it fell out, that a young woman came to

visit our meeting, and in her preaching, seemed to direct her words to me, which were these, or to the same effect; 'A traditional Quaker, thou goes from the meeting as thou comes to it; and thou comes to it, as thou went from it, having no profit by doing so; but what wilt thou do in the end thereof?' These words were so pat to my then state, that I was pricked to the very heart, crying out in secret, Lord! how shall I do to mend it? I would willingly do it if I knew how. A voice in my breast replied, Look unto me, and thou shalt find help. From that time forward I found it true, that what is to be known of God and true religion, is revealed within; and relying on the Lord, who began thus to reveal his power in me, and let me see that I must depend on him for strength and salvation, the scriptures seemed to be unsealed, and made clear to my understanding; such as, being born from above, and that which is to be known of God, is made manifest in us; and also that text which says, 'the kingdom of God is within.' (Luke xvii. 21.) The Lord opened my understanding by his spirit, to see the proper qualification and call of true ministers, that it was not external but internal, and the heart must first be sanctified, before the divine anointing could be expected. Thus for some time I went on in my religious duties with great success, and I found I gained much in spiritual and divine knowledge. And as I was going to meeting on that day commonly called Sunday, it came into my mind, that if I was watchful and obedient, carefully minding to keep my place, and to that Guide I was now acquainted with, I should be made a teacher of others: I proceeded on my way to meeting, and being sat down therein, in a short time I felt the power of the spirit strong upon me, to speak a few sentences: but oh! the reasoning and excuses that I formed in my weak mind, that I might be spared from this work some time longer; and the weight seemed to be taken from me for that time. But oh! the trouble and uneasiness which I afterwards went through, made me enter into convenant, that if ever the like offer was made me, I would give up to the heavenly vision. The trouble of my mind affected my countenance so much, that it gave my master (being of the same way) reason to examine me, how it was? I gave him a candid account, withal adding, my fear that my offence was so great, I should be rejected as a cast-away. But he comforted me, with urging various examples of the like kind, for my encouragement, no way doubting but that at the next meeting the same concern would come upon me, and to which he advised me to give up, with a sympathising spirit of love, in various and comfortable exhortations confirmed by scripture examples: and as he had said, the next meeting, before I had sat there an hour and a half, the same concern came upon me, which was this; (and I had now to deliver the same words with the same authority as I did when in that meeting) 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both body and soul in hell. I say, fear you him who will terribly shake the earth, that all which is moveable may be shaken and removed out of the way; and that which is immoveable may stand.' This was the first appearance, in the words abovesaid, that I made in public, as a preacher." By this time I found that the power of the gospel was over them, by their wiping of their eyes, and I was assisted to go on with strength of argument and demonstration, further adding, "that then I had near three years of my time to serve, which I did with great faithfulness to my master; and before the time was expired, preaching a little at times, but not very frequently, yet to the great satisfaction of my brethren, I found a concern upon me to travel abroad as a minister; and I acquainted my master therewith, who had been as a father to me. He told me, before I went on that errand I must acquaint the elders therewith, and lay it before the Monthly meeting," (enlarging on the peculiar end of those meetings, setting forth the service thereof, to take care of our poor, and to deal with offenders who were a scandal by their ill conduct to their profession, and sundry other matters cognisable in those meetings,) "that they might judge, whether my concern was right, and give me a letter of recommendation or certificate, to signify their unity and satisfaction therein: which I did accordingly, and with some very suitable advice to my then present infant state as a minister, they gave me a certificate or a letter of recommendation, and signed it in the meeting, as is usual in such cases. I accomplished that journey, and was, at my return, called upon to give an account thereof, and to deliver up my certificate.

"After which, in a short time, I had another journey before me, and by our discipline, or church government, was obliged to go to the same meeting for a fresh certificate, which was readily granted; and the brethren rejoiced at my improvement, advising me to render the honor thereof where due. At my return, I was obliged to attend the said meeting, and give account of my travels as before: this practice amongst us is judged needful, lest any one should swerve from their first foundation, and undertake to preach without a right commission, and so impose upon our Friends who know them not.

"In a little time I was concerned to take another journey, and laid before the said meeting my concern as abovesaid, and had a certificate. At my return I gave account as before, and delivered my certificate. After which, I had another concern to visit this nation in this very journey, and laid my concern before the said meeting, had a certificate readily granted

me (and pulling it out of my pocket-book said) and there it is." At which, one of them took it, and, at the desire of the rest, read it up; and it was returned me with a profound silence: so I proceeded to add, "that I had visited all that kingdom, where I found drawings in my spirit to go, and this (so far as I yet see) is the last place: and now I must leave you to judge, whether it's not reasonable for you to conclude, at least that I think myself concerned by an almighty power, else how could I have exposed myself to such an unruly mob as I have preached to this day?" Here I stopt; and one in the company asked, if all our preachers came by their ministry this same way? To which I replied, "I could not give account how another man might receive his ministry, but I have given you a faithful and candid account how I received mine."

Here my companion was full of matter to relate, by giving them an account how he came by his ministry, but let in a fear, that what he might add, would hurt the cause. One of the company said, it's enough what we have heard, and so he was very handsomely excused.

The night (by the time this was over) being far spent, it being some time past the middle, a reckoning was called, and they would not allow us to pay any part thereof, but took leave of us with great affection; and the country gentleman, that was assisting to our liberty, gave us a very kind invitation to his house, which we received very thankfully; but being engaged in our minds for England, had not freedom to go with him: so we parted in a very loving and friendly manner. We being now left to ourselves, I had an opportunity to reflect on what had passed, and to examine my whole conduct all that day; a practice I frequently used, after a more than common day's service, and indeed after every opportunity of an enlargement in my gift, by experience finding the best instructor in my own bosom, to shew where I hit the matter or missed it: and considering why I began so low as my father, setting forth my manner of education and trade, which seemed to have no relation to my call to the ministry, I saw the reason thereof, and found it to be this, that they might not think my ministry to have, in the least, any dependence upon literature; a qualification much depended on for the work of the ministry amongst them, and some of them will not take any notice of any other sort; if a man (for they will not admit a woman to have any part in this work) be he never so divinely fitted by the spirit, yet if he want human learning, it's all nothing with them. Thus the wisdom of truth, which I did not see so plainly at first, appeared to my understanding very clearly. And on a close and narrow inspection into this day's work, I found inward peace, a joy spring in my heart that I could not set forth by words.

[To be continued.]

For Friends' Intelligencer.

SOME FURTHER ACCOUNT OF OUR BELOVED MOTHER DEBORAH H. FRAMPTON.

This our beloved mother was a member of Milford Particular and Monthly Meetings, in the State of Indiana. She was diligent and exemplary in the attendance of our religious meetings, and for a number of years stood acceptable in the station of an elder. She was zealously concerned for the support of our Christian testimonies and the good order of the church, and as she kept her eye single to the light within, she was often led to appear in public testimony, inviting others to come, taste and see that the Lord is good. She was a faithful and devoted wife, and a kind and tender parent. During the whole course of her sickness her mind was preserved in a sweet and heavenly state. To her children and grandchildren who were present, she often gave instructive counsel, saying, "my greatest desire for you is that you may live in love and seek religion, and not put it off, for it will sweeten every bitter cup," as she knew by her own experience. On the morning previous to her decease, on being asked how she rested through the night, she said she rested pretty comfortably, and that she was favored with a precious visitation of divine love, such a one as she had never witnessed before, whereby she felt a renewed and satisfactory evidence of her divine acceptance. Shortly before her close she said, "my suffering is great, but the end would crown all." She continued gradually to sink away until the 11th of 1st month, 1856, when she quietly departed this life in the 67th year of her age, and we doubt not has entered into that rest prepared for the righteous from the foundation of the world. She left some observations in writing from which the following is an

EXTRACT.

7th mo. 7th, 1849.

I have thought it right to pen these few lines for the encouragement of my dear children when I may be removed from them and centered in my eternal home, desiring that, so far as I have endeavored to follow Christ, so far they may follow me. I charge you to follow no man nor set of men farther than they follow Christ. Walk in the light, that you may become the children of the light, and children of the day, and thereby be favored to arrive nearer to a state of Christian perfection than I have attained to. My desire for you is not that you may be rich or filled with this world's goods, which perish with the using; but that you may devote your time and talents to serve the Lord all the days of your lives. Thus, when the evening of your day draws near, you will find that you have oil in your lamps and are ready to go forth and meet the bridegroom of souls with joy and not grief.

Being retired to rest at evening, and desirous

to witness that state of true, inward silence, wherein the Master's voice is heard at times and seasons to our humbling admiration, and feeling my own weakness and inability to do any good thing without the aid of Israel's Shepherd; in this state of entire dependence, these words sprang up in my soul with life and power. "Thou shalt trust in me, for I have anointed thee with the oil of gladness; I have sealed thee in the forehead with the Lamb's seal, and thy soul shall delight itself in fatness, therefore trust in me, who remains to be the light of thy countenance, thy shield and exceeding great reward."

10th mo. 3rd, 1855.

Being a few days entered in my 67th year, and feeling the tender touches of the Heavenly Father's love in mercy still extended to me, an unworthy worm, and knowing that I must shortly put off this earthly tabernacle, and enter a state forever unchangeable, I was made more than willing to pen a few lines for the encouragement of my dear children and grand-children, who are often brought very near my best life; and earnest have been my petitions to the Father of mercies, that He would keep and preserve them as in the hollow of his holy hand, and guide their feet in the paths of true judgment. May thy rod and thy staff comfort them on their perilous journey through time; and the prayer of my spirit is, that they may be obedient children. And while I have been travelling under the weight of this little duty, I was led back to my 35th year, when I was laid on a bed of sickness, and thought likely I should not recover, and although I had passed through great mental suffering wherein I was almost ready at times to wish I had never had a being, or died in my infancy, yet I had not that evidence of acceptance which I so much desired, and felt fully resolved that if I did, it should be at the door of mercy begging: but blessed forever be the name of Israel's God, who forsook me not but when the debt was paid, when He who came to finish sin and transgression was pleased to say it is enough, and poured in the oil and wine of consolation until my cup overflowed. Magnified forever he his blessed name, saith my soul.

DEBORAH H. FRAMPTON.

For Friends' Intelligencer.

It was said of George Rooke, of whom we have an account in Rutty's History of Friends in Ireland, that he first opened his mouth in the ministry about the 25th year of his age, and became a faithful and living minister.

He travelled much in England, Ireland and Scotland, a man of good understanding but of little school learning.

In the exercise of his gift, clear, solid and lively even to extreme old age, of a sweet temper and pleasant in conversation.

In prayer, living, reverent, weighty, and concise.

His deportment was meek and humble, not elevated by his gifts and good services, far from exercising lordship over God's heritage, frequently declaring that he did not judge ministers to be of an order above other men, and that he, and all others in the ministry, ought willingly to refer their doctrine to the Divine Witness in the consciences of the hearers; He retained his integrity and memory to the end, and died in the 91st year of his age, and the 67th of his ministry.

For Friends' Intelligencer.

NOAH WORCESTER.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time."

How beautiful and impressive are these views of the poet. How calculated to encourage each one to endeavor to fulfil their mission—so that the world of mankind, they among whom we live, and they, also, who come after us upon this ever changing state of being, may reap some benefit from the foot-prints left behind.

"Foot-prints which perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Very many of us feel that we have no especial qualifications for usefulness—but this must not prevent the occupancy of the one talent given—neither will it be found an excuse for unfaithfulness *in the little*.

A memoir of Noah Worcester has called forth the foregoing remarks, as it appears that his opportunities for literary instruction were very scanty, but his diligence and assiduity in improving each passing moment were very uncommon, and his faithfulness to the light by which his mind was illuminated, led him on step by step, so that he became one of the benefactors of his race, especially in his labors to disseminate peaceable principles, and in portraying the inconsistency of *war* with christianity. Doubtless, his name is known to many readers of the Intelligencer, as the author of "A Solemn Review of the Custom of War," and other writings to the same import.

The following account of him, compiled from the Memoir, will probably be new to many:

Noah Worcester was born 11th month 25, 1758, at Hollis, then a small and obscure place in New Hampshire. The air that he breathed during childhood was that of religion. His grandparents made part of the family, and he tells us that all united to make early, a deep impression on his mind in favor of religion and against vice; and that in these efforts they were so far successful, that his religious impressions were of the earliest date of any thing he could

remember, except an accident which he met with when about two years old. As a proof of the conscientiousness which at the earliest period was cultivated in him, he relates the distress which he once endured, before he was five years old, at the idea that he had been guilty of the sin of falsehood, in asserting as a fact what had been told him, without knowing it to be true; and the relief which he experienced in having the difference between an unintentional departure from truth, and a design to deceive, explained to him.

He was taught to read at a very early age, and took pleasure in reading. He is remembered as being always one of the best scholars in the school, and as employing his leisure time at home in reading or studying, or teaching the younger children. The best opportunities of education were at that time and in that place but small, and his privileges became poor indeed as he advanced in years. As he grew to be large and strong for his age, his services as a laborer were too valuable to be dispensed with, and he was only spared from the farm to attend the brief school of a few weeks, during the winter season. Neither grammar nor geography made any part of his studies; and scanty as his advantages were, they ceased when he was but 16 years old.

On the breaking out of the Revolutionary war, he joined the army as a fifer, and continued in the service for about 11 months. He narrowly escaped being made prisoner at the battle of Bunker Hill; in the confusion of the retreat he ran toward a party of the enemy, and barely discovered his mistake in season to correct it. To please his father he was again in the army as fife-major for two months, and was in the battle of Bennington; where, as he said afterward, he "felt much worse in going over the ground the next day, than during the engagement." When the term of his enlistment expired, he was solicited to remain in the army, and offers of promotion were made him; but he disliked the business, and persisted in quitting the camp; expressing devout gratitude to that kind Providence which had preserved him through the terrible moral dangers to which he had been exposed. "One effect, however," he says, "occurred from my being in the army, which I could not but observe with some alarm. From my childhood till I became a soldier, my sympathetic affections were remarkably tender; so that I was easily moved to tears by any affecting objects or circumstances. But the first funeral I attended at home after having been in the army, I was shocked to find myself so changed and so unmoved on such an occasion."

In the interval between his two military expeditions, he occupied himself as an instructor. He undertook the care of the village school; and notwithstanding what must have been his very inadequate preparation for such a task, he acquitted himself to the satisfaction of his employers, and pursued the occupation for nine successive winters. He was perfectly aware of his deficiencies, and anxious and resolute to remove them. He availed himself with diligence of the best means within his reach. How good these were, and what obstacles he had to contend with, may be seen in his account of them.

"In the course of that winter, I probably acquired more useful knowledge than I had ever before done in any two winters, by going to school. I found myself deficient in the art of writing; and being at Plymouth in the summer season, where it was difficult to procure paper during the war, I wrote over a quantity of birch bark in imitation of some excellent copies which I found in that place. By this means I made considerable improvement in leisure hours and rainy weather. About this time I procured a dictionary, which was the first I ever had the privilege of perusing, though I was then in my 18th year.

He was married at 21 to a young woman whose admirable qualities had attracted his warmest affection while residing with her at his uncle's, three years before. About three and a half years after his marriage, he removed to Thornton, a small town in the neighborhood of Plymouth. Here his religious character seems to have received a quickened development, and he soon after made a profession of religion. His brief account of this event may be given in his own words. "When I removed from Plymouth to Thornton, neither my wife nor myself had joined any church as members. This neglect was not, I believe, in either of us the fruit of disrespect to religion or its institutions. We had been educated under the influence of Christian instruction, and had grown up, as I trust, under the influence of religious principles. Though our love and obedience had been imperfect, we had a reverence for God, and for the precepts of the gospel. But neither of us could name the day of our conversion, nor could we honestly relate such distressing agitations of mind, and subsequent transports of joy, as we had heard from the lips of others, and which we had been led to regard as the evidences of having been born of God. We had not duly reflected on the fact, that these are not the evidences of a good heart which are mentioned in the Bible. I have long been convinced, that the same incorrect views by which we were detained from joining the church at an earlier period, have had a similar effect on the minds of many others who were truly pious people; and that such views have not only subjected many pious Christians to great perplexity, but have retarded their advances in true godliness, and exposed them to temptation.

About this time he formed the habit of examining religious subjects by writing short dissertations on different questions. He thus went

through a long process of self education; not so much, as is apparent, from views of ulterior advantage, as simply from the activity of his own mind, and for the satisfaction of his thought. This he did in the midst of many hindrances. With an increasing family, and no means of subsistence but the labor of his own hands, he yet contrived to make time for the studies that interested him. In order to this it was necessary to subject himself to excessive labor while at work; to snatch intervals as he could, between school hours in the winter, on the sabbath, and in the night, when others were sleeping. At this period and for many years after, he employed himself a portion of the time in shoemaking; an occupation of which Coleridge has remarked, that it has been followed by a greater number of eminent men than any other trade; and much of his studying and writing was done while he sat at work upon his bench. At the end of his bench lay his lapboard, with his pen, ink and paper upon it. When thoughts came upon him clearly and were ready to be expressed, he laid down his shoe, placed the lapboard on his knees and wrote: in this manner much of what he wrote for the press was composed.

Entertaining views of the ministry such as are held by nearly all religious sects, and believing that it was his duty to seek for that situation in life in which he could be the most useful and do the most good; encouraged, too, by the solicitations of his friends, he offered himself as a candidate, and was ordained as a minster of the church at Thornton. For 23 years he performed the duties devolving upon him, and it is the testimony of one who knew, that he had never found in any place so much harmony and mutual confidence as existed between him and his parishioners. The town was small and humble, and the people few and poor; they met for worship in a dwelling house or school house. His salary scantily supported life, being 200 dollars; and as many could ill afford to pay their proportion of even that small sum, he was accustomed, as the time of collecting it drew nigh, to relinquish his claims by giving to the poorer among them receipts in full. The relief granted them in this way, sometimes amounted to a fourth, or even a third part of his salary. He was thus made still dependent for support in great measure on the labor of his hands, partly on the farm, and partly in making shoes. But he did not consider that this scantiness of means and necessity of toil exempted him from the obligation to do the utmost for those under his care. On the contrary, he was ready to engage in extra labor for them; and when it happened for example, as it sometimes did, that the provision for a winter school failed, he threw open the doors of his own house, invited the children into his study, and gave them his time and care as assiduously as if he had been their regularly appointed teacher. Under the system of an educated and compensated ministry, the tendency of which has been to produce evil and obscure the simplicity of the truth, it is beautiful to observe the Christian graces flourishing; and the example of this good man's disinterested benevolence might well be followed by some of those who might inconsiderately pronounce him an hireling. Although in accordance with the usual practice his sermons were written, yet he expressed it as his belief that the divine aid is as necessary in writing as speaking, and is as sure to be obtained if duly sought; and the following from his own pen displays his humble, liberal, and catholic spirit. "The changes which from time to time occurred in my own views of doctrines, or of particular passages of scripture, had a salutary effect on my mind. It occasioned me to become more and more aware of my own liability to err; to be less self-confident and dogmatical in stating my opinions; to be more candid toward those who dissented from me, and to forbear any censorious denunciations against the people of other sects, as though they must be destitute of piety. In the whole course of my ministry, I think I never did in any instance reproach the people of any sect as destitute of piety or the Christian character; and wholesale censures ever appeared to me anti-christian, and more deserving of censure than any mere error of opinion. I frankly expressed my own opinions, and often exposed what I believed to be errors; but seldom named any sect as holding erroneous opinions. I had satisfactory evidence to my own mind, that there were good people in each of the sects with which I had been particularly acquainted, and I entertained a hope that it was so with all the sects of professed Christians. Very early I became convinced that the opinions of people in general are the fruit of education; and that those who have had the misfortune to be educated in error, are objects of pity rather than censure."

[To be continued.]

Santa Cruz, the 23d of the 6th mo., 1784.

Dear Friend, Joseph Delaplaine,—It is with great pleasure I embrace this opportunity of acquainting thee of my health in a double emblem, also to acknowledge the receipt of thy welcome letter, dated 4th of 11th mo. 1783, with thanks, also, for thy acceptable present of oysters, and return the pot with preserved tamarinds, as a small token of my love, and beg thy acceptance as having nothing better at present. I had a letter from England giving an account of dear Mary Nottingham's death, but that he is recovered.

My dear friend, my heart revives with a hope of one day or another, though it may be at a distance, of visiting my dear friends in America, if the Lord should make a way for me; but with

out his permission I dare not stir forward, but my own will is much for it; but since the Lord doth not lead the way, I am quite content to bear the cross, and wait his divine pleasure in all things, who knows what is best for us, and to him I submit, who never lets me want his blessings in other respects, that he sees is at present more necessary for me; and as the care of my sister's children has fallen to my lot, I am not free to leave them unprovided for, and though they differ from me in religion, yet they may go to destruction in other respects, if left to themselves in the wide world. I can only direct them to the inward Teacher, and where they may find Christ as the only hope of our glory and resurrection; and perhaps the bread cast upon the waters may in time turn to the nourishment of their souls. Though the worldly spirit may blind the youthful heart for a time, yet the Lord will make his power known at the last, though ever so much slighted by the worldly wise, in the vanity of their youthful folly; and that is my great hope towards my relations in the flesh, that God will sooner or later quicken their souls, and raise them from the vanity of time into the riches of eternity. But we must leave that to the mercy of God the Father, who is willing to reveal his Son in us, if we are but willing to receive him into our hearts, and believe in his name, for to such he gives his powerful grace, whereby they are made the children of God, being born again of incorruptible seed, of the word of God, which liveth and abideth forever and evermore, amen.

Beloved in Christ, I can truly witness part of thy letter, and know of a surety a very trying time, but I thank his mercy who preserved me in the midst of danger, and supported me in the darkness from being scattered with the chaff, so as to remain unhurt, although I am like a pelican in the wilderness; but with Elijah have been sustained even by the ravens in emblem, as the Lord has opened the hearts of many to contribute to my assistance, even when I did not look for it; but the Lord sustained me inwardly with the bread of life, and outwardly by his instruments of all kinds, to the astonishment of many who could not but behold and admire the goodness and mercy of my great God towards me, his poor creature, whose humble heart was subdued with resignation and holy dependence on him whom her soul loved, more than untold gold. Oh! may I never forget his goodness and mercy, nor swerve from his truth in the inward parts, yet in the outward form there may be something wanting, not having one helping brother nor sister to take hand in hand and say let us go up to the mount of the Lord, for I know by experience, the words of our dear brother, Robert Barclay, to be verified amongst the saints of God. Since my day, that simile is verified where he sayeth, "as iron sharpeneth iron, so doth the face of one friend sharpen another," who are of one fold and of the same society outwardly, although there may be many tender-hearted ones in this island, of all the different societies here, who love the good and piously inclined in all societies, as in the United Brethren and in the Church of England, the Presbyterians, Lutherans, and Roman Catholics, even the Jews, all seem to confirm the Lord's promise, by his prophet, "that the lion shall lie down with the lamb," &c., &c., in that day when the Lord shall build again the walls of David, which are broken down, and join bone to his bone until they become a standing army for the Lord of hosts. May the Lord hasten that blessed day, and fulfil it in his own time, is my sincere prayer, who wisheth happiness to all mankind, in which love I conclude and unite with thee and thine, and with all that love the Lord Jesus Christ. Amen saith my soul; which is all at present, from thy friend and sister,

DORCAS LILLIE.

Avondale, 8th mo., 1842.

LETTER FROM RACHEL MASON TO THOMAS ZELL, (BOTH NOW DECEASED.)

My mind has often saluted thee, my dear brother, since we saw each other, and when I have been favored to realize the injunction, "bear ye one another's burdens" I believe I have borne a part in thine; I have sat with thee in solitary places, where no green thing appertaining to the advancement of truth and righteousness met my mental vision; I have at times been ready to conclude that we as a Society, including myself, should become as the fig tree, which from its leaves wore semblance that it was fruit-bearing, but the All-Searching eye discovered its protracted uselessness and passed condemnation upon it. Oh! may this death never be our sorrowful experience, may we never withhold any part of the price of the land. I have known the blight of unfaithfulness, I too have tasted the sweet reward of obedience, but not in the measure, I believe, that was intended for my portion, though far exceeding my desert.

A desire now lives with me that thou mayest stand firm through all the besetments within and without, in both doing and suffering that which the divine hand may lay upon thee. I believe thy dwelling is much nearer the Master than thou art aware; discouragements too closely cherished have a tendency to hide his strong right arm, which is ever underneath, supporting all those who can in sincerity adopt the language, "Lord, if I die, let it be at thy feet." I have no doubt but many of the clouds that intervene between us and the heavenly luminary are in the ordering of his wisdom, in order that we may again and again witness something of the desolation of a mind separated from the influences of his vivifying rays of love and tender compas-

sion, whereby we are enabled to enter more fully into the states of those whom transgression has separated from the divine harmony. Then, brother, be of good cheer, press onward, and wherever drawn to speak a word of encouragement to the weary and heavy laden, or of reproof to those who are living as without God in the world, plead not excuses; remember the consoling language uttered to those who administered to the Master through the hungering, thirsty, sick and prison-bound. In spirit there are many such, to whom a word in season is often blessed, while it adds sustenance to the bestower even as the baskets full left to the disciple after the multitude were fed. I have no desire to urge onward any, in their own way and time. I believe a watchword on this hand is not needful for thee, at least I feel none, but I see dangers encompass others; words without life, how they press down the spirits of the living.

I suppose thou hast heard some account of the late Western Quarterly Meeting. The Master was there, and testimonies in his name, which is his power, were delivered by some of his servants, both on 2nd and 3rd days; to me it was an instructive season. Our dear D. was favored, and I rejoiced in the evidence that He who putteth forth and goes before his own work was with her. W. too was, I believe, in his right place in the Select Meeting. We had our dear Harriet at New Garden; she, I thought entered into the state of our meeting as did D. at another time. I often fear my eye is too much directed to the discouraging side of things. We have many scattered up and down amongst us, who are as the salt of the earth, silent burden-bearers, as well as those who blow the trumpet in Zion, and a lively hope sometimes pervades my mind that the effervescence will ere long subside. If people would only keep from shaking the vessels so violently, I believe it would be better for us. Wilt thou please to remember me to my beloved S. L., and tell her her wandering letter, or rather a stationary one, has at last found its destination; it was quietly resting in the pocket of a neighbor, who I suppose had his best coat on in Wilmington, where he received it, and not often wearing it, did not find it till a day or two since. Tell her it was a choice treat to me, fresh and palatable as if just written. I hope to feel able to reply ere long. My love to Harriet, also; I am her debtor and have not been unmindful of it. I have sympathized with you in the alarm and confusion you have lately witnessed, particularly with those who reside near the scenes of fury and outrage that have prevailed. I have thought much of P. T.; she has her low seasons, but the Master will come again, and give her the cup of consolation. My love to her and family. I have unexpectedly to myself written thee a long letter. It would be pleasant to hear from thee, but if the way should be closed, abide in thy tent till thou art ready. I shall not think my welfare is not desired by thee. Look to the little ones of the flock among us; there are those on whom the preparing hand has been laid; may they be preserved. With a salutation of love, I subscribe myself thy friend,

R. MASON.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 13, 1857.

Every reflecting mind must be convinced that the most prominent question which agitates our country at this time is American Slavery.

The commercial, political, and religious world, have all been engaged in the strife, growing out of the many issues involved in its discussion.

At the foundation of the government, the fathers of the republic entered into a compact which virtually sanctioned and sustained the system in the southern states, and thus entailed upon us, the evils which we now deplore. Since that time, the lust for power, and the unrighteous gain of oppression has so extended, that its blighting influence has spread over the entire country, until there are perhaps few, if any, who are clear either of dealing in, or consuming the products of unrequited toil.

Our country has been blessed beyond all others, and while its liberal policy and institutions invite the oppressed of other lands to an equal participation in these privileges, there are among us three and a half millions of human beings, subject to the most cruel laws, and to the irresponsible will of hard task masters, the proceeds of whose labor is wrung from them without compensation.

The evils growing out of this complicated system of iniquity are steadily and fearfully increasing, and unless some remedy is applied, we cannot expect divine favor, or the continuance of the blessings which have been so liberally bestowed upon us.

Every suggestion therefore which is made to dispel this dark cloud from the horizon of our beloved country, is entitled to a fair consideration, and we have presented in this number an extract from a letter of Elihu Burritt, widely known for his efforts in the cause of peace, in which are thrown out his views on the subject of Compensated Emancipation.

Many estimable men and practical philan-

tropists have regarded with favor, the proposition to appropriate the public lands for this purpose, and it is contemplated during the present year, to hold a National Convention of those favorable to the object, with a view of discussing more fully the proposition and pressing it upon the attention of the country.

COMPENSATED EMANCIPATION.

No candid man, North or South, can hesitate to admit that the antagonisms and estrangements generated by the system of Slavery imperil the life of our beloved Union far more than a world of foreign foes would do.

Fifty years of the nation's experience prove that peace, harmony and brotherly unity can never pervade this great continental family of States while Slavery exists; but that, on the contrary, the embittering struggle will grow more and more intense and calamitous, until some competent measure be adopted for the extinction of that system.

If the Union were at war with a coalition of European powers, and could only escape subjugation by the abolition of Slavery, the Constitution, as well as the law of self-preservation, would fully sanction that summary act. Both these sources of authority would authorize the Federal Congress to take equitable and adequate steps for putting an end to the same evil, in order to vanquish a domestic foe more dangerous to the Union than all the external enemies that could be arrayed against it.

If Slavery were abolished in time of war, as a national act of self-defense, the slaveholders of the South would claim and receive indemnification for the act of manumission. If the system is to be abolished to destroy an internal enemy, which is sapping the very soul of the Republic, they should be equally compensated for the emancipation of their slaves.

For nearly fifty years the Legislatures of the Southern States have done all that their acts could achieve to legalize and sustain Slavery—to encourage the people of those States to invest their capital in slaves. They cannot now justly turn around and treat those acts as immoralities, and destroy the property which they have *de facto* created, without compensating its present holders for the loss entailed upon them. What the Southern States cannot do by themselves, consistently with justice and equity, all the States of the Union cannot do together.

The utter extirpation of Slavery from American soil should be achieved in a way and in a spirit that would attach all the members of the Confederation to each other by stronger bonds than have ever existed between them; which should bequeath to its numerous posterity of States a rich legacy of precious memories, deepening and perpetuating their sense of fraternal relationship, as co-heirs of the noblest chapters of American history.

Of all the parties to this great moral struggle, the well-being of the slaves will be most dependent upon the prevalence of a spirit of brotherhood and benevolence throughout the nation at the time of their manumission. Nothing but Slavery itself, of the most atrocious stamp, could be worse for them than emancipation in a tempest of malignant passions, of fierce and fiery hate. Great as the system of Slavery has grown, it may be equitably abolished without increasing the taxation of the country by a single farthing per head of its population. The public lands alone would be sufficient to pay for the emancipation of all the slaves in the Union, if appropriated exclusively to that object. Without including the lands acquired from Mexico by the treaty of 1853, this national domain contains 1,600,000,000 acres. At 75 cents per acre, they would yield, in the end, $1,200,000,000. Admitting $250 per head for the whole slave population to be a fair average price, taking young and old, sick and infirm, three millions and a half would amount to $875,000,000. Thus this landed estate of the nation would not only emancipate all the slaves in its borders, but would yield a large surplus for their moral elevation and improvement.

A considerable portion of the public domain lies in the Slave States, and consequently has but little demand or value. The abolition of Slavery would create, both, by the continually increasing influx of men and capital from the present Free States and from Europe. In Missouri, for example, there are 13,000,000 acres of the public lands still unsold and unappropriated. The extinction of Slavery would bring these lands immediately into market, and at a price which would yield a sum sufficient to pay for the emancipation of all the slaves in the State. Thus, Missouri might be freed from the evil without sending her a dollar from the National Treasury, or the proceeds of a single acre of land lying outside her borders.

The pecuniary results of Emancipation in Missouri would be immediate and immeasurable. There would be such a rapid development of her mineral and agricultural resources, such a great and sudden enhancement of the prices of her lands, that Kentucky, Tennessee, Maryland, Delaware and Virginia would be induced to follow her example, one after the other, in comparatively quick succession.

By lifting the incubus of Slavery from a single State, like Missouri, not only a powerful precedent would be established, to work upon the remaining Southern States, but great additional wealth would accrue to the nation increasing its capacity to carry on the enterprise of general Emancipation.

There is no object more national, patriotic or

politic, to which the public lands could be appropriated, than this peaceful and gradual extinction of Slavery, State by State. They constitute a resource fully adequate to remove the great evil from our land, without imposing a tax, or occasioning a loss, which its poorest inhabitant would feel. Unless appropriated to this patriotic enterprise, they will be frittered away upon speculating railway companies, or upon objects of a local character in the new States and Territories.

Even in thus appropriating the Public Domain to the emancipation of the slaves, it would not be absolutely necessary to withhold judicious grants to railway companies; for it is assumed that the every alternate section reserved by the Government, in making these donations, will produce as much as both sections without the railway. Thus, no honest and useful railway enterprise in the new States would necessarily be deprived of any legitimate aid by the plan proposed.

The Federal Congress would not in the slightest degree transcend its legitimate prerogatives, nor infringe upon the sovereignty of any Southern State, by making this generous offer of compensation, whenever it might be disposed to emancipate its slaves. Such an offer would not impair its right to retain or abolish Slavery at its own will. Should it prefer, on due consideration, to put an end to the system, it would perform in and by itself every act of legislation necessary to effect that object. It would distribute the money received from the National Treasury among its slave-holders in its own way, and by its own officers.

Suppose that $250 per slave should be the average compensation allowed to every Southern State for emancipation, it would require the income from the public lands for nearly three years to pay Maryland for manumitting her slaves. In case she should follow the example of Missouri at an interval of only a year, about $15,000,000, over and above the revenue from the national domain, in that space of time, would have to be raised for her. If the annual expenses of Government were limited to $60,000,000, a surplus averaging $20,000,000 a year might be realized, up to the end of the century, from customs duties alone. This surplus might be loaned to the Emancipation Fund from Public Lands, should it be needed in any year, to pay off such a State as Virginia. Thus it might be seldom, if ever, necessary for the nation to borrow money for carrying on the work of gradual emancipation. Even in such a contingency, it would greatly promote political morality and national economy even to be in debt, or under the necessity of saving money for some grand reproductive enterprise.

The Free States can afford not only to be just but generous to the South. Their commercial, religious and political partnership with it in sustaining Slavery has been most intimate and extensive. They have had the handling of all the great staples of the South. Cotton, rice and tobacco have constituted their currency in trading with Europe. In this they have mostly paid for their importations of foreign goods, which they have again sold to the South; thus making large profits in their various transactions in slave-grown produce. They have doubtless realized more than half "the wealth that sinews bought and sold have earned" in America. They would, with the same certainty, share equally in all the increased wealth and prosperity which Emancipation would bring to the South.

The foregoing are a few of the considerations urged in favor of Compensated Emancipation.

ELIHU BURRITT.

New Britain, Conn., April 8, 1857.

DIED,—At his residence in Caroline Co., Md., on the 5th inst., DANIEL P. BOWERS, a minister belonging to Thirdhaven Monthly Meeting, in the 58th year of his age. His dying testimony was encouraging to meekness and humility, giving clear evidence of his peace having been made, and his will subjected to the Divine will.

——, At her residence in Saratoga Co., N. Y., REBECCA L. DORLAND, wife of Andrew Dorland, and daughter of Isaac and Rebecca Leggett, in the 59th year of her age.

She was an elder of Saratoga Monthly Meeting, and a faithful attender of all our meetings for worship and discipline, being concerned to take her family with her, and when unable to attend herself, would encourage her children to accompany their father. She often expressed a desire that the youth would walk in the path that leads to happiness and peace. Her close was quiet and composed, and we believe she is now reaping the reward of a well spent life.

——, On Sixth day, the 5th inst., of typhoid pneumonia, at the residence of his son-in-law Dr. Joseph Thorne, near Norristown, Pa., JOB ENGLE, in the 78th year of his age, recently a member of Gwynedd Monthly and Norristown Particular Meeting, formerly a member of Lower Evesham Monthly Meeting, N. J. As he lived so he died, possessing in a remarkable degree a meek and quiet spirit, and though dead yet speaketh—follow me as I have followed Christ.

——, On Sixth day morning, the 8th ult., JESSE KENDALL, a worthy member of Milford Particular and Monthly Meetings, in the 67th year of his age. We doubt not but he rests from his labors and his works do follow him.

ENTOMOLOGICAL SCIENCE.

Professor Agassiz says that more than a lifetime would be necessary to enumerate the various species of insects and describe their appearance. Meiger, a German, collected and described six hundred species of flies, which he collected in a distance of ten miles circumference.—There have been collected in Europe twenty thousand specimens of insects preying on wheat. In Berlin two professors are engaged in collecting, observing and describing insects and their habits, and already have they published five large volumes descriptive of the various kinds of insects which attack forest trees.

For Friends' Intelligencer.

Review of the Weather, &c., for Fifth Month.

	1856	1857
Rain during some portion of the 24 hours,	9 d's	13 d's
do. " the whole or nearly whole day,	5	3
Cloudy days without storms, . .	5	4
Ordinary clear days, . . .	12	11
Rain during the mo., per Pa. Hospital,	2.59 in.	5.54 in.
Mean temperature of do. .	60 Deg.	60.85 Deg.
do. of the three *Spring months*	48.73.	48.38.

	Deg.
The average temperature of Fifth mo., for 68 years past has been	62.63
" Highest do. during do. (1826)	71
" Lowest do. do. do. (1848)	51.75
The average SPRING temperature for 68 years past has been	50.68
" Highest do. during (1826)	55
" Lowest do. do. 1799—1843.	46

DEATHS, during the *Fifth month* of last year, 955—the present year 886—the record for both years, comprising *five entire weeks* to the month.

It will be seen, that with only two days more in the month on which rain has fallen, this year than *last*, the *quantity* has been more than doubled.

The *average* for the month under review for twenty years past has been about *four* inches. It may also be observed that the average temperatures of the month the *present* year, vary but little from those of *last* year, while the entire *spring* temperature, this season, has been about two and a third degrees *below* the average for sixty eight years past. J. M. E.

Phila. 6th month, 1857.

DANGERS OF ABSOLUTE POWER.

Absolute power was not meant for man. There is, indeed, an exception to this rule. There is one case in which God puts a human being, wholly defenceless, into another's hands. I refer to the child, who is wholly subjected to a parent's will. But observe how carefully, I might almost say anxiously, God has provided against the abuse of this power. He has raised up for the child, in the heart of the parent, a guardian, whom the mightiest on earth cannot resist. He has fitted the parent for this trust, by teaching him to love his offspring better than himself. No eloquence on earth is so subduing as the moaning of the infant when in pain. No reward is sweeter than that infant's smile. We say God has put the infant in the parent's hands. Might we not more truly say that He has put the parent in the child's power? That little being sends forth his father to toil, and makes the mother watch over him by day, and fix on him her sleepless eyes by night. No tyrant lays such a yoke. Thus God has fenced and secured from abuse the power of the parent; and yet even the parent has been known, in a moment of passion, to be cruel to his child. Is man then to be trusted with power over his fellow creature, who instead of being commended by nature to his tenderest love, belongs to a despised race, is regarded as property, is made the passive instrument of his gratification and gain? I ask no document to prove the abuse of this power, nor do I care what is said to disprove them. Millions may rise up and tell me that the slave suffers little from cruelty. I know too much of human nature, human history, human passion, to believe them. I acquit slaveholders of all peculiar depravity. I judge them by myself. I say that absolute power always corrupts human nature, more or less. I say, that extraordinary, almost miraculous self-control is necessary to secure the slaveholder from provocation and passion; and is self-control the virtue which, above all others, grows up amidst the possession of irresponsible dominion?—*Channing.*

BAYARD TAYLOR IN NORTHERN EUROPE.

Crossing the Arctic Circle.

Correspondence of the N. Y. Tribune.

JUOXENGI, in the Frigid Zone, Jan. 6, 1857.

I was obliged to remain three days in Haparanda, applying poultices, gargles and liniments, according to the doctor's instructions. As my Swedish was scarcely sufficient for the comprehension of prescriptions, or medical technicalities in general, a written programme of my treatment was furnished to Fredrika, the servant-maid, who was properly impressed with the responsibility thereby devolving upon her. Fredrika, no doubt, thought that my life was in her hands, and nothing could exceed the energy with which she undertook its preservation. Punctually to the minute appeared the prescribed application, and, if she perceived or suspected any dereliction on my part, it was sure to be reported to the doctor at his next visit. I had the taste of camomile and mallows in my mouth from morning till night; the skin of my jaw blistered under the scorching of ammonia; but the final result was, that I was cured, as the doctor and Fredrika had determined.

This good-hearted girl was a genuine specimen of the Northern Swedish female. Of medium height, plump, but not stout, with a rather slender waist and expansive hips, and a foot which stepped firmly and nimbly at the same time, she was as cheerful a body as one could wish to see. Her hair was of that silky blonde so common in Sweden; her eyes a clear, pale blue, her nose straight and well-formed, her cheeks of the delicate pink of a wild-rose leaf, and her teeth so white, regular and perfect that I am sure they would make her fortune in America. Always cheerful, kind and active, she had, nevertheless, a hard life of it; she was alike cook, chamber-maid and hostler, and had a cross mistress to boot. She made our fires in the morning darkness and brought us our early coffee while we yet lay in bed, in accordance with the luxurious habits of the Arctic zone. Then, until the last

drunken guest was silent, toward midnight, there was no respite from labor. Although suffering from a distressing cough, she had the out-door as well as the in-door duties to discharge, and we saw her in a sheepskin jacket, harnessing horses, in a temperature of 30° below zero. The reward of such a service was possibly about *eight* American dollars a year. When, on leaving, I gave her about as much as one of our hotel servants would expect for answering a question, the poor girl was overwhelmed with gratitude, and even the stern landlady was so impressed by my generosity that she insisted on lending us a sheepskin for our feet, saying we were "good men."

There is something exceedingly primitive and unsophisticated in the manners of these Northern people—a straightforward honesty, which takes the honesty of others for granted—a latent kindness and good-will which may at first be overlooked, because it is not demonstrative, and a total unconsciousness of what is called, in highly civilized circles, "propriety." The very freedom of manners which, in some countries, might denote laxity of morals, is here the evident stamp of their purity. The thought has often recurred to me—which is the most truly pure and virginal nature, the fastidious American girl, who blushes at the sight of a pair of boots outside a gentleman's bedroom door, and who requires that certain unoffending parts of the body and articles of clothing should be designated by delicately circumlocutious terms, or the simple-minded Swedish women, who come into our bedrooms with coffee, and make our fires while we get up and dress, coming and going during all the various stages of the toilet, with the frankest unconsciousness of impropriety? This is modesty in its healthy and natural development, not in those morbid forms which suggest an imagination ever on the alert for prurient images. Nothing has confirmed my impression of the virtue of the Northern Swedes more than this fact, and I have rarely felt more respect for woman or more faith in the inherent purity of her nature.

We had snug quarters in Haparanda, and our detention was therefore by no means irksome. A large room, carpeted, protected from the outer cold by double windows, and heated by an immense Russian stove, was allotted to us. We had two beds, one of which became a broad sofa during the day, a backgammon table, the ordinary appliances for washing, and beside a number of engravings on the walls (among them a portrait of the Rev. Dr. Baird,) our window commanded a full view of Torneaa, and the ice-track across the river, where hundreds of persons daily passed to and fro. The eastern window showed us the Arctic dawn, growing and brightening through its wonderful gradations of color, for four hours, when the pale orange sun appeared above the distant houses to slide along their roofs for two hours, and then dip again. We had plentiful meals, consisting mostly of reindeer meat, with a sauce of Swedish cranberries, potatoes, which had been frozen, but were still palatable, salmon roes, soft bread in addition to the block shingles of *fladbrod*, English porter and excellent Umeaa beer. In fact, in no country inn of the United States could we have been more comfortable. For the best which the place afforded, during four days, with a small provision for the journey, we paid about seven dollars.

The day before our departure, I endeavored to obtain some information concerning the road to Lapland, but was disappointed. The landlord ascertained that there were *skjuts*, or relays of post-horses, as far as Muonioniska, 210 English miles, but beyond this I could only learn that the people were all Finnish, spoke no Swedish, were miserably poor, and could give us nothing to eat. I was told that a certain official personage at the apothecary's shop spoke German, and hastened thither; but the official, a dark-eyed, olive-faced Finn, could not understand my first question. The people even seemed entirely ignorant of the geography of the country beyond Upper Torneaa, or Matarengi, 40 miles off. The doctor's wife, a buxom, motherly lady, who seemed to feel quite an interest in our undertaking, and was as kind and obliging as such women always are, procured for us a supply of *fladbrod* made of rye, and delightfully crisp and hard—and this was the substance of our preparations. Reindeer mittens were not to be found, nor a reindeer skin to cover our feet, so we relied, as before, on plenty of hay and my Scotch plaid. We might, perhaps, have had better success in Torneaa, but I knew no one there who would be likely to assist us, and we did not even visit the old place till we had taken the precaution of getting the Russian vise, together with a small stock of roubles at Stockholm, but now find that it was quite unnecessary. No passport is required for entering Torneaa, or travelling on the Russian side of the frontier.

Trusting to luck, which is about the best plan after all, we started from Haparanda yesterday at noon. The day was magnificent, the sky cloudless and resplendent as polished steel, and the mercury 31° below zero. The sun, scarcely more than the breadth of his disc above the horizon, shed a faint orange light over the broad, level snow-plains, and the bluish-white hemisphere of the Bothnian Gulf, visible beyond Torneaa. The air was perfectly still, and exquisitely cold and bracing, despite the sharp grip it took upon my nose and ears. These Arctic days, short as they are, have a majesty of their own—a splendor, subdued though it be; a breadth and permanence of hue, imparted alike to the sky and to the snowy earth, as if tinted glass was held before your eyes. I find myself at a loss how to describe these effects, or the im-

pression they produce on the traveller's mood. Certainly, it is the very reverse of that depression which accompanies the Polar night, and which even the absence of any real daylight might be considered sufficient to produce.

(To be concluded.)

A CITY STREET.

BY MARY HOWITT.

I love the fields, the woods, the streams,
The wild flowers fresh and sweet,
And yet I love no less than these,
The crowded city street;
For haunts of man, where'er they be,
Awake my deepest sympathy.

I see within the city street
Life's most extreme estates,
The gorgeous domes of palaces,
The prison's doleful gates:
The hearths by household virtues blest,
The dens that are the serpent's nest.

I see the rich man, proudly fed
And richly clothed, pass by;
I see the shivering, homeless wretch,
With hunger in his eye;
For life's severest contrasts meet
Forever in the city street.

And lofty, princely palaces—
What dreary deeds of woe,
What untold, mortal agonies
Their arras chambers know!
Yet is without all smooth and fair
As Heaven's blue dome of summer air.

And even the portliest citizen
Within his doors doth hide
Some household grief, some secret care,
From all the world beside;
It ever was, it must be so,
For human heritage is woe!

Hence is it that a city street
Can deepest thought impart,
For all its people, high and low,
Are kindred to my heart;
And with a yearning love I share
In all their joys, their pain, their care.

Go, still the heaving ocean's roar,
Go, chain the viewless wind,
Then upward with the eagle soar,
Till earth is left behind.

Pluck each bright star that shines on high,
And quench the sun in night,
Roll up the beauteous azure sky,
Then downward bend thy flight;

And when thou hast the ocean still'd,
When thou hast chained the wind,
When sun and stars are quenched in night
Then turn and fetter Mind.

To every thing beneath the sun there comes a last day—and of all futurity, this is the only portion of time that can in all cases be infallibly predicted. Let the sanguine then take warning, and the disheartened take courage; for to every joy and to every sorrow, to every hope and to every fear, there will come a last day; and the man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever the other may be.

[From the Rural New Yorker.]

SUNFLOWER CULTURE AS A PREVENTIVE OF THE AGUE AND FEVER.

BY LIEUT. M. F. MAURY.

Every experiment that has for its object the solution of any question in the affairs of man is instructive. Whether the experiment be successful or not, it is not the less instructive, for experience is acquired by the failure as well as by the success of experiments. Every tiller of the earth, from Adam down to the whistling plough-boy that saw his first furrow not longer ago than last autumn, has been given more or less to the making of experiments. A farmer "*tries*" this crop, or that plan, and his experiments are the ground-work of the experience which gives intelligent direction to his husbandry.

None of the great industrial pursuits is more fruitful of experiments than that of agriculture; and if all the experiments that have been and are now making in this branch of industry had been systematically conducted, and if proper accounts of them had all been collected and published, what a valuable and instructive work should we have had! Take the Chinese sugar-cane as an example for illustration. How many thousands of farmers intend to make a "*trial*" of it this year?—and among this great number, how many, think you, will give for the benefit of agriculture any account of their experiment and its results? Perhaps a dozen or two. The aggregate experience of all the rest will be lost to the agricultural community—and yet, if collected and embodied together, it would be of incalculable value.

I have been led into this train of remarks in consequence of an experiment that I made last year with the cultivation of sunflowers as a preventive or protection against ague and fever, and if you will publish an account of this experiment, with an explanation of what was sought to be accomplished by it, and the results obtained, perhaps some of your many thousand readers will join and assist in carrying it out, for with such assistance a sanitary question of great importance may be satisfactorily settled, one way or the other, in a little while.

The dwelling of the Superintendent is adjoining the Observatory, which is situated on a hill on the left bank of the Potomac, in lat. 38 deg., 39 min., 53 sec. It is 94 feet above the low water of ebb tide, and about 400 yards from the river. The grounds pertaining to it contain about 17 acres, inclosed by a brick wall on the east, south and west sides, with a picket fence on the north. The south wall runs along nearly parallel with the river, and so does the west. The Chesapeake and Ohio Canal, fringed by a single row of sycamores of some twenty years' growth, separates the wall from the river. In fact the river, with its marshes at the foot of the hill, encircles the grounds of the Observatory half way round,

viz., from S. E. by way of S. to N. W. Thus, you perceive, we are in a sort of a bend in the river. Most of the marshes are just "a wash" at low water, parts of them are bare when the tide is out, and all of them, in the early summer, are covered with a rank growth of grass and weeds, which begins to decay in August. This is the commencement, too, of the sickly season, and a few minutes' walk about the grounds of the Observatory after sunset has been found sufficient to bring upon strangers an attack of ague and fever. The place is so unhealthy that my family are compelled to desert it for four or five months every year. Last year they broke up early in May, and did not return till November.

Now, I am not going into a dissertation concerning malaria or miasm, for, be the seeds of the pestilence what they may, those of these intermittents are supposed to be due in a great measure to the marshes of the Potomac. The decay of the vegetable matter upon them infects the air with impurities of some kind, which predispose to chills and fevers—such is the popular belief, at any rate.

This brings me to the history of the sunflower experiment. A process of reasoning like the following led me to try it.

If it be the decay of vegetable matter on the marshes that produces the sickness on the hill, then the sickness must be owing to the deleterious effects of some gas, miasm or effluvium, that is set free during the decomposition, and if so, the poisonous matter, or the basis of it, whatever it be, must have been elaborated during the growth of the weeds, and set free in their decay. Now, if this reasoning be good, why might we not, by planting other vegetable matter between us and the marshes, and by bringing it into vigorous growth just about the time that that of the marshes begins to decay, bring fresh forces of the vegetable kingdom again to play upon this poisonous matter, and elaborate it again into vegetable tissue, and so purify the air?

This reasoning appeared plausible enough to justify the trouble and expense of experiment, and I was encouraged to expect more or less success from it, in the circumstance that everybody said, "plant trees between you and the marshes—they will keep off the chills." But as to the trees, it so happens that at the very time when the decomposition on the marshes is going on most rapidly, the trees, for the most part, have stopped their growth to prepare for the winter, and though trees might do some good, yet a rank growth of something got up for the occasion might do more. Hops climb high; they are good absorbents, and of a rank growth, but there were objections to hops on account of stakes, poles, &c. I recollected that I had often seen sun-flowers growing about the cabins in the West, and had heard, in explanation, that it was "healthy" to have them. This was so much more in favor of making the experiment with sun-flowers.

An acre of sunflowers will absorb during their growth many thousand gallons of water more than are supplied by the rains. They are great absorbents. They are of easy cultivation, are more rank than hops—they require no poles and the seed are very valuable. I paid $8 a bushel for them. This plant, therefore, apparently offered to fulfil all the conditions required to satisfy the problem; for if the supposition that the ague and fever poison be imparted to the atmosphere by the decaying vegetable matter in the marshes, and if this poison is set free during the process of decay, why should not the sunflowers in their rank growth absorb it and again elaborate it into vegetable matter, and so fix it, at least for a while, and until cold weather? I consulted upon this subject with one of the most useful men this country ever produced—the late A. J. Downing, of Newburgh—and he thought the idea a good one.

Finally, I resolved to make the experiment, at the risk of spoiling the looks of a beautiful lawn. Accordingly, in the fall of 1855, the gardener trenched up to the depth of two and a half feet a belt about forty-five feet broad around the Observatory on the marshy side, and from 150 to 200 yards from the buildings. The conditions of the theory I was about to try required rich ground, tall sunflowers and a rank growth. Accordingly, after being well manured from the stable yard, the ground was properly prepared and planted in sunflowers last spring. They grew finely; the sickly season was expected with more than the usual anxiety. Finally it set in, and there was *shaking* at the President's House and other places as usual, but for the first time since the Observatory was built the watchmen about it weathered the summer clear of chills and fevers. These men, being most exposed to the night air, suffer most, and heretofore two or three relays of them would be attacked during the season; for as one falls sick another is employed in his place, who, in turn being attacked, would in like manner give way to a fresh hand. And, last year, attacks of ague and fever were more than usually prevalent in the neighboring parts of the city.

Here is encouragement, not discovery or proof—but it is worth further trial, at any rate. Accordingly the gardener is making ready to try the experiment again this year, but with variations. The seeds are not to be planted quite as early as in the first instance; and, in the next place there are to be two plantings, so that the last crop may be caught by the frost while yet the plants are flowering, and therefore, in full and vigorous growth during the season of active decay in the marshes.

Suppose the fact should be established that a

hedge of sunflowers between the dwellings of farmers and the ponds or marshes and standing pools would generally keep ague and fever away, the discovery that such a simple contrivance would constitute an impassable barrier to "the pestilence that walketh in darkness" would be an achievement worth recording.

"The destruction that wasteth at noonday" may form the subject of another communication, if you can find room for it. Indeed, other remarks upon the subject in hand are suggesting themselves, but with your leave, I will reserve them for the next number of the *Rural*. In the mean time, I hope that all who can, but especially those who live in noted ague and fever districts, will prepare to try the sunflower experiment this summer.

The readers of the *Rural* are mostly in the region of westerly winds, and that the results of each experiment should throw light upon the rest, it is desirable to know, approximately at least, in each case, the situation of the dwelling, its distance from and height above the supposed region of miasma, as well as its distance from the hedge of sunflowers, their height, &c. We know that one of the offices of the vegetable kingdom is to preserve the purity of the atmosphere; and that during their growth many plants take up from the air and fix for awhile various noxious vapors. In the southern country it is common to see among the negro quarters sunflowers growing about the pig sty; and the negro, if asked why he plants them in such a place, will reply, "He make it healthy, Massa."

The *Rural* boasts of the intelligence of its patrons, their cleverness and love of the useful, and why should not those of them who are in a condition to do so try this experiment, and so let each have the benefit of all the rest to guide us next year.

P. S. Since writing the foregoing I have been conversing with Mr. Watt, the gardener, upon the subject. He informs me that many years ago similar experiments were made in France with like success. Accounts of them have been published in the *Cultivator*. With these facts and other circumstances to which I shall allude in my next, still further to inspire faith in the proposed preventive, I hope all of your "ague and fever" readers will be encouraged to try this simple sunflower experiment. Those who live upon the prairies, in the ague and fever districts of Illinois and other western states, would do well to surround their dwellings with the plants having the thickest part of the hedge on the west side.

THE USE OF LITTLE TIME.—One of the hours, each day wasted on trifles or indolence, saved, and daily devoted to improvement, is enough to make an ignorant man wise in ten years; to provide the luxury of intelligence to a mind torpid from lack of thought; to brighten up and strengthen faculties perishing with rust; to make life a fruitful field, and death a harvest of glorious deeds.

PLANTING POTATOES.

In olden time, when land planted in a slovenly manner produced from three to seven hundred bushels of potatoes to the acre, and the farmer thought himself a lucky man if he found a purchaser of his crop at a shilling a bushel, for such has been the case within easy distance of this city, not too long ago for us to remember, any direction how to plant so as to get a greater crop would not have been found particularly interesting to the agricultural reader. But such a change has come over the spirit of their dreams since, in Western parlance, the crop is "powerful onsartin," and the product brings from $1 to $2 a bushel, instead of a shilling, perhaps they will be willing to listen to a few general rules, well calculated to increase the yield and improve the quality.

Do not select muddy soil, or ground that was manured high last year with unfermented stable or hog-pen manure; and do not use either of these manures on the crop. Use none but the very best compost, or guano, thoroughly mixed with the soil; and do use lime, plaster and salt, one or all. Twenty bushels of salt, or 50 bushels of lime, per acre, would not frighten the potatoes out of one year's growth; and a handful of plaster upon each hill would tell you a most interesting story.

But to begin with, plow your ground—don't scratch it and call it plowed. We should prefer the Michigan plow, run twelve inches deep, with a sub-soil plow following in each furrow, twelve inches deeper; and the potatoes planted and cultivated on the level system, the work all being done by horse-hoes instead of hand-hoes.

For seed, we should use medium-sized tubers; and as for the quantity per acre, no specific directions can be given as to the right number of bushels, because one kind has four times as many eyes as another kind, and it is the number of eyes and not the number of tubers that must be counted to get the exact right quantity per acre. Again, opinions differ as to the quantity of seed proper to be used. In our opinion, too much rather than too little is generally used in each hill, particularly where whole tubers are used. We are in favor of planting potatoes in drills, as well as almost every other farm crop. If whole tubers are planted, twenty stalks to a hill may often be counted, and invariably they are not vigorous, and produce small potatoes and a poor yield.

The seed end of potatoes, we have no doubt, is equally valuable as any other part for planting, if cut so as not to have too many eyes and

sprouts huddled together; yet we have known some over nice planters cut off and throw away the seed end as worthless, just as some do the butt ends of ears of corn, without being able to assign the reason wherefore. To sum up: Plant potatoes on dry land, deep plowed and subsoiled, manured with compost in the drill, or covered and mixed with all the surface soil with a cultivator harrow. Plant medium-sized tubers, in medium quantities, cut so as to divide the eyes equally, and take pains to drop them carefully and with regularity. Use salt and lime broadcast at the first or second tending, mixing with the soil by the cultivator. The plaster may be put on at any time after the vines are well grown. Take care to keep the field clear of weeds, cost what it will, and you can grow potatoes in these latter days, with more profit than you ever did in ancient times of great crops and low prices. Even if the crop of 1857 should be large, you need not fear low prices—that day has passed away. But we do urge you to increase the potato crop, and trust to Providence and extra care that the epidemic that has so long afflicted and discouraged farmers can be overcome.

HOW WATCHES ARE MADE IN SWITZERLAND.

A large proportion of the work bestowed upon the manufacture of watches in Switzerland is done by cottagers, who cultivate the earth in the Summer, and in the Winter shut themselves up with their families during the inclement season, which lasts three or four months. The whole family then devote themselves to the work of making watch movements. Not only the children work, but the dog turns a wheel, and puts in motion a lathe or a pair of bellows. First, the rough part of the movement is made by water power. Particular parts are assigned to the young members of the family, while others are employed in putting the plates and wheels together. When a sufficient number have been prepared, the master transports them on the back of a mule to some town or village, where he sells them to little master watchmakers, who complete the movements, or else they are sold to travelling agents, who case them in silver or gold.

INDIAN SUMMER OF LIFE.

In the life of the good man there is an Indian Summer more beautiful than that of the season; richer, sunnier, and more sublime than the most glorious Indian Summer the world ever knew—it is the Indian Summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of Spring are changing to the sear and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes his labors, and the memories of a well-spent life gush forth from their secret fountains, enriching, rejoicing, and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warmth, and the soul assuming a heavenly lustre, is no longer restricted to the narrow confines of business but soars beyond the Winter of a hoary age, and dwells peacefully and happily upon that bright Spring and Summer which await him within the gates of paradise evermore. Let us strive for and look trustingly forward to an Indian Summer like this.

BE CHARITABLE.—When the veil of death has been drawn between us and the objects of our regard, how quicksighted do we become to their merits, and how bitterly do we remember words, or even looks of unkindness, which may have escaped in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which may yet be in our power to perform; for who can tell how soon the moment may arrive when repentance cannot be followed by reparation!

Bishop Heber.

DISCUSSION.—Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Bishop Watson.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is firm but inactive. Good brands are still held at $7 50 per bbl., and brands for home consumption at $7 75 a $8 00, and extra and fancy brands at $8 25 a 8 75. There is very little demand for export, and little stock to operate in. Rye Flour is dull at $5 00 per barrel. Last sales of Pennsylvania Corn Meal at $4 00 per barrel.

GRAIN.—Wheat is quite dull and little offering. Last sales of prime Pennsylvania red were made at $1 78 a $1 80, and $1 90 for good white. Rye is scarce. Penna. is selling at $1 10. Corn is less active at 88 a 90c for Southern yellow in store. Oats are steady; sales of Pennsylvania and Delaware at 60c per bu.

SUMMER RETREAT AT HIGH LAND DALE.

The season of the year is at hand, when many citizens leave their homes for the benefit of pure air; the attention of the readers of the Intelligencer is called to the pleasant Retreat of CHARLES and CATHARINE P. FOULKE, who have again enlarged their premises, and are prepared as heretofore to receive summer boarders.

Their farm and residence is near the crown of one of the mountain ridges in Monroe County, Pennsylvania, about two miles from Stroudsburg, the county town, and three miles from the Delaware Water Gap, in one of the healthiest situations to be found in Pennsylvania.

On this high elevation and near the domicile is a large spring of excellent water, which supplies a Bath House attached to the premises,—while within doors there is much to give comfort and create a home feeling, and make this a very desirable mountain Retreat.

The cars leave Camden in the morning and arrive at the Stroudsburg station within two and a half miles of High Land Dale, early in the afternoon.

5th mo. 16—6t. T. B. L.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 193.)

I have been more particular in the relation of this day's work than I otherwise should have been, as containing in it such signal marks of Providence; first, That we should be detained in hold, just till the people from the country were come in. Secondly, and then set at liberty to say what the Lord gave us. And thirdly, That we had so seasonable an opportunity to explain our practice as to the ministers, viz. the conduct of the Society towards them; and likewise the service of our Monthly Meetings respecting the poor, marriages, admonishing offenders, making up differences, granting of certificates to such as saw cause to remove themselves from one Monthly Meeting to another, as well as to ministers. Which by their shewing so much kindness, and raising no objection to any thing said on these heads, did plainly demonstrate their good liking and satisfaction therewith.

The next morning we set out for England, and by the evening got amongst Friends in the border, within the compass of Sowport meeting, and had some few meetings, as at the border, Scotby, Carlisle, and some others. I came to my old master Samuel Parrot's having no place to retire to as a home, but sometimes I was at Sedgwick, and sometimes quartered with my friend Robert Chambers, and sometimes at Kendal, and at Gateside, at honest William Simpson's, where I did sometimes help them in their business, he being a blacksmith. But I was now preparing myself for a journey into America, and was near ready. And I had an opportunity to take my leave of the neighboring meetings, as Dent, Garsdale, Sedburg, Grayrigg, Kendal, Preston, with divers other neighboring meetings thereabouts; but that at Preston was the most memorable and solid, the sense whereof continued with me all over America, at times; I went thence to Yelland, and many Friends came to that meeting from divers places to take leave of me, so that it was a very large and living meeting; and I parted with my brethren in great love and unity. I then came by Wray, Bentham, Settle and Airton, that great and good man William Ellis being then living, and full of power, having great and solid experience concerning the work of the ministry, who was very edifying to me, by the wholesome counsel he gave. James Wilson was then with me, who was not at that time a public minister, yet of great service in visiting families, being closely engaged in spirit for the maintaining good order and discipline; and we being both very young in these things, this worthy Friend gave such advice to us both, with respect to a faithful coming up in our services, that we could with good reason say, that his words were like "apples of gold in pictures of silver;" for a long time after, the sense and virtue of them dwelt on my mind, to my great advantage. We stayed with him one night, and had a small meeting, in which the preference and value I had for him, together with an awe that was on my spirit concerning his great services and experience as a minister, took such place in my mind, that I was silent before him.

Next day we took our leave, and he brought us on our way a little, heartily praying at parting, that I might be preserved in my place, and return with safety.

James Wilson came with me as far as Leeds, and then we parted, and I went through Nottinghamshire and Leicestershire, visiting sundry meetings, (where some time before I met with great trials and afflictions in mind, as already hinted) and some were convinced. My mind was strongly engaged to see them in my way, and I had good satisfaction in that visit.

Having done this, I went by the way of Hitching and Hertford, visiting sundry meetings, finding encouragement to go on: But I still expected that I should be stopt by the morning meeting, for want of a companion. I came to London the latter end of the Tenth month, 1701, being by letters advised the ships would sail in a week's time, or very shortly; but a war breaking out between England and France, an embargo was laid on all shipping for two months, so

that there was no expectation of getting off. I staid in London about three weeks, visiting all the meetings in and about the city, which gave the brethren a thorough taste of my service; some of my best friends advising, that I should not lay my concern before the meeting, that I designed for America, until the general or Monthly Meeting of ministers did come round, and in that time my service as a minister would be generally known. I readily complied; and when the time came, I went in great fear to lay my concern before that meeting, being still apprehensive I should not be permitted to proceed, for want of a suitable companion; but as no object did arise, they perused the certificates that I had from the Monthly and Quarterly Meetings, and did well approve thereof; and a minute was made, appointing some Friends to prepare a certificate against the next meeting; which was accordingly done, brought there, and signed.

All things now being clear for my going the first opportunity, it was thought proper to see for a ship, which by the assistance of some Friends was done, but no likelihood of going quickly, by reason of the embargo.

I had some desire to visit the west, in particular Dorset, Somerset, Bristol, and Wilts, but at a loss for a horse, having sold my own soon after I came to London; but the friend to whom I sold him offered that I should have him that journey, which I accepted, and so set out, having in company a young man that had been bred at a college, his name was Samuel Crisp, a pretty meek spirited youth, and rightly convinced. When we got forty or fifty miles from London, he had strong inclinations to go back. I made a kind of a running visit; and when I was at Bristol, my friends there were exceeding kind, and would willingly have had me gone from thence; but my prior engagement at London would not permit it.

I staid there two weeks at least, and taking my leave, sundry Friends brought me on my way to Bath, Bradford, &c. They returned, and I went on for London, and quartering at an inn at Hungerford, (not being easy to take any more meetings till I came to London) I fell in company with a couple of tradesmen, who, when we sat down to supper, complimented each other about which should crave a blessing, at last they pulled off their hats, and one of them did it in some sort; but my sitting with my hat on was such an offence, that they began to reprove me very sharply. I said but very little for some time, until they had spent their reproach upon me, and then I spoke to this effect, "that the appearance they made, just before supper was brought to the table, was so very void of grace in their hearts, that I could not think it my place to pull off my hat to their formal prayer. And besides, as soon as the words were out of their mouths and over, it appeared to me that they were the same, and I saw by their conduct that they did not understand the nature of true prayer, which is to be performed both with the spirit and understanding; and if you had not wanted both, you could not pass such silly compliments on each other about it." I was now very quiet, and they said no more to me. But as soon as supper was over, and the reckoning paid, they left me with free consent, for our company was unsuitable.

Next day I went towards London by Newbury, where I stopt at a funeral, and so to Reading, and by Maidenhead to the city, but found the embargo not yet taken off. It being now pretty near the middle of the First month, I visited some parts of Hertfordshire, having my dear friend John Tompkins part of the time, and Saml. Crisp, who was a sweet companion, having received the knowledge of the truth the right way.

About a week or two in the Second month, orders were given for the merchants to get ready, and a convoy was to go with them. But for all this, it was the latter end of the Third month before we got off; so I had an opportunity to visit the greatest part of Kent. And after we sailed from the Downs, we were put into Portsmouth harbor by contrary winds, and lay there two or three weeks, which was very tiresome. But all this time I never considered any danger of being taken by the French; it did not so much as enter into my mind, until I came into Philadelphia, where hearing that Thomas Story, Richard Groves, and others, were taken some time before, and carried into Martinico, a French Island, I thought of it more closely.

I left England in the Third month, 1702, about the time of the Yearly Meeting, with inward satisfaction and peace of mind, and wrote a few lines to be sent to the meeting of ministers in Kendal, or elsewhere, in Westmoreland, my native place; which I here insert, being the first fruits of that kind to my brethren.

To the meeting of Ministers at Kendal, in Westmoreland. These.

My dearly beloved Brethren and Sisters,

In that love which in time past we have enjoyed together, do I heartily salute you, having in mind some few things to impart, as counsel and caution to us all, including myself therein.

We who apprehend ourselves called into this public station of preaching, ought closely to wait on our Guide, to put us forth in the work. And dear friends, I see great need for us to carefully mind our openings, and go on as we are led by the Spirit; for if we overrun our Guide and openings, we shall be confused, not knowing where, or how to conclude: But if we begin and go on with the spirit, we shall conclude so, that all who are truly spiritual will sensibly feel that we are right. Thus will our ministry edify them that hear it.

And dear friends, let us be singly and in sincerity devoted to the will of God, whether to preach or be silent; for if we are not sensible of such a resignation, it is doubtful, that we may set ourselves at work, when we should be quiet, and so bring an uneasiness upon our friends, and a burthen upon ourselves. And this conduct will shut up Friends' hearts against our service and ministry. And my dear friends, every time you appear in the ministry, when it is over, examine yourselves narrowly, whether you have kept in your places, and to your Guide; and consider whether you have not used superfluous words that render the matter disagreeable, or such tones or gestures as misbecome the work we are about, always remembering, that the true ministers preach not themselves, but Christ Jesus our Lord. Let us bear this in mind, that neither arts, parts, strength of memory, nor former experiences will, without the sanctification of the spirit, do anything for us to depend upon. Let us therefore, I entreat you, keep to the living fountain, the spring of eternal life, opened by our Lord Jesus Christ in our hearts.

I also desire, that you would not neglect your day's work, in visiting the dark corners of the counties about you; but be mindful of your service therein, as the Lord shall make way for it.

The things above written have been on my mind to communicate to you, my dear friends, with desires that the God and Father of our Lord Jesus Christ may be with your spirits, Amen. Hoping, also, that I shall not be forgotten by you, in your nearest approaches to the throne of grace, in your supplications to the God of the spirits of all flesh; remembering me, that I may be preserved by sea, and in the wilderness, through the many and various exercises and baptisms that I may be suffered to undergo for the service's sake; and that I may be preserved in humility and self-denial, under the power of the cross, the most beautiful ornaments a minister can ever be clothed with; that if it please Him we should meet again, our joy may then be full in the Holy Ghost, which is the fervent prayer of your exercised friend and brother,

SAMUEL BOWNAS.'

This was written in the Second month 1702, and left with my friend John Tompkins, not to send it until he heard I was gone off.

[To be continued.]

LIVING AND DYING.

The late Dr. Newton was once speaking of a lady who had recently died. A young lady immediately asked, "O, sir, how did she die?" The venerable man replied: "There is a more important question than that, my dear, which you should have asked first."

"Sir," said she, "what question can be more important than how did she die?"

"How did she live?" he replied.

The continuation of the interesting Sermon by Wm. Savery was unintentionally omitted in our last paper. We now finish it:

SERMON OF WILLIAM SAVERY.

(Concluded from page 182.)

And here, I believe, is the ground-work and foundation of all religion. Can any man say it is not shown to him without the assistance of ministers or any human learning, without the assistance of men learned in the schools, men of science, men of many languages, or men of profound education? We can attain the knowledge of these saving truths, which are so essential for us to know, believe, and practice. So that no man has any occasion, by any means whatever, to go inquire of his neighbor or his brother concerning these things. So that, my friends, though indeed we have invited you here, and are glad of your company to sit down in this manner, we seek not any thing that is yours, but *you* only to GOD, not to ourselves, not to this and that opinion, but that all men may come to the divine, eternal, and unchangeable *principle* in *themselves*, that would teach us in all things, the same that is spoken of in a variety of passages in Scripture, and yet in this day so much neglected; the same that our Saviour promised should be with his followers to the end of the world, even his own eternal Spirit, the Spirit of GOD and CHRIST. This is the Ruler, the Director, the glorious and blessed Regulator of all things. Without it the Scriptures could never have been given; because by it all the men of God were inspired to behold the light God had granted them concerning the things thereof, and by it all men are enlightened more or less, for JESUS CHRIST is "the true LIGHT that enlighteneth," not only those who have read the history of his life, death, and sufferings, his glorious and unparalleled miracles and divine doctrines, but also those that have never heard the name of CHRIST. So enlarged is my opinion concerning the equality of God's ways, and the Scripture amply and fully justifies this opinion, for Christ is called not only the *light* of his own followers who believed on him, but the *true* "light that enlighteneth every man that cometh into the world," be they of what name, of what distinction or nation they may. And this *light* (says the Evangelist John) is come into the world; but the reason why men continue under condemnation is this, says he, "*light* is come into the world, but men love darkness rather than light, because their deeds are evil;" they are not willing to bring their deeds to this glorious touchstone, this test that would try all manner of actions, Christ in you, the hope of everlasting glory, in which the primitive believers were settled, and found here their rest.

Here from the beginning the Church of Christ was built, upon this holy of holies, and everlast-

ing word of Christ and of God, speaking, directing, teaching, and leading them whersoever they should go. And if men had abode under this it would have taught them all the same thing, it would have preserved those that have called themselves Christians, as well as all other men, in harmony and unity. It could have made neither rents nor divisions. No, no such thing. It would not have told thee one thing and me another; by no means. But this is the language it would have proclaimed in thy heart and in mine, that "The work of righteousness is peace, and the effect thereof is quietness and assurance forever. Now, is not this written upon every man's conscience? Yes, I am persuaded it is. And I have heard the wild inhabitants of America declare this was the *truth*, and they found it inscribed upon their hearts (according to their own expressions) by the finger of God's spirit himself, namely, that the work of righteousness is peace, and the way to be happy in this present life, and to be eternally happy in the world to come, is to obey his voice; to work righteousness; to be upright in heart; to do those things which by this law written in them he had made known to them they ought to do, and this divine principle I want more to come unto. But men have been too long bewildered in following one another in darkness and confusion. This is my faith, and I believe no one man among us can say but this is the case.

We must (if ever we are brought back) come to the foundation and corner-stone whereon the first church was built. We must go to Christ; we must leave our dependence upon man and come to the *fountain*; for the same declaration may indeed be put to thee, and the expression will hold good with respect to far too many in this day that was expressed concerning the Jews—"My people have committed two great evils, they have forsaken me, the fountain of living waters, and they have hewn out to themselves broken cisterns that can hold no water." Well, my friends, I am assured that many of you assent to this; that of all the systems and inventions of men, be they ever so specious or maintained with ever so much pomp or eloquence, these do not, nor cannot, bring one soul to Christ. It must be something beyond all the powers of men; it must be by His own eternal power if ever we are brought to experience the glorious and blessed rest prepared for those that love Him; for no man can come to the Father but by Christ, and "no man (said he) can come to me except my Father draw him." If Noah, Job, and Daniel were here they could save neither son nor daughter's life; they could only, through God's grace and attention to his inspeaking word, be instrumental to save their own souls. For no man can either do the work for another, or by any means direct him after safety, but this holy, internal, unchangeable guide alone. Are there any persons present who say "this is strange doctrine?" Well, my friends, if it is strange doctrine, it has this to recommend it at least, that it is not *new*: it is as old as the Apostles' days, and as old as the Prophets' days in former dispensations. But I believe life and immortality were in a more marvellous manner brought to light by the revelation of God through Jesus Christ. Therefore we need go no further back than the New Testament, for by the doctrine therein contained we hope and believe we are to be saved. Is not this the case? Yes, I believe it is. Well, then, my friends, let us see whether we live up to this doctrine; let us see whether we really are what the primitive churches were; let us find whether our belief is rightly founded, or whether we depend merely upon hear-say. 'Tis not upon the *hear-say* opinions of men; 'tis not from the works of the learned nor from the speeches of eloquence, but upon something that we feel within; for I believe this must finally be the case, if ever we are prepared to join the host of Heaven, the redeemed and saved of God. We must know the truth in ourselves. Christ is the way, the truth, and the life, and he told us this before he left the world. He told us plainly that he that is with you shall be in you. Is there any doctrine more clear than this? "He that is with you shall be in you: and lo I am with you to the end of the world. And if I go away I will pray the Father, and he shall send another comforter:" that is, in another form, He shall send the Spirit of Truth, who shall lead and guide you into all truth. Well, here is a safe direction, and an unchangeable directory too. He shall send you another comforter, even the Spirit of Truth, who shall lead and guide you into all truth; who shall take from me and shew it to you, and shall bring all things to your remembrance. Can there be any plainer doctrine than this? I believe many of you, my friends, assent to the truth of this, and that this is the way in which we ought to inquire after the truth as it is in Jesus; we ought to come to Him himself; we ought to retire to that holy uniting word which we have received: for (as said the Apostle) ye have no need that any man teach you. Why, then, are there so many teachers in the world, and maintained at so vast an expense? Why do so many take so much pains to qualify themselves to be teachers of the flock of Christ, if this is really the case? And I trust, my friends, you will be candid enough to say, Certainly it is. You have no need that any man teach you, but as this same uniting word teaches you, which is Truth. I trust I am surrounded with many tender hearts, and many charitable Christians, who have been seeking the truth for many years. Why, then, my friends, you must come to this divine teacher before ever you can be favored with a knowledge of the truth.

I verily believe no man will ever come to

the knowledge of the truth in any other way. Thou mayest explore volumes after volumes, and spend much time in reading of many pious books and experiences of many favorite men of God. I do not despise inferior helps. The Scriptures are excellent. They are much more so and worthier to be held in greater estimation than all the books in the world. But the Scriptures point only to that holy, all-powerful Word, which indeed gave all the Scripture. The whole tenor of the Gospel doctrine is to bring men there—to settle them upon that foundation, where they may build with safety—to the teachings of the holy and blessed spirit of God within them. I know this is a doctrine too much exploded. How unjust! how derogatory to the goodness and mercy of God to send thousands and millions of thousands into this world, with powers and faculties to conceive that there is immortality and to believe that there are glorious rewards in the world to come, if he had left us no other guide to go by.

Now, some will say, "We have the Scriptures to go by." Do we not see enough of this? Truly the Scriptures do direct us to this glorious principle within us, yet how do men turn them to every purpose! One learned man starts up in one quarter of the nation, and he says, "here is a portion of Scripture, and I assure you it means so and so;" and another declares with equal learning, with a great deal of study, and with abundance of eloquence, "my friends, it is so and so, this way you must believe;" *and there is one even gone over to the country of my nativity, who, with the New Testament in his hand, is laying the axe by his arguments as much as is in his power to the very root of the Christian Religion. This is my faith, that he is destroying the foundation whereon it is built, and yet pretending to bring his doctrine from the Scripture. But what will not sophistry do? What has it not done? O! the evils it has produced in the world. But I trust neither this man, learned and wise as he may be in the world's estimation, nor any other, will ever be able to sap that foundation which God has laid in Zion, nor to rob you or my own soul of that glorious hope and blessed consolation in the redemption and mediation of our dear Lord and Saviour Jesus Christ God forbid it should, and I trust it will not. The Lord will, by his own light and power dispel every cloud and darkness that shall arise to cast up a mist before the eyes of the professors of Christianity.*

But to return. I want you, my friends, it is my most earnest labor, wheresoever it may please God to take me, throughout his vineyard, to get people, if possible to build upon a foundation that those various opinions of men will not be able to shake. I know that there is a foundation where all those various and contradictory opinions of men may butt against the honest and sincere-hearted pilgrim's dwelling and not be able to shake it. This I am persuaded of. Verily there is a rest for the people of God. There is something whereon we may build safe, that is, in Christ—"CHRIST IN YOU the hope of glory." O! that you may seek to him! God is no respecter of persons. He will teach all men himself; he will manifest his mercy equally to all men; he rejects none; he makes none of the distinctions of high and low, rich and poor, that we poor weak beings do. No; he is equal in his ways and just in all his doings, and those that come to him he will in no wise cast out; for "there is no difference (says the Apostle) between the Jew and the Greek, for one God over all is rich unto all that come unto him," rich to all that seek him, and so he remains to be.

O! my friends, were you to adhere to these plain and simple truths it would prevent a great deal of confusion in the world; it would bring about a different face and appearance among the professors of Christianity from what we now behold in Europe; it would put an end to all dissensions; it would put an end to all envying one another; to all false, to all evil speaking, and even evil thinking one of another. This I am confident of, if it was adhered to; for Christ and his glorious dispensation is not a dispensation of strife and dispute, for when he came there was even uttered by the songs of Angels, "*Peace on earth and good-will to men.*" And he declared that "By this shall all men know that ye are my disciples, if ye love one another." And so we may as reasonably conclude that by this shall all men know that ye are not Christ's disciples, if ye hate, devour, and destroy one another. It is as clear to me as the sun that shines in the firmament. He was the Prince of Peace, of whose government the Prophet Isaiah declares there never should be an end. O! my fellow Christians, let us with all our souls draw nigh unto and seek for his holy power to influence our hearts; that he may bring us into the bond of Christian charity, and of holy and blessed union one with another; that he may destroy all that seeks to blow up nations and kingdoms into confusion, and that seeks to bring distress upon individuals, nations, and countries! Do not we behold the ravages of WAR? What has it done even in this nation, where the sound of WAR has only been heard? How many weeping widows, how many tender parents has it lately deprived of their support? It never would have been so, I am persuaded, if the professors of Christianity had kept to their first principle. No man can believe it, I think, with the Bible, in his hand, which forbids in our Lord's express words our saying in this glorious day, "An eye for an eye and a tooth for a tooth." Yet, alas! Is it not the language too much used among us? "Thou hast injured me, and therefore I will injure thee; thou hast spoken evil of me and I

will speak evil also of thee." But ought it to be so? Ought we not rather to suffer injuries, as the primitive believers did, without murmuring, without complaining? They received them all with meekness, as their holy and blessed Redeemer did before them; who, even when he was about to quit the body by the hands of cruel men, did not he set us a glorious example, he that had power to call legions of angels at his command, when meekly in this manner he addressed his father towards his last moments, "Father, forgive them, for they know not what they do?"

"Well (but some may say) is it really possible to come into this spirit of forgiving of injuries, to bear insults without even returning and retorting again?" Why, yes; I verily believe the Gospel Spirit would lead us into all this. "Why, then, (some may say) wouldst thou have men to be cowards?" No, by no means. Cowards where they ought to be cowards, to be sure, afraid to do evil; but magnanimous heroes under the service and in the service of our glorious King, the Lord Jesus Christ! because the LAMB and his followers will finally obtain the victory. O! then, my friends, let us with one accord add to our faith, works. It is a glorious and blessed faith; but if thou add not to thy faith works, is there a probability that thou wilt reap the glorious reward? What is it that our blessed Lord pronounced to those that distinguished themselves with works of mercy, with works of benevolence, and works of peace, who lived in the peace of his divine and holy religion, which he had given them to observe: "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. I was sick, and in prison, and ye visited me; I was hungry and ye fed me; I was naked, and ye clothed me; I was a stranger, and ye took me in to comfort me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Now, it is this kingdom that I want you, my friends, all to inherit. To be so prepared against the awful summons which is approaching to us all, that we may look forward without dismay; that we may be favored with that hope which will be as an anchor to the soul, both sure and steadfast, for whatever we may have promised to ourselves, in a moment that thou knowest not "the Son of Man cometh." Thy days here may be few. "*Dust thou art, and to dust thou shalt return.*"

Earth's highest station ends in, "here he lies:"
And "dust to dust" concludes her noblest song.

Jacob, in his dream, saw a ladder reaching up from earth to heaven; certainly there is a Jacob's ladder, reaching up from earth to heaven. That is more than a dream. Every round in it is either a grace or a duty.

For Friends' Intelligencer.

NOAH WORCESTER.

(Continued from page 198.)

Noah Worcester's activity was constant. He was a student and thinker. He entered with interest into the subjects which engaged public attention, and pursued with ardor and perseverance those which excited his own. He had the good habit of studying with pen in hand, writing his thoughts on the subjects which he would thoroughly investigate. It has been said, in exaggerated terms, but with some foundation, "that it was his practice to write a book on whatever subject he was studying; that in studying grammar he wrote a grammar; that he did the same in arithmetic," &c. This constant use of the pen naturally led to frequent publications. He contributed largely during this period to various periodicals and newspapers, on theological and other subjects. The habit thus early formed of putting his thoughts on paper followed him through life, and became a never-failing source of companionship and content when sickness and solitude closed against him the common resources of life.

In 1797 he suffered a severe affliction in the loss of his wife, after a happy marriage of eighteen years. Her death was occasioned by the accident of falling from her horse. The tenderness with which the memory of this early object of his affections dwelt upon his mind, is manifested in a little poem in which he vented his feelings when more than seventy years of age. She appears to have been a woman well deserving to be loved and remembered, modest, prudent, industrious, and pious, one of the many whose worth, only known in private places, goes down unrecorded to the grave, and whose history, if snatched from oblivion, would cause them to live a little longer on the earth which they did something to adorn and bless.

Left with the charge of eight children, under circumstances of great trial and difficulty, he entered into a second marriage connection with one who lived to be the comforter of his later years, and died five years before him. To her economy, industry, and unwearied solicitude for his health and prosperity he was much indebted, not only for his comfort but for his ability to bring up his children and to pursue his studies.

In the year 1806 he met with an accident which was the occasion of much suffering and continued infirmity. This was a partial rupture of the muscles from the tendons of the legs. For many months he was unable to walk or stand. The great change thus produced in his habits brought on a dropsical tendency, which did not leave him for three or four years. He never recovered the use of his limbs so as to walk with ease. Prior to this he had been a man of uncommon muscular power. He was noted for his capacity of laborer on a farm; very

few, it is said, were willing to compete with him. Although this vigor of his younger days stands in sad contrast with the feebleness of his body after he had passed the prime of life, yet it is beautifully instructive to observe how the soul rose superior to the frail tabernacle.

Noah Worcester had been educatod a Calvinist, and a believer in what is called the Westminster Catechism, which includes a belief in the doctrine of the Trinity. His first doubts as to this commonly received doctrine arose from the confusion and perplexity into which his mind was thrown by this doctrine in his acts of devotion. To worship three persons as one and the same God, as one and the same being, seemed to him difficult, if not impossible. His active inquiring mind, could not rest satisfied with adopting and subscribing to what appeared to him an irrational dogma. As he advanced in religious experience, and became willing to follow the light that dawned upon his understanding, he not only became convinced of the Scripture truth that "God is one," but that it was his duty publicly to express this conviction. This he did through the medium of a Theological magazine. His public dissent from a doctrine considered so essential was the cause of much coldness and alienation from many of those with whom he had mingled in fellowship, and his sensitive mind suffered keenly from this cause. But he was enabled to give the world a new proof that it is possible to speak the truth in love, in spite of the most adverse circumstances, and to retain the devotednesss and sweetness of the Christian spirit, though departing from the orthodoxy of what is called the Christian faith. He says: "How far I was honest in my inquiries must be referred to the Searcher of hearts. All my prejudices, resulting from education, from regard to worldly interests, and to my own reputation, were thrown into the scale in favor of the doctrine. I had been educated in the belief that the doctrine was true and essential, and I had heard so much of the heresy, infidelity, and irreligion of those who had departed from it, that the thought of becoming of that class of ministers filled my mind with dismay. But notwithstanding all these circumstances to bias my mind, such was the force of Scripture language, and particularly that of Jesus himself, in relation to the Father and himself, observing how constantly he represents himself as not God, but one sent by God, dependent on God, doing the will of God, and not his own will, that I could not resist it, but was led by it first to doubt the truth of the 'popular doctrine,' and finally to dissent from it, at the risk of my character and worldly prospects."

Although the sincerity and Christian meekness of the advocates of any doctrine are no proof of the correctness of their views, similar examples having occurred in the passing of members of any one community of Christians to any other, yet the true inference to be drawn, and that a most mighty and delightful one, is that the essential vitality of Christianity does not lie in certain doctrinal dogmas, but that every faithful, devout, conscientious inquirer finds it, whatever be the form in which his notions of certain dogmas rest. The Great Father seems intentionally to show his children how worthless in his eyes are their notions and speculations on all those inaccessible subjects by allowing their minds, under the brightest illumination, and after the most earnest, laborious investigation, to find peace in the most opposite results. What a significant rebuke does this plain fact give to the arrogance of sectarianism!

The profound consciousness of this truth clothed Noah Worcester's spirit with a world-wide liberality, and a modesty as gentle as his love of truth was strong. Confident, but not arrogant, and persuaded that love, the Christian spirit, is better than the reception of doctrinal truth, his life became henceforth a perpetual plea for charity, and an uninterrupted protestation against any form of ill will, oppression, and dogmatism.

In 1813 he removed with his family to Brighton, and became the editor of the Christian Disciple, a religious periodical devoted to the advocacy of liberty and truth. This he conducted to the close of 1815, when he relinquished it on account of debility.

His mind being now settled on the subject which for many years had exercised it, he soon found himself taken up with two trains of thought, which for some time gave direction to his life. The first of these was favored by his duties as editor of the Christian Disciple. That journal not being designed for controversial discussion, nor for theological learning, but for the instruction of the people in their religious rights and the promotion of spiritual and moral improvement, he gave himself up freely to the advocacy of liberty and charity. His own experience had led him to think much of the evils controversy, and of the Christian duties of forbearance, candor, and charity toward those who differ in religious opinion. Bigotry and censoriousness seemed to him among the greatest crimes of the Christian Church. The "Disciple," as it came forth with its monthly burden, might remind one of the aged disciple John, who is said from Sabbath to Sabbath to have risen before the congregation to repeat the affectionate exhortation, "Little children, love one another."

The other subject was not unconnected with this: that of war and peace. It had enlisted his attention before leaving New Hampshire, and it soon grew to be the chief topic of his life, by which he was to win the title of a benefactor of mankind, and be remembered and honored to the latest age. [*To be continued.*

For Friends' Intelligencer.

There is much said at the present time, in reference to man's progression in spiritual things, and many are confidently inculcating the doctrine, that each succeeding age is capable of arriving at a higher state of perfection than the preceding one. While this appears to be true of temporal things; while there seems to be scarcely an end to the inventive powers of man, let us carefully consider how far it is true in relation to man's spiritual life; is it not the acme of the Christian's hopes and aspirations to become like unto the blessed Jesus? In what then did his perfection consist, but in being obedient at all times and under all circumstances to his Father's will?

Then to me it appears that the progress for for which we should look, is from the state of innocence in which we were created, to that Christ-like obedience to, and firm reliance on our Heavenly Father's will. There is also another progress, which consists in returning from our fallen, sinful situation, to the childlike innocence in which we were ushered into the world; and which only constitutes the preparatory step for the progression first alluded to.

We find man in the beginning was placed in a state of innocence, having come from the hand of his Creator pure and unsullied, and was therefore pronounced good. He was endowed with various faculties and propensities, which he was required to keep in their proper order, and under subjection; for the accomplishment of which he was endowed with reason; but while he was allowed to partake of the fruit of these trees which he was qualified to dress and keep in order, he was forbidden to partake of the tree of knowledge of good and evil, thus clearly indicating to him that he must be dependent immediately upon his Heavenly Father for this knowledge, and that therefore in the government of the dispositions which were given him he must look to divine wisdom for counsel. But by not continuing in this dependant state, he suffered the tempter, or the lust and appetites of the animal, to reason with him, and hence partook of the forbidden fruit, and was therefore cast out of the garden, or state of innocence, into a state of spiritual darkness, or sin.

Now these animal dispositions are given us to prove and try us; they constitute the trees of the garden which we are required to keep and dress, and in the keeping and dressing of which we are enabled to progress from a state of innocence to a state of virtue, which is known as we overcome all that lie in the way hindering our progress to perfection. But if we suffer these to overcome us, we are then, like our first parents, cast out of the garden, and experience the horrors of remorse, and we then find there is no other way of regaining access to the garden, but through suffering, and a deep heart-felt repentance and contrition of soul; and when we thus surrender our own wills, we become again prepared to progress in the highway of holiness, which to me is the only progression the Christian knows. Then as we are concerned to daily, yes hourly, walk in this progressive path, it will throw an influence around us, which, as those who become influenced are concerned to move in the same direction, will widen and widen and be conducive to the progress of truth in the earth. It must be wholly an individual work; man may form associations in order to further the cause of truth, but the efforts of such associations will be futile, unless each individual is concerned for himself to progress in the highway of holiness; and as this becomes his chief concern, he will be anxious only as his Master commands; he will not be contriving how or where his influence will most be felt, but will wait in humility until his Master goes before and points out the way; then he feels he can walk with safety, and will exert an influence for good on those with whom he comes in contact. JOHN J. CORNELL.

Mendon, 5th mo., 1857.

For Friends' Intelligencer.

AFFABILITY.

What a sweet word, what a volume of meaning is comprised in it. Let us reflect upon it, and its bearings upon daily life everywhere, in every department; how much of the dregs of bitterness would be prevented by exercising it. The Apostle understood it when he said, "be kind, be courteous;" it is amiability refined by action, manifesting a due regard for the welfare of all God's children; it invites attention by giving it, it elicits kindness by extending it.

When the keen hand of adversity is laid upon a fellow being, it lightens the load of oppression by drawing nearer than before, and offering to share in the calamities flesh and blood are heir to, at least by reminding the sufferer that disappointment is the common lot of mankind, falling alike upon the righteous and the wicked; that the choicest blessings which descend from our beneficent Father are ofttimes clothed in a mantle of disguise, that he doth not willingly afflict, or grieve the children of men; that in removing earthly comforts, the great object is to prepare for the reception of heavenly good. Sometimes, perhaps, the decay and suffering of our outward garments, or earthly tabernacle, may rouse the mind's energies, "to seek a building of God, a house not made with hands, eternal in the heavens," remembering the promise, they that seek shall find. There is no situation in life where this heaven-like quality may not profitably be called into requisition, bringing with it high benedictions, its benign influence assists in nerving with fortitude to bear up manfully under difficulties; a calm and gentle salutation falls upon the ear of the grief-stricken,

as dew upon the opening flower, reviving the wasting energies, restoring again their power by calling them into action.

It turns the keen edge of asperity into accents of soothing tenderness, and moulds the fierceness of the lion, into the gentleness of the lamb. It partakes of that power that "makes the rough smooth, the crooked straight, brings mountains low, and exalts vallies." S. H.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 20, 1857.

We publish some remarks in the present number from Harper's Magazine, descriptive of the present state of American Society, which we think are worthy of consideration. The artificial style of living, with some of the causes which tend to our deterioration as a people are here portrayed, and it requires constant watchfulness and the exercise of Christian firmness, lest we are betrayed by the customs which surround us into an abandonment of that simplicity which experience has proved to be most conducive to happiness. A cheerful home, under right influences, where every member of the household is willing to make some personal sacrifices for the good of others, is the best school for the right training of young people, and where parents conscientiously desire to discharge their responsible duties in such a home, they may reasonably hope that their children will become useful members of civil and religious society, but not otherwise.

Married,—On the 11th inst., according to the order of Friends, George A. Pope, of Baltimore, to Hannah L. daughter of Richard K. Betts of this city.

——, According to the order of Friends, on 5th day the 11th inst., at the house of Chalkley Lippincott, Clover-vale farm, Glo. county, N. J., Asa Engle, to Beulah Lippincott, both of said county.

Died,—At his residence in Cattawissa, 5th mo. 20th, 1857, Benjamin Sharpless, aged 92 years 9 mo. 21 days. He for many years filled the station of elder and overseer, in Roaring Creek Monthly Meeting.

——. After a short illness, on the 2nd of 5th mo., 1857, Elizabeth G., eldest daughter of Andrew A. and Eliza Skidmore, members of Oswego Mo. Meeting state of New York, in the 24th year of her age.—She was ever a kind, loving daughter and affectionate sister; her sweet, cheering presence will be deeply missed in the household band and in the social circles where she was wont to mingle. During her illness she gave consoling evidence that her soul was prepared for the change into that "better life" that cometh beyond the grave. May we so live, that when the blest messenger shall call, and the "silver chord" be loosed, we like her may be found also waiting, and pass peacefully through death's valley, and at last anchor safely on that "Haven of Rest" prepared for the ransomed and redeemed to dwell in. M. T.

6th mo., 8th 1857.

Died,—Suddenly, on 5th day the 23rd of Fourth mo., last, Samuel Foulke, in the 42nd year of his age.

He was a member and overseer of Friend's meeting at Norristown, (a branch of Gwynedd Monthly Meeting). In all the relations of life, civil, religious and domestic, few can be found who were more careful to fulfil every duty faithfully. His sudden demise has occasioned a sensation of sorrow and deep mourning.

He was favored with a healthy, and vigorous constitution, and was extensively engaged in business, yet like Samuel of old, when he felt a call of *religious duty*, he appeared to say within himself "speak Lord for thy servant heareth."—On the day above mentioned, he attended his Preparative meeting at Plymouth, and after meeting was over, remained in the house for some time conversing with his aged father, to whom he was strongly attached, and of whom he was about to take, though unconsciously, his final leave. On his way home he received an apoplectic shock, which yielded not to the remedies applied, but terminated his earthly existence in a few hours. He was interred in Friends' burial ground at Plymouth on Second day following; the funeral was large, and solemn testimonies were borne by ministering Friends in attendance. One of these in the course of her communication observed that it was remarkable, that "The last act of his life was worship, that he had gone where men meet and women assemble together to worship the God of their fathers, who in the counsel of his infinite wisdom saw meet to accept his offering, and to take him to himself in those blissful abodes where the wicked cease from troubling, and where the weary are at rest." Thus dear Samuel is set free from the besetments and trials of this probationary state. He has left a bereaved widow, near relatives, and numerous friends to mourn his loss. F.

When we follow to the grave in the bloom of youth, those who in the last moments have given undoubted evidence of their hope in a glorious immortality, thus impressively inviting those around them, without distinction of sect or color to be prepared to meet them where partings are unknown, it is an encouragement and consolation to survivors, and helps to sustain them under these deeply afflictive bereavements.

Died,—On the 1st of 3rd mo., 1857, J. Clarke Wharton, aged 20 years, son of Lewis M. and Mary W. Wharton, of Bristol, Bucks County, Pa.

On the 21st of 2nd mo., last, he spoke much to his brother of the goodness of the Lord, exhorting him to faithfulness to every known duty, to be watchful and prayerful, lest he be overcome with temptation; to be diligent in business and fervent in spirit serving the Lord. At another time he remarked to some of his friends how good the Saviour had been to him; there were many names as to religion, but they that feared God and worked righteousness would be accepted of him, as there was but one Lord, one faith, one baptism.

On another occasion he said, "what a beautiful day, so clear and bright! I think I must get up *once* more to look upon the works of nature. How I wish the flowers were in bloom, they are so beautiful, so sweet, yet how emblematical of decay, of all things passing away, but it is not the season for them and I am content. Who beholding the beauties of earth can doubt the existence of a God? There must be a supreme being over all, to place us amidst such beauty to enjoy it. All, all must acknowledge him. I have a Saviour to guide me. If I have one desire to live, it is for my mother, to throw around her declining years a few comforts. I would were it the will of God to show my gratitude to her in this way, but I know she will

never want. My mother has always been so kind to me, particularly in this my last illness, waiting upon me untiringly, without a murmur. Without her love, her influence, life would indeed be a blank. No one can too highly prize a mother's love—always loving, always forgiving. Perhaps she too readily forgave my faults. But oh, a mother's love cannot be too deeply appreciated.

If it be his will to call me home, I am willing to say not my will, but thine be done."

Thus closed the life of this young man, beautifully exemplifying the wonderful dealings and operations of Almighty wisdom in the soul of man, in so much, that some of his friends remarked, they had witnessed happy death beds, but never such a perfectly blissful one as his, P.

Bensalem, 6th mo. 6th, 1857.

For Friends' Intelligencer.

LINES ON THE DEATH OF SAMUEL FOULKE.

Oh! why dost thou, Almighty God,
By death's unsparing hand,
Remove from out this lower world
Unto a brighter land,
The ones whose mission here below
Seems scarce to have begun,
While the aged and the desolate
Are left to pine alone?

We would not dare arraign thy laws,
So truly just and right,
Nor vainly seek to know the cause
Concealed from mortal sight;
But when, as in a case like this,
Thy solemn warnings come,
And man in all his joy and strength,
Is hurried to the tomb;

When all the dearest earthly ties
Have suddenly been riven,
A husband, brother, son and friend,
To death's embrace been given;
When those we love the truest, best,
Have been removed from us;
We can but pause amid such scenes,
And ask, *why is it thus?*

Perchance thou dost in *mercy* take
Those *purer* spirits home,
To lure us to the Father's house,
From which we're wont to roam;
And grant'st to us, thy wayward ones,
A longer sojourn here,
The better to prepare us for
A brighter happier sphere.

Then let us patiently await
The trials we must bear,
And seek to well improve the life
Thou dost in mercy spare.
That when thy summons calls us hence,
We joyfully may hear;
And meet within a world of bliss
Those cherished friends so dear.

L. W. S.

Lancaster County Normal School, Millersville, Pa., 5th mo. 17th, 1857.

The sainted dead, these are our treasures, changeless and shining treasures. Let us look hopefully. Not lost, but gone before. Lost only like stars of the morning, that have faded into the light of a brighter heaven. Lost to the earth, but not to us.

AMERICAN SOCIETY.

A prominent and general defect in the domestic society of our country, is the excessive devotion to business, which is so marked a characteristic of our habits. Although this evil is chiefly the result of circumstances, acting with peculiar force on the enterprising men of the day, yet its influence is probably more pernicious, at least in its present effects, than any other cause that is operating on our social life. A fair portion of every man's time is justly due to his wife and children; and if it is denied them, there is no compensation for the robbery. They suffer a moral privation for which he can not atone by splendid success in making money. Let him not think that the hours sacred to domestic instruction and enjoyment, if spent in honest and honorable labor, will not avenge themselves on him and his household. No matter how pure the motive may be, the consequences will not be averted. Love has its duties that must be discharged; and of all love, married love is most acutely sensitive to its obligations. It is not an affection that may be left to its own spontaneous growth, but one to be watched and nurtured with daily care and kindly solicitude. To keep alive the beautiful and truthful simplicity of early feeling; to perpetuate and deepen the delicate glow of romance that then overspread the scenes of existence; to interchange those thoughts and sympathies which makes the life of one the property and inspiration of the other; to be kindred in tastes, tempers, and pursuits; and to be so vitally united as to render marriage the natural expression of a common nature and destiny—this is surely a great and divine task, that demands no mean skill, no chance art, and for which time and occasion and circumstances are to be held in rigid reserve. Married people are too apt to forget that each other's character and happiness are a constant trust, requiring no small wisdom in its management. They are to be more than a mutual help and comfort, for Providence means them to educate each other, and, by the agency of a common tie and common interest, penetrating every faculty and sentiment, to form their nature in harmony with its social purposes. Such a work as this—the highest and holiest that can engage man and woman—is certainly not to be accomplished in the refuse bits and shreds of time that are usually left after business has exhausted mind and muscles. But this is the current style of our life. The merchant, the lawyer, the speculator, eats up the husband, and the skeleton of his former self is all that remains to the wife and the household. Is it any wonder that domestic infidelity is increasing among us? Is it any wonder that misery is creeping into so many of our homes, and laying its black shadows around the table and the fireside? There can scarcely be a doubt that our women, as a whole, are degenerating. And our

married women head the list in extravagance, folly, and other evils. This too, when we have more to make us contented and happy than any other people. We apprehend that the cause of this social deterioration is not occult and mysterious. It is patent to all eyes. Our civilization is founded too much on the basis of business, instead of resting, where God has placed it, on the life and love of the household. If our women were made happier at home, they would not be so prone to seek false and pernicious excitements abroad. If their husbands did not neglect them so shamefully, they would seldom show that morbid passion, now spreading among them, for gratifications that are wretched substitutes for the blessedness of the domestic circle.

It is easy to purchase success in business at too dear a price. If men will barter away a pair of good eyes, a sound nervous system, a healthy digestion, and the opportunities for recreation and improvement for a few extra thousand dollars, they are less shrewd than they are in other commercial transactions. But there are some other items in this scale of profit and loss. Your prosperous man frequently trades off his wife and children. Some of the Eastern nations buy their wives; but we often sell ours, and pocket the profits. And when the successful man has amassed a fortune, what sort of a home has he for its enjoyment? The statuary that he puts there rebukes the mock-life around it; and the pictures on the walls, that ought to be significant emblems of the joy and brightness of his family, only suggest the dreams that his youth indulged. Men ought to know that while Home is not a hard master, or an inexorable tyrant, it is yet a divine authority, whose laws are not to be trampled down with impunity. It will not let the offender escape. It accepts no pleas in abatement, and forgives no mistakes. Errors of judgment are held to a strict accountability, as well as vices of conduct. Too many of our men ignore this sanctity of home-law. Their fit title is—a business-sex. Kind and affectionate they may be, but not in a wise and proper way. Wives and children need something besides good sentiments and full purses. They want attention, counsel, sympathy, heart-succor and heart-support. Denied these gracious offices on the part of husband and father, what else can be expected but disorder and distress at home?

Nor ought another point be overlooked. Society has now so much machinery in it, that we are readily betrayed into a substitution of its action for our own. We have good schools; we pay them well; and forsooth, the obligation of the parent to educate his child is discharged by committing him to the teacher. We can buy books for wife and children. Here, too, are the morning papers and the monthly magazines. They can do our talking. Sabbath-schools come in opportunely, to relieve us of moral and religious culture. Money can hire a nurse for the boys and girls. Money can buy the news, and all other intelligence. Money can secure all kinds of agents on whom parental responsibility may be shifted. Our whole social system is crowded with these proxies. Such instruments are invaluable so long as they are used as mere aids to the parent. But every observer knows that in a vast many cases they are not employed as adjuncts to parental effort. And this is, perhaps, the most serious evil of modern society; viz., *the excessive reliance on outside machinery to do the work of home.* A few years since, when the world was not quite so much blessed with gifted people, who could be harnessed in your traces, it was customary for parents to do their own work. Their minds were in active and constant contact with their children; their talents were exerted in the domestic circle; their knowledge was at the service of the family, and their delight was to comment on useful maxims, illustrate great truths, give wholesome advice, and inspire laudable ambition. All of us are aware what a falling off there is in this particular. Household talk, as once known, is becoming rarer every day. Children are taught abroad how to be men and women; and not only are there manners formed by professional teachers of behaviour, but the principles which are to guide them in after life, are often left to the capricious instructions of such as have no vital interest in the matter. What a contravention this of the divine plan! External aids may be wisely invoked to assist in the proper development of childhood and youth, but the essential sentiments of character, as well as most of what constitutes the true growth of intellect, must be communicated through home-agency alone. The fruits of this false method of training are already startling enough to awaken anxiety. Young America is a product of the outside world, where the heart is stimulated before its time, and the imagination is captivated ere reason and common sense have acquired their first lessons in the realities of human experience. Nature sheathes the young flower beneath the hardy covering of the bud, and opens it slowly to the air and light. Modern education is in hot haste to strip off the protections of the sensibilities, and expose them to the excitements that kindle fever in the blood.

Aside from these evils, there are other pernicious influences at work in our domestic society that threaten us with injury. One accustomed to observe the characteristics of the day, must have often noticed what a growing indisposition there is among our women to submit to the care and duty of housekeeping, and how eager they are to throw them off. Time was, when a home of your own was an object ardently desired, and hearts pledged to each other looked

to the quiet companionship of its walls as the consummation of earthly bliss. A wife without a home was scarcely considered a wife at all. Our old-fashioned fathers and mothers reasoned, that if two loving souls united themselves in the bands of matrimony, a home was essential to rivet those bands firmly and closely around them. The honeymoon over, thither they went, and beneath their own roof found a genial occupancy for their time in the responsibilties of their daily tasks. And they were true to nature in the act; for married life demands, with the force of an instinct, a home for itself. Nor can we see how the completeness of marriage can ever be realized—how its full measure of joy can be attained, how its sacrifices can be nobly made, and its patient, soothing inspiring vocation be fulfilled—except in such a home. Is there nothing in having a table, a fireside, a pleasant porch, shady walks, cheerful flowers, that you can call your own? The commonest article of furniture borrows new associations if it has a place in your own dwelling; and chairs, carpets, curtains, draw a charm from the walls that shut you in from the world. Man and wife are never perfectly themselves any where else, nor can they ever learn to depend on each other—to think, plan, talk, labor, and suffer for mutual benefit—unless they are thus separated from outside connections, and dedicated to each other's service and joy.

Boarding-houses were once for young single gentlemen and bachelors. Good days were those, when they lived in easy content, fearing no evil. But the advancing wave of civilization has inundated them, and they have betaken themselves to club-houses for security against noisy Irish nurses and brawling babies. See, too, the great hotels. Is all the world on a furlough from home, that these huge establishments are needed to accommodate them? The stranger is soon let into the secret. Taking the hint from the size of a Southern plantation or a Western prairie farm, the cunning architect puts a good slice of the continent into walls, passages, chambers, and parlors; and as you wander through these winding ways, you indulge a childish wonder how the laybrinths of Egypt and the catacombs of Rome have suddenly reappeared on this remote hemisphere. But it's a new world! Indeed it is—new in more senses than one—and this is among the things that make good its boastful title. Now the idea of converting such a place into a family home is a more ridiculous problem then ever alchemy proposed. You may eat drink, sleep, wear fine clothes, and promenade fine rooms in it, but you can not graft a domestic idea on it. Compared with home, the atmosphere, scenery, habits, are as different as the poles are from the tropics. You might as well exhaust your ingenuity on perpetual motion, as waste it here in efforts to enjoy a home.

Our summing-up must be short. The heart of our country lives in its homes, and after all the eloquent things we say about republican rights, the final test of institutions is in the domestic character of the people. The world is an enjoyable place just so far as we can render it tributary to our homes; and freedom is a blessing exactly up to the measure that we improve its privileges in forming ourselves after the divine ideal of noble men and women. Side by side stand the Altar of Liberty and the Altar of Home; and if Christianity has lighted their flames, let us never forget that it is from those flames, burning heavenward with steady strength of warmth and lustre, that Providence brings the fiery swords which arm us for our highest achievements and our grandest victories.

BAYARD TAYLOR IN NORTHERN EUROPE.

(Continued from page 205.)

Our road was well beaten, but narrow, and we had great difficulty in passing the many hay and wood teams which met us, on account of the depth of the loose snow on either side. We had several violent overturns at such times, one of which occasioned us the loss of our beloved pipe—a loss which rendered Braisted disconsolate for the rest of the day. We had but one between us, and the bereavement was not slight. Soon after leaving Haparanda, we passed a small white obelisk, with the words "Russian Frontier" upon it. The town of Torneaa, across the frozen river, looked really imposing, with the sharp roof and tall spire of its old-church rising above the line of low, red buildings. Campbell, I remember, says,

"Cold as the rocks on Torneo's hoary brow,"

with the same disregard of geography which makes him grow palm trees along the Susquehanna river. There was Torneaa; but I looked in vain for the "hoary brow." Not a hill within sight, nor a rock within a circuit of ten miles, but one unvarying level, like the western shore of the Adriatic, formed by the deposits of the rivers and the retrocession of the sea.

Our road led up to the left bank of the river, both sides of which were studded with neat little villages. The country was well cleared and cultivated, and appeared so populous and flourishing that I could scarcely realize in what part of the world we were. The sun set at a quarter past 1, but for two hours the whole southern heaven was superb in its hues of rose and orange. The sheepskin lent us by our landlady kept our feet warm, and we only felt the cold in our faces; my nose, especially, which, having lost a coat of skin, was very fresh and tender, requiring unusual care. At 3 o'clock, when we reached Kuckula, the first station, the northern sky was one broad flush of the purest violet, melting into lilac at the zenith, where it met the fiery skirts of sunset.

We refreshed ourselves with hot milk, and pushed ahead, with better horses. At 4 o'clock it was bright moonlight, with the stillest air. We got on bravely over the level, beaten road, and in two hours reached Korpikyla, a large new inn, where we found very tolerable accommodations. Our beds were heaps of reindeer skins; a frightfully ugly Finnish girl, who knew a few words of Swedish, prepared us a supper of tough meat, potatoes and ale. Everything was now pure Finnish, and the first question of the girl, "*Hvarifraan kommar du?*" (Where dost thou come from?) showed an ignorance of the commonest Swedish form of address. She awoke us with a cup of coffee in the morning, and negotiated for us the purchase of a reindeer skin, which we procured for something less than a dollar. The *husbonde* (house-peasant, as the landlord is called here) made no charge for our entertainment, but said we might give what we pleased. I offered, at a venture, a sum equal to about fifty cents, whereupon he sent the girl to say that he thanked us most heartily.

To-day has been a day to be remembered: such a glory of twilight splendors for six full hours was beyond all the charms of daylight in any zone. We started at seven, with a temperature of 20° below zero, still keeping up the left bank of the Torneaa. The country now rose into bold hills, and the features of the scenery became broad and majestic. The northern sky was again pure violet, and a pale red tinge from the dawn rested on the tops of the snowy hills. The prevailing color of the sky slowly brightened into lilac, then into pink, then rose-color, which again gave way to a flood of splendid orange when the sun appeared. Every change of color affected the tone of the landscape. The woods, so wrapped in snow that not a single green needle was to be seen, took by turns the hues of the sky, and seemed to give out, rather than to reflect, the opalescent lustre of the morning. The sunshine brightened instead of dispelling these effects. At noon the sun's disc was not more than 1° above the horizon, throwing a level golden light on the hills. The north, before us, was as blue as the Mediterranean, and the vault of heaven, overhead, canopied us with pink. Every object was glorified and transfigured in the magic glow.

At the first station we got some hot milk, with raw salmon, shingle bread and frozen butter. Our horses were good, and we drove merrily along, up the frozen Torneaa. The roads were filled with people going to church, probably to celebrate some religious anniversary, to-day being Tuesday. Fresh, ruddy faces had they, firm features, strong frames and resolute carriage, but the most of them were positively ugly, and, by contrast with the frank Swedes, their expression was furtive and sinister. Near Packila we passed a fine old church of red brick, with a very handsome belfry. At Niemis we changed horses in ten minutes, and hastened on up the frozen Torneaa to Matarengi, where we should reach the Arctic Circle. The hills rose higher, with fine sweeping outlines, and the river was still half a mile broad—a plain of solid snow, with the track marked out by bushes. We kept a sharp look-out for the mountain of Avasaxa, one of the stations of Celsius, Maupertius and the French Academicians, who came here in 1736 to make observations determining the exact form of the earth. Through this mountain, it is said, the Arctic Circle passes, though our maps were neither sufficiently minute nor correct to determine the point. We took it for granted, however, as a mile one way or the other could make but little difference; and as Matarengi lies due west of Avasaxa, across the river, we decided to stop there and take dinner on the Arctic Circle.

The increase of villages on both banks, with the appearance of a large church, denoted our approach to Matarengi, and we saw at once that the tall, gently-rounded, isolated hill opposite, now blazing with golden snow, could be none other than Avasaxa. Here we were, at last, entering the Arctic zone, in the dead of winter—the realization of a dream which had often flashed across my mind, when lounging under the tropical palms, so natural is it for one extreme to suggest the opposite. I took our bearings with a compass-ring, as we drove forward, and as the summit of Avasaxa bore due east we both gave a shout which startled our postillion and notably quickened the gait of our horses. It was impossible to toss our caps, for they were not only tied upon our heads, but frozen fast to our beards. So here we are at last, in the true dominions of winter. A mild ruler he has been to us, thus far, but I fear he will prove a despot before we have done with him.

Soon afterward, we drove into the inn at Matarengi, which was full of country people, who had come to attend church. The landlord, a sallow, watery-eyed Finn, who knew a few words of Swedish, gave us a room in an adjoining house, and furnished a dinner of boiled fish and barley mush, to which we added a bottle labeled "Dry Madeira," brought from Haparanda for the occasion. At a shop adjoining, Braisted found a serviceable pipe, so that nothing was wanting to complete our jubilee. We swallowed the memory of all who were dear to us, in the dubious beverage, inaugurated our Arctic pipe, which we propose to take home as a souvenir of the place, and set forward in the most cheery mood.

Our road now crossed the river and kept up the Russian side to a place with the charming name of Torakankorwa. The afternoon twilight was even more wonderful than that of the forenoon. There were broad bands of purple, pure

crimson and intense yellow, all fusing together into fiery orange at the south, while the north became a semi-vault of pink, then lilac, and then the softest violet. The dazzling Arctic hills participated in this play of colors, which did not fade, as in the south, but stayed and stayed, as if God wished to compensate by this twilight glory for the loss of the day. Nothing in Italy, nothing in the Tropics, equals the magnificence of these Polar skies. The twilight gave place to a moonlight scarcely less brilliant. Our road was hardly broken, leading through deep snow, sometimes on the river, sometimes through close little glens, hedged in with firs drooping with snow—fairy Arctic solitudes, white, silent and mysterious.

We reached here at 7 o'clock. The place is wholly Finnish, and the landlord, who does not understand a word of Swedish, endeavored to make us go on to the next station. We pointed to the beds and quietly carried in our baggage. I made the usual signs for eating, which speedily procured us a pail of sour milk, bread and butter, and two immense tin drinking-horns of sweet milk. The people seem a little afraid of us, and keep away. Our postillion was a silly fellow, who could not understand whether his money was correct. In the course of our stenographic conversation, I learned that "*cax*" signifies two. When I gave him his drink-money he said "*ketox!*" and on going out the door "*huweste!*"—so that I have at least discovered the Finnish for "thank you!" and "good bye!" This, however, won't suffice to order horses at 6 o'clock to-morrow morning. We are likewise in a state of delightful uncertainty as to our future progress, but this very uncertainty gives a zest to our situation, and it would be difficult to find two jollier men with frozen noses.

The mercury has risen to zero, with a heavy sky and damp air, threatening snow. If we can but get to Muonioniska before the storm comes!

B. T.

OH! PRIZE NOT THE SCENES OF BEAUTY ALONE.

BY E. COOK.

Oh! prize not the scenes of beauty alone,
And disdain not the weak and mean in our way:
For the world is an engine,—the Architect's own,
Where the wheels of the least keep the larger in play.

We may question the locust that darkens the land,
And the snake, flinging arrows of death from its eye;
But remember they come from the Infinite hand;
And shall man in his littleness dare to ask why?

O, let us not speak of the "useless or vile:"
They may seem so to us, but be slow to arraign;
From the savage wolf's cry to the happy child's smile,
From the mite to the mammoth, there's nothing in vain.

Nature designed the heart to be always warm, and the hand to be often open.

A PRAYER FOR GUIDANCE.

Father! the skies are dark above me;
Before me lies a boundless waste—
Long thus hast Thou seen good to prove me—
Oh God, to my deliverance haste!

I do not ask that Thou shouldst lighten
The clouds impending o'er my way;
I only pray that Thou wouldst brighten
Their darkness with *one guiding ray.*

I ask Thee not to make less weary
The waste through which my pathway lies;
I would but feel that path, though dreary,
Is leading onward to the skies.

Guide me, my Father! if before me
The Angel of Thy Presence go,
I will not shrink, though clouds are o'er me,
And round me gathered many a foe.

I do not falter at the distance,
That parts me from my heavenly home;
Weary as seems this earth's existence,
I know 'tis bounded by the tomb.

Nor do I dread the ills that gather,
Thick "from the cradle to the grave,"—
Not from earth's cares and griefs, my Father,
Do I implore thy power to save.

Only from this—this darkness brooding
O'er every path of life I tread,—
And from the gloomy fear intruding
That Thou my spirit hast not led.

I seek *thy aid;* I ask direction;
Teach me to do what pleaseth Thee,—
I can bear toil,—endure affliction,
Only thy leadings let me see.

Saviour! Thou knowest that earth is dreary,
For thou hast trod its thorny maze;
Guide me through all its wanderings weary;
Keep me forever in thy ways.

Oh God! my God! make no delaying!
Haste Thee to help me when I cry!
Oh, let me hear thy Spirit saying,
"This is the way! Thy Guide is nigh!"

Guidance and strength! for these imploring,
Jesus! my prayer ascends to Thee;
Lead me through life, that I adoring,
May praise Thee, through eternity!

THE PREDICTED COMET.

Influence of Comets on the Weather.

Astronomers at this time are looking for the re-appearance of Halley's great comet of 1765. This announcement has caused a panic in some parts of Europe, equal to that of the Miller excitement in this country. The following extract from a letter written last November, published in the National Intelligencer, announces a theory respecting the electrical influence of comets, which may, perhaps, be regarded as a cause of the extreme cold of last winter:

"The near approach of this planet in embryo, will influence our planet, perhaps the entire solar system. It will be attracted by the sun, and then repelled by it; it will both attract and repel the planets of the solar system, and appear to create disorder and confusion. But have no fears. It can neither attract nor be attracted, so as to come in contact with any of the heavenly

bodies. The most it can do to any of the planets (ours not excepted,) will be to change the currents of their electrical envelopes! This will have the tendency to give us the warmest or coldest winter, (should the comet appear soon,) experienced since 1765. Should the earth's electricity be attracted or repelled to either pole, the temperate zones will enjoy an unusual degree of mildness; on the other hand, should the earth's electric sheen be gathered in folds nearing the equatorial regions, then indeed may we expect the most intense cold ever experienced in this climate. In either event, the disturbance of electricity in which the solar system floats, will produce extraordinary results in atmospheric temperature, wind currents, and vegetation, until the electric equilibrium shall be re-established."

THE CEDARS OF LEBANON.

The cedars, which still bear their ancient name, stand mostly upon four small contiguous, rocky knolls, within a compass of less than forty rods in diameter. They form a thick forest, without underbrush. The older trees have each several trunks, and thus spread themselves widely around; but most of the others are cone-like in form, and do not throw out their boughs laterally to any great extent. Some few trees stand alone on the outskirts of the grove; and one especially, on the south, is large and very beautiful. With this exception, none of the trees came up to my ideal of the graceful beauty of the cedar of Lebanon, such as I had formerly seen it, in the Jardin des Plantes. Some of the older trees are already much broken, and will soon be wholly destroyed. The fashion is now coming into vogue to have articles made of this wood, for sale to travellers; and it is also burned as fuel by the few people that here pass the Summer. These causes of destruction, though gradual in their operation, are nevertheless sure. Add to this the circumstance that travellers, in former years (to say nothing of the present time), have been shameless enough to cause large spots to be hewn smooth, on the trunks of some of the noblest trees, in order to inscribe their names. The two earliest which I saw were Frenchmen; one was dated in 1791. The wood of the cedar, *Pinus Cedrus*, is white, with a pleasant but not strong odour, and bears no comparison, in beauty or fragrance, with the common red cedar of America, *Juniperus Virginiana*.

I made no attempt to count the trees. Probably no two persons would fully agree in respect to the old ones, or in the number of the whole. Yet I should be disposed to concur in the language of Burckhardt, who says: "Of the oldest and best-looking trees, I counted eleven or twelve; twenty-five very large ones; about fifty of middling size; and more than three hundred smaller and young ones." Yet there is no room to doubt that, during the last three centuries, the number of earlier trees has diminished by nearly or quite one-half; while the younger growth has, in great part, if not wholly, sprung up during that interval. Busching enumerates, by name, no less than twenty-six travellers between A. D. 1550 and 1755, from P. Belon to Stephen Schulz, who had described and counted the trees; and, since that time, the number of like descriptions has probably been hardly less than twice as many. In the sixteenth century, the number of old trees is variously given as from twenty-eight to twenty-three; in the seventeenth, from twenty-four to sixteen; in the eighteenth, from twenty to fifteen. After the lapse of another century, the number of the oldest trees, as we have seen, is now reduced to about a dozen. All this marks a gradual process of decay; and it also marks the difficulty of exact enumeration. This is rightly ascribed by Furer, and also by Dandini, to the fact that many of the trees have two or more stems, and were thus reckoned differently by different travellers, sometimes as one tree sometimes as two or more. All the travellers of the sixteenth century speak only of the old trees; they nowhere mention any young ones. Rauwolf, himself a botanist, seems to say, expressly, that he sought for younger trees, without being able to find any. If this be so, it would appear that, with the exception of the few remaining ancient trees, perhaps none of those which now make up the grove can be regarded as reaching back in age more than three hundred years.

In the minds of the common people, an air of sanctity is thrown around the grove, the river and the region. The ancient trees are sacred, as coming down from the times of Scripture and Solomon; and the river which has its course near by is sacred, and is called el-Kadisha. In former centuries, the Patriarch of the Maronites imposed various ecclesiastical penalties, and even excommunication, on any Christian who should cut or injure the sacred trees; and the story is recorded that, when some Muslims, who were pasturing in the vicinity, were so hardened and impious as to cut some of the trees, they were punished on the spot by the loss of their flocks. In former times, too, the Maronites were accustomed to celebrate, in the sacred grove, the festival of the Transfiguration—when the Patriarch himself officiated, and said mass before a rude altar of stones. This law and these ceremonies are, to a certain extent, continued at the present day; and the influence of them, unquestionably, has been great upon the popular mind. The rude altars of stones have, in our day, been superseded by a Maronite chapel, built within the last ten years. Several persons were residing here, during Summer, in connection with

the chapel; but we did not learn what services were held in it. A part of the object of these persons seemed to be to wait on travellers, or to supply their wants, and thus gain a claim for *bakshish*. A monk brought us wine for sale, and seemed disappointed when we declined the traffic.

The cedars are not less remarkable for their position than for their age and size. The amphitheatre in which they are situated is of itself a great temple of Nature—the most vast and magnificent of all the recesses of Lebanon. The lofty dorsal ridge of the mountain, as it approaches from the south, trends slightly toward the east, for a time; and then, after resuming its former direction, throws off a spur, of equal altitude, toward the west, which sinks down gradually into the ridge terminating at Ehden. This ridge sweeps round so as to become nearly parallel with the main ridge—thus forming an immense recess or amphitheatre, approaching to the horse-shoe form, surrounded by the loftiest ridges of Lebanon, which rise still two or three thousand feet above it, and are partly covered with snows. In the midst of this amphitheatre stand the cedars, utterly alone, with not a tree beside, nor hardly a green thing in sight. The amphitheatre fronts toward the west, and, as seen from the cedars, the snows extend around from south to north. The extremities of the arc, in front, bear from the cedars south-west and north-west. High up, in the recess, the deep, precipitous chasm of the Kadisha has its beginning—the wildest and grandest of all the gorges of Lebanon.

The elevation of the cedars above the sea is given by Russegger and Schubert at 6,000 Paris feet, equivalent to 6,400 English feet. The peaks of Lebanon rise nearly 3,000 feet higher.

Beside the natural grace and beauty of the cedar of Lebanon, which still appear in the trees of middle age, though not in the more ancient patriarchs, there is associated with this grove a feeling of veneration, as the representative of those forests of Lebanon so celebrated in the Hebrew Scriptures. To the sacred writers, the cedar was the noblest of trees, the monarch of the vegetable kingdom. Solomon "spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." To the prophets it was the favorite emblem for greatness, splendor, and majesty; hence kings and nobles, the pillars of society, are everywhere cedars of Lebanon. Especially is this the case in the splendid description, by Ezekiel, of the Assyrian power and glory. Hence, too, in connection with its durability and fragrance, it was regarded as the most precious of all wood, and was employed in costly buildings for ornament and luxury. In Solomon's temple, the beams of the roof, as also the boards and the ornamental work, were of the cedar of Lebanon; and it was likewise used in the later temple of Zerubbabel. David's palace was built with cedar; and so lavishly was this costly wood employed in one of Solomon's palaces, that it is called "the house of the forest of Lebanon." As a matter of luxury, also, the cedar was sometimes used for idols, and for the masts of ships. In like manner, the cedar was highly prized among heathen nations. It was employed in the construction of their temples, as at Tyre and Ephesus, and also in their palaces, as at Persepolis. In the two latter instances, however, Ephesus and Persepolis, it does not follow that the cedar came from Lebanon, though that of Syria was among the most celebrated. It is also very possible that the name *cedar* was sometimes loosely applied to trees of another species.—*Robinson's Biblical Researches in Palestine and Adjacent Regions.*

THE MOTHER'S INFLUENCE.

The solid rock, which turns the edge of the chisel, bears, forever, the impress of the leaf and the acorn, received long, long since, ere it had become hardened by time and the elements. If we trace back to its fountain, the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripping in crystal drops, from some mossy crevice, among the distant hills; so, too, the gentle feelings and affections that enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul, and desolate society, may have sprung up in the infant bosom, in the sheltered retirement of home. "I should have been an atheist," said John Randolph, "if it had not been for one recollection; and that was the memory of the time when my departed mother used to take my little hands in hers, and caused me, on my knees, to say, 'Our Father which art in heaven!'"

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is still very inactive. Good brands are held at $7 50 per bbl., and brands for home consumption at $7 62 a $7 87, and extra and fancy brands at $8 12 a 8 37. There is very little demand for export, and little stock to operate in. Rye Flour is dull at $5 00 per barrel. Last sales of Pennsylvania Corn Meal at $4 00 per barrel.

Grain.—Wheat is dull, but rather more offering. Sales of prime Pennsylvania red were made at $1 84 a $1 86, and $1 90 for good white. Rye is scarce. Penna. is selling at $1 10. Corn is less active. Sales of Penna. yellow in store at 90c. Oats are steady; sales of Pennsylvania and Delaware at 60c per bu.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 211.)

An account of my Travels in America, the first time.

As advised by Friends appointed to assist me, I took my passage on board the Josiah, John Sowden, master, bound for West river in Maryland, and we left England about the 24th of the Third month 1702, and landed in the river of Patuxent in Maryland, about the 29th of the Fifth month following.

I visited some meetings in that province; but George Keith being there, and challenging disputes wherever he came, gave both me and Friends some exercise: to me, by challenging a dispute without my previous knowledge, in the following terms.

"*To the Preacher lately arrived from England.*

SIR,—I intend to give notice after sermon, that you and myself are to dispute to-morrow, and would have you give notice thereof accordingly.

Sir, I am your humble servant.
GEORGE KEITH."

Dated the 1*st Sunday in August,* 1702.

He writ this on occasion of an honest Friend's speaking sharply to him, and giving him the title of an apostate; adding, she could not pretend to dispute with him, but a Friend that was to be at their meeting on First day next, (meaning me,) she did not doubt would talk with him. Well then, said Keith, next Monday let him come, and I will prove him, and all the Quakers, unsound in both faith and principle. With more of that kind. The honest woman being warm, and zealous for the cause, replied, he will not be afraid of thee, I'm sure.

The messenger that brought the letter, delivered it in haste, as he was ordered, to John Faulkner, a young man from Scotland, who was then storekeeper in B. Brains and company's employ. We were just then a considerable number of us in company, going to a meeting at Chester in the woods, some distance from any house, and John insisted for me to write an answer, adding, Keith would call the country together, and make much noise about it, as if we were afraid, &c., and 'twas best to nip his expectation in the bud. And as we knew nothing of the conference Keith had with the woman Friend two days before, I writ to the effect following.

"GEORGE KEITH,

I have received thine, and think myself no way obliged to take any notice of one that hath been so very mutable in his pretences to religion; besides, as thou hast long since been disowned, after due admonition given thee by our Yearly Meeting in London, for thy quarrelsome and irregular practices, thou art not worthy of my notice, being no more to me than a heathen man and a publican; is the needful from

SAMUEL BOWNAS."

Dated the same day.

John Faulkner carried my answer, and we went to our meeting, being at Chester in Maryland, as aforesaid. By that time the meeting was fully gathered, John Faulkner came back, and we had a comfortable meeting. Afterwards John Faulkner told us George Keith read my letter publicly amongst his company, appearing very angry at the contents of it; and the company laughed very heartily, many of them being much pleased with it. But John Faulkner came out of the company, and a substantial planter followed him, and told him, he had much rather go with him to our meeting, than to hear George Keith rail and abuse the Quakers; but he, being in the commission of the peace, must (as Keith was recommended by the Bishop of London,) shew some respect; withal adding, that John Faulkner should bring me to his house to dine the next day; which John Faulkner would have excused, urging, that as they had a value for me, sundry Friends would be for bringing me on my way farther; adding, we should incommode his house. He urged it the more, saying, we should all be welcome. Accordingly several went with me there, and he was very kind, giving us an account of George Keith's railing against us the day before, and how disagreeable it was to the assembly. Keith left a broad sheet printed,

wherein he pretended to prove the Quakers no Christians, out of their own books; I had an answer thereto in print, which Friends were glad of, and I left with them several to spread where he had left his.

After we had dined, we took our leave, and a Friend, my guide, went with me, and brought me to a people called Labadeists, where we were civilly entertained in their way. When supper came in, it was placed upon a long table in a large room, where, when all things were ready, came in, at a call, about twenty men or upwards, but no women. We all sat down, they placing me and my companion near the head of the table, and having paused a short space, one pulled off his hat, but not the rest till a short space after, and then one after another they pulled all their hats off, and in that uncovered posture sat silent (uttering no words that we could hear) near half a quarter of an hour; and as they did not uncover at once, so neither did they cover themselves again at once; but as they put on their hats fell to eating, not regarding those who were still uncovered, so that it might be about two minutes time or more, between the first and last putting on of their hats. I afterwards queried with my companion concerning the reason of their conduct, and he gave this for answer, That they held it unlawful to pray till they felt some inward motion for the same; and that secret prayer was more acceptable than to utter words; and that it was most proper for every one to pray, as moved thereto by the spirit in their own minds.

I likewise queried, if they had no women amongst them? He told me they had, but the women eat by themselves, and the men by themselves, having all things in common, respecting their household affairs, so that none could claim any more right than another to any part of the stock, whether in trade or husbandry; and if any had a mind to join with them, whether rich or poor, they must put what they had in the common stock, and if they afterwards had a mind to leave the society, they must likewise leave what they brought, and go out empty handed.

They frequently expounded the Scriptures among themselves, and being a very large family, in all upwards of a hundred men, women and children, carried on something of the manufactory of linen, and had a very large plantation of corn, tobacco, flax, and hemp, together with cattle of several kinds. [But at my last going there, these people were all scattered and gone, and nothing of them remaining of a religious community in that shape.]

I left this place and travelled through the country to Philadelphia, and was there seized with a fever and ague, which held me about thirteen weeks, and I staid there till the Yearly Meeting came on, which was very large, but my disorder of the ague would not admit my being at one meeting; George Keith with his companions came, but the disturbance they gave was a considerable advantage to Friends, and the meeting ended to great satisfaction.

Being recovered and pretty strong, I left Pennsylvania, and travelled through the Jerseys east and west, and having given expectation to a Friend, one James Miller in Scotland, who had a sister married to one of the Barclay's family, that if I came near where she dwelt, I would visit her at his request. She was a very zealous, honest Friend, but her husband joined Keith, and left Friends; and on enquiring about her, where she dwelt, I was told it would be very little out of my way. Then a young man offered to be my guide, to pay her a visit; and when we came to the house, there were sundry priests, with others, met to sprinkle an infant, the said Barclay's grandchild. The ceremony was over before we got there, we coming from Shrewsbury Yearly Meeting, where Keith also had been, but gave us no disturbance, nor did he come to our meeting at all, but held a meeting a small distance from us for two days, and then went off. Our meeting held three days, and was thought to be larger by much, in expectation that George Keith would be there. It ended well, and it was said some were convinced at that meeting.

But to return to my friend Barclay; she was in an apartment by herself, and gave me a short account of what they were or had been doing; saying, "they have sprinkled the babe my grandchild, and the ceremony is over, but they have not yet been to dinner;" to which she added, "my husband will be earnest for thy company; if thou hast freedom to go, I shall leave thee at liberty, but if thou refusest to go, they will be ready to report that thou durst not face them;" adding, "I would be pleased with your company (meaning me and my companion) to dine with me, but it will be best, I think, for you to dine with them, and I hope, said she, the Lord will give you wisdom to conduct yourselves, that they may have no just cause to reproach the principle on your account." She had no sooner ended, than (as she had suggested) her husband came, and after some compliments, and enquiry about his brother-in-law James Miller, and relations at Ury, we were called to dinner, and by no means would he excuse me. We went in, and the mistress of the feast, the mother of the babe then sprinkled, would have me sit at her right hand, and set George Keith at her left. We sat all down, and after a short pause George Keith stood up with all the rest of the company, save me and my companion, we kept our places, and hats on, while he repeated a long prayer for the Church and State, Bishops, and all the inferior clergy, the Queen, and Dutchess Dowager of Hanover, &c. The grace being ended, the mistress carved, and would serve me first; I would

have refused, and put it to George Keith, but he refused it likewise. When she had done helping us and herself, she began to catechise me in the following manner.

After enquiring about her relations at Ury in Scotland, and her Uncle Miller, she then desired to know my business in Scotland, pretending to suppose me a merchant that dealt in linen to sell in England; but I saw her design was to lead me to some unwary answer, for Keith and the rest to find matter of objection to. This put me upon my guard, to make reply cautiously; I freely owned I had no concern in buying or selling of any sort of goods. Pray then, sir, what was your call there? I replied, that I thought it my place sometimes to advise my friends and others, to endeavor so to live, that death, when it comes, might not be a terror to them; and doubt not but thou wilt count this a good work, and needful to be done. She readily allowed, that it was very needful, and the more so, for that the age was now very wicked. Then she proceeded to query the reason of my coming into those parts, pretending to suppose it was on account of trade, as being a supercargo, with sundry trifling and impertinent questions, as when I was in such and such places? To all which I gave her answers to the same effect as before, that my designed business was the same in this country as in Scotland. Then she proceeded to more trifling questions, as when I landed? and where? and which way I was going? All the company at the table gave ear to our dialogue, which appeared to me very weak in such a learned company as they thought themselves to be, and none so much as put in a word between us. Dinner being ended, I desired to be excused, for that time called me away, and my friends would wait for me at the ferry, which we had to pass that evening. Thus Keith and I met and parted.

(To be continued.)

WORKING WITH GOD.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence to make our calling and election sure." is attainable only, nay, I might say intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way. They clear the ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do no more; they watch for the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or bear produce. The sun must shine upon it; the rain must water it, the earth must nourish it; they can command none of these.—*Bunyan.*

For Friends' Intelligencer.

From an ancient manuscript we extract the following account of the last illness of Esther Lewis. Many of the Friends mentioned therein are associated with pleasant memories. They have long since been removed, but the light reflected from their faithfulness in the path of duty, shines with undiminished lustre, and we point to it as an encouragement for others to press forward in the same heavenward journey, that their days may also be marked with usefulness and their end crowned with peace.

SOME ACCOUNT OF ESTHER LEWIS, FORMERLY FISHER, THE ELDEST SISTER OF THOMAS, SAMUEL R. AND MIERS FISHER.

Esther Lewis's last illness commenced in the latter part of the year 1794, and continued for several months. She was sustained in exemplary patience and resignation, and evinced unshaken confidence in the mercy of her heavenly Father, and often exhorted her near relatives to be faithful to what they felt to be required of them. The following is the conclusion of a detailed account of the last two months of her life.

12th mo. 28, 1794.—This evening in the presence of her friend Cadwalader Jones and her sister Lydia Gilpin, she requested her brother Samuel to take down from her own mouth a few lines relative to her steppings along through life, for the information and benefit of her near connections. She began as follows:

"I was visited at an early period of my life, about the twelfth or thirteenth year, with the dayspring from on high. Its powerful operation at that time often drew me to retirement, at which seasons I was frequently favored with a degree of the spirit of prayer, and was contrited, having the mantle of love as my covering—and this language often prevailed: 'Oh that thou would be mercifully pleased to suffer neither heights nor depths, principalities nor powers, things present or to come, to separate me from thy love and heart-tendering goodness. In this happy, innocent, tender state of mind, I continued, and used to long for meeting day to come, that I might go, and there be favored with the enjoyment of the divine presence with His people. And oh! then the bedewing seasons of heavenly regard were such that my spirit was often humbled under the consideration of his merciful condescension in thus visiting me. In this state, I was like a child dandled on the knees, having the breast of consolation frequently offered to me. This continued for several years, till I grew up to be a young woman. My disposition was volatile, and my company was much courted, and believing that the work was measurably done, and that I might indulge my-

self in freely going into companies, with my associates, (which though accounted innocent, was a snare to me,) those precious tender impressions were much dissipated. Many precious seasons of heavenly visitations are frequently revived in my remembrance, and under a clear retrospective view of my steppings, I have a thankful and firm persuasion that I have been mercifully followed and cared for in a very singular and unmerited manner, through the tried and varied allotments of my life, even to this day. This often appears marvellous indeed, and has been a support and comfort in my low, stripped seasons."

Here some of her friends coming into the room prevented further expression at that time.

The following was taken down by S. Osborne, who attended her in her sickness—being spoken while she was confined to her bed.

"Oh Lord, do thou strengthen me to look at no other object but thee, and grant that I may bear my sufferings with patience."

She appeared several times to be in supplication, but her voice was so low, I could not understand her. At one time she said, "Oh how sweet it is to feel some little suspension of pain, but all we suffer here is nothing, if we do but find a resting place for that part that never dies. How necessary it is to improve our time, that we may find an admittance where there is joy for evermore." She very frequently addressed me in a very affectionate manner, and hoped that her sufferings might be a lesson of instruction to me.

1st mo. 20.—She was engaged in prayer nearly in the following words. "Oh most gracious and heavenly Father, do thou support and strengthen me through all my weakness, for weak I am, unless thou art pleased at times to bless me with thy life-giving presence; and enable me, Oh Lord, to offer at this time, as a sacrifice, a broken heart and a contrite spirit. Accept, most gracious Father, this my small offering, and sanctify it, if it be but as a turtle dove or a young pigeon.

"Oh Lord I offer the tribute of praise unto thee and thee only. Grant that I may be sometimes with thy servants, who are visiting from house to house the precious seed of life, and Oh Father, enable them to render honor, praise and thanksgiving unto thee. And, Father, I thank thee that thou art pleased to visit me sometimes with thy presence, and to enable me to offer at this time the tribute of glory, honor and praise unto thee, who art worthy to be praised, worshipped and obeyed."

1st mo. 22nd.—About 4 o'clock this afternoon her brother Samuel called to see her, she having just passed through a hard spell of coughing, which left her very low. All present being silent, she broke forth in sweet supplication nearly in these words: "Oh that all my dross and everything that stands in opposition, or as a strong barrier against the arising and spreading of perfect peace, may be done away, that the tribulated path, which in divine wisdom has been allotted for my refinement, may bring me into a state of full union with Thee, who hast often thus broke in upon me, a poor unworthy creature, after I have been much tossed, stripped and deserted, without any power or strength in hands or even fingers remaining, to fight this warfare of the soul."

In the evening she addressed one of her young connections by name, and spoke to her as follows:

"I have often by day and by night been engaged in earnest solicitude that thou might make choice of, and prefer above all things for thy counsellor and director, the God of thy father, grandfather and predecessors in the truth. Oh the beauty and the excellency there is in a religious course of life, and I have now to acknowledge in my own experience the tender mercies and goodness of my heavenly Father in every time of deep conflict. I have often lamented over the prodigal state, seeking to feed upon husks, when there was bread enough and to spare in the Father's house. Life is very uncertain—youth is the time, the most acceptable time to dedicate thy talents so liberally bestowed, even when prosperity smiles upon thee and the world courts thy friendship. *This surrender* would yield thee the peaceable fruits of a well spent life, and would be a treasure laid up in store against a day of trial, similar to what I now experience. It would make thee a shining example, singularly useful in the family, and render thee dear to thy connections and cotemporaries, when the customs, fashions and maxims of the world will prove as a treacherous, yea, a very treacherous lover."

1st mo. 24.—After appearing in prayer, some of her relations being present, she requested them to put up their prayers with her and for her—and mentioning her poor weak state, she said, "I have often thought of what my dear father remarked, that when his weakness grew greater, his conflicts grew lighter."

This evening she asked for her two neices S. G. and H. L. F., and thus addressed them:

"I am glad to have you with me; I should rejoice in your coming up in greater obedience than I have done—then would you have great peace. My mind has been exercised on your account. May you consider a coming up in faithfulness as of greater consequence than any earthly enjoyment, and may every one of you now present have a hope when you come to this trying season, of a sure resting place."

She then requested her brother Samuel to write as follows:

"My mind is favored a little this evening with the incomes of heavenly love, which though often hidden from view, is, I humbly trust, at times near me. And when I am thus favored

with a ray of that divine light, in which there is life, and witness that soul-sustaining comfort and consolation which the world can neither give nor take from me; then is my mind opened and expanded toward the dear younger branches of my family, for whom I have long been travailing, as with my hands on my loins, that it might please Infinite Mercy to visit them so effectually, that the visitation might be as a nail fastened in a sure place. Were my head waters, and mine eyes fountains of tears, then could I weep day and night for the younger branches of my own family, and for the descendants of believing, religious parents in general, whose minds I believe are often bowed before the throne of majesty and grace for the preservation of their children. May these come under the operation of the holy preparing Hand, which is about to work for them great things, provided they will make a full surrender, and be as clay in the hand of the potter, and be formed by him into whatever vessel he pleaseth. When all is thus left to Him, he will dignify and make them vessels of honor in his church and family, bearing the inscription of holiness.

Oh, the earnest supplication and prayer of my heart for those of my father's family, who are growing up or stepping forward into life, that they may be favored to see the beauty and excellency of *true religion*—that it is a treasure worthy of their endeavor to lay it up for themselves, and infinitely more desirable than an increase of corn, wine, or oil, in the outward. My mind is seriously impressed with deep anxiety for their preservation, under consideration of my own want of faithfulness in early life, whereby I might have ranked among the more exemplary, and been instrumental in leading the young in the right way. And though it seems, on account of my unfaithfulness, as if the crown had been taken off my head, I have at times been comforted under the hope, that it will be placed upon the heads of some of the children.

[To be continued.]

EXTRACT.

He in whose hands the winds are held, both the Southern gale and the Northern blast, hath caused the former to blow upon thee, in the sight of the many; and the northern gale of pinching and trial hath also blown upon thee, and demanded the sympathy of the few who, versed in the alternate revolutions of the Lord's year, praise Him for the summer's heat and winter's storms; for the stormy wind fulfilling his word was called upon, as well as the rolling stars of light, to declare his praise.

I have known times of sitting by the waters of Babylon, and weeping when I remembered Zion; but when I have looked into the holy sanctuary, I have seen afflictions and sorrow are often more the result of our own conduct, than the divine intention. If we fully follow him in all his leadings, the Lord's way would to many of us be a plainer path than we find it. Great is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul. Unmixed sincerity towards God, is an excellent sweetener of all the cups we drink of, from the fountain of Marah; but where the secret consciousness of want of *true resignation* and *humble following on* preys upon the mind, such cannot fly with boldness to the altars of God, where even the swallows have a place allotted. May best wisdom and fortitude be the clothing of thy mind, and peace, and the answer of "well done," be thy portion forever.—Samuel Fothergill.

PSALM XCI.

The security and happiness of the godly under the Divine protection.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him I will trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shall thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet; because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him and shew him my salvation.

Mistakes.—As one observes more and more, he accounts it of less importance to correct mere intellectual misapprehensions. Mistakes that do not involve pernicious errors of doctrine, and that have not energy enough to keep themselves alive, it is best to let die of neglect.

For Friends' Intelligencer.

NOAH WORCESTER.

(Continued from page 215.)

A statement of the process through which his mind passed was given in his letters written in 1823.

"When a child I was delighted with military exercises and parade, and was chosen captain of a company of boys. For several years prior to the Revolution there was considerable talk of a war between Great Britain and this country. Before this I had heard of the Quaker opinion, and this was perhaps all I had ever heard against war. But when the prospects of a war with Britain became a topic of conversation, I had opportunity to hear the Quaker opinion not only expressed but vindicated by a neighbor who had been educated among Quakers, but was then a Baptist preacher. Though I listened to his arguments, I was little influenced by them, for my father and a multitude of others were on the other side of the question. During the two campaigns that I was in the army, I do not recollect that I had any scruples of conscience in regard to the lawfulness of the business in which I was engaged; yet I was not pleased with the life of a soldier.

"Before the close of the war I was married and settled in Plymouth. Soon after this a minister was ordained in Thornton who was known as one who denied the lawfulness of war. In a short time after his settlement, I had a wish to remove to Thornton, but had some scruples in regard to sitting under the ministry of one who in relation to war held the Quaker principle to be correct. But as he was deemed a pious man, and was prudent in regard to urging his views on this subject, I concluded to become one of his parishioners. About the time the war closed, the minister put into my hands a book to read in which the principles of war were examined in respect to their agreement or disagreement with the precepts of the gospel. I have forgotten the name of the author if it was in the book. The work had a powerful influence on my mind, and though I did not feel convinced that defensive war was unlawful, my views and feelings on the subject became greatly changed, even in regard to trainings and every thing of a military character. I, however, still retained the idea that defensive war and preparations for war were *necessary evils*, and to be supported as means for preventing greater evils. I did not then understand that all wars are conducted in an offensive as well as defensive manner, nor that the spirit of all war is repugnant to the spirit required by the gospel, and exemplified by the Prince of Peace. My ideas on the subject were dark, perplexed and confused. After I became the minister of Thornton, I was regularly requested to pray with the military company when they met for training. This duty I performed under the delusive impression, that being prepared for war was the surest means of preventing it; this was then the popular doctrine, in which I acquiesced. But in praying on such occasions I ever felt deeply that the business of war was horrible, and opposed to my own feelings as a Christian, and to the spirit which as a minister, I constantly inculcated. I used to pray that the business on which we met might be the means of preventing the necessity of our ever again having occasion to resort to the use of military weapons. But long before I left Thornton I became fully convinced that the military trainings and reviews were not merely useless, but exceedingly pernicious in regard to the morals of the community; that they were in fact means of danger, and not of safety to the country. This opinion I freely expressed to the Colonel of the regiment, who was also a member of the State Legislature.

"The war of 1812 between Great Britain and the United States was the occasion of perfecting the revolution in my mind in regard to the lawfulness of war. I was residing in Salisbury when war was declared, and was for several months very attentive to the measures which were pursued to exasperate the minds of the people, and prepare them for the horrid conflict. I was well satisfied that our country had suffered injuries from Great Britain, but I was also satisfied that these evils were exaggerated by the representations of our people; and that the impressment of our seamen was not authorised by the government of Great Britain. I regarded the war as having resulted from our own party contests, and the indulgence of vile passions;—and on the whole as unnecessary and unjust. On the day appointed for national fasting, I delivered a discourse on the pacific conduct of Abraham and Lot to avoid hostilities between their herdsmen. The President had called on ministers of the gospel to pray for the success of our arms. This I could not do; and I deemed it a duty to assign my reasons for the neglect. This part of my duty I endeavored to perform in a manner both impressive and inoffensive. This discourse was published, but it gave offence to the advocates for the war.

"After removing to Thornton I had much opportunity to become acquainted with the baneful influence of the war spirit; and the more I observed and reflected, the more I was shocked with its barbarity and demoralizing influence, its contrariety to Christianity, and every benevolent feeling. In 1814 my mind became so impressed with the subject, that I resolved to make the inquiry whether the custom of war was not the effect of popular delusion. When I began to write, I aimed at nothing more than an article for the Christian Disciple of which I was then the Editor. But as I wrote, my mind became more and more interested, and instead of a short

article for a periodical, I wrote the 'Solemn Review of the Custom of War,' which was published, I think, the very week that the Treaty of Peace was signed at Ghent.

"While writing that part I became thoroughly convinced that war is the effect of delusion, totally repugnant to the Christian religion, and wholly unnecessary, except as it becomes so from delusion and the basest passions of human nature; that when it is waged for a redress of wrongs, its tendency is to multiply wrongs a hundred fold; and that in principle, the best we can make of it, is doing evil that good may come. It is now more than eight years since I began to write the 'Solemn Review;' and I believe I may say with truth, that when awake, the subject of war has not been absent from my mind an hour at a time in the whole course of the eight years. On the most thorough examination, I am firmly of the opinion, that there has never been any error among Christians more grossly anti-christian or more fatal in its effects, than those which are the support of war; that what are called preparations for war are the natural means of producing the calamity,—and that the popular belief that being prepared for war is the means for avoiding it, has been contradicted by the experience of more than a thousand years among the nations of Christendom.

"Though I frankly express my own views of war, as perfectly needless, unjust, and opposed to the spirit of the gospel, I have no doubt that many men better than myself, have been of a different opinion. I cannot however but doubt, whether they could have long continued of the opposite opinion, had they bestowed half as much attention on the subject as I have done, or as they have probably bestowed on other subjects of far less importance. I suspect that no one thing in the history of Christians will cause greater astonishment to posterity in a more enlightened age of the world, than the fact, that professed ministers of the gospel have been so generally advocates and abettors of war; and that while Christians of different sects have been alienated from each other, and have spent much of their time in contending about unintelligible dogmas, they could unite in the atrocious work of shedding human blood in the political contests of nations. Private or individual murders are justly esteemed and punished as among the grossest of human crimes; yet wholesale murder for the settlement of trivial national controversies, has been licensed, sanctioned and even commended by the rulers of Christian nations, and applauded by the ministers of the Christian religion of almost every sect in Christendom!

"Notwithstanding all my zeal in the cause of peace, and the perfect conviction that the war spirit is in direct opposition to the precepts and spirit of the gospel, I have never felt myself authorized to make my own views of the subject a test of the Christian character, or to call in question the piety of those who have been advocates and promoters of war. But I can say with the greatest truth, that I am unacquainted with any errors which have been adopted by any sect of Christians which appear to me more evidential of a depraved heart, than those which sanction war, and dispose men to glory in slaughtering one another. What, we might ask with confidence, is the evil of denying or disbelieving any one of the *supposed* essential doctrines of any sect of Christians in New England, compared with the evil of believing that it is consistent with the spirit and precepts of the gospel for Christians of different nations to engage in war —to meet in the field of battle, and destroy one another by thousands and tens of thousands? If a man, even of apparently good character, avows a belief that human infants are not by nature totally sinful, there are a multitude of churches who would refuse to admit him to their fellowship. Yet another man who believes in the doctrine of total sinfulness by nature, may be admitted to their communion, with his hands reeking with the blood of many brethren whom he has slain in war, and this too while he justifies those fashionable murders!"

"A Solemn Review of the Custom of War" is one of the most successful and efficient pamphlets of any period. It has been translated into many languages, and circulated extensively throughout the world. It is one of the chief instruments by which the opinions of society have been affected within the present century. The season of its publication was favorable; the world was wearied with battles and longed for rest. It found a response in the heart of the community, and many able men were ready to repeat and enforce its doctrines. It was followed by the formation of the Massachusetts Peace Society in 1815, and by the publication of "The Friend of Peace" in 1819, and which was continued in quarterly numbers for 10 years; being almost entirely written by himself.

It is to his services in this cause of the highest philanthropy that Noah Worcester owes his chief distinction, and his claim to the reverence and gratitude of mankind. His independent and true-hearted pursuit of truth, his humble and gentle advocacy of it in catholic writing and holy living, give him a place among the eminent disciples of Christ. In his labors for peace, he did something toward a palpable advancement of Christianity and civilization. He set in motion an agency which unites itself with the multitude of other agencies now carrying forward the progress of man, and which are so knit together that they reciprocally strengthen each other. The result of his labors and those of other Christians in this cause is already apparent. The extensive change that has taken place in the sentiments of men respecting war; the dis-

approbation expressed in so strong terms by leading statesmen, and the diminished honor paid to military greatness by men of letters; the readiness with which opportunities of battle are now shunned, when formerly they would have been sought; and in which mediation has been accepted for peace sake; the frequent appeals of the religious press and the pulpit, which formerly spoke so rarely, and so often in tone of the common world; all these and other signs display the coming on of a better day for man. Other causes, such as the religious, political, and commercial condition of men, have operated powerfully to favor the progress of peace, but they work indirectly. For the permanent and indestructible basis of any great improvement, there is always needed the foundation of some great principle, well understood, and intelligently acted upon. The world must be changed by a change of its ideas; and he does most for peace, who does most to change opinion respecting the right and innocence of war, and the duty of peace, and who allies the highest truth and sternest motives that govern men, in sacred and uncompromising hostility against the evil. This did Noah Worcester; and in that blessed day which is coming, when war shall no longer be the chief occupation of governments, and the immense treasures and splendid talents now occupied in corrupting, shall be employed in blessing mankind, what higher eulogy will be found than that he wrote the "Friend of Peace?"

[To be continued.]

LETTER OF ENCOURAGEMENT AND TENDER CAUTION.

Cardiff, 5th mo., 1756.

We are sometimes like pilgrims, whose faith and patience are at a low ebb; and were it not for the gracious condescension of Him who regardeth the sparrows, and whose *arm of everlasting strength* is underneath in seasons of drooping and dismay, we should be ready at times to faint; but it is the renewing of holy help that becomes *strength in weakness* to those that put their trust in it, and *a present sufficiency* when we are not able to provide for ourselves. May thou be fully grounded in this trust, that thereby, in times of discouragement and sifting, thy stability may endure, and thy experience increase in the knowledge that all things work together for good to those that truly love the appearances or manifestations of the divine will.

I believe thou knowest that I dearly love thee, and I may add, have felt sweet unity with thy spirit; and therefore hope ever *freely* to pour into thy mind any little hints which may in that love revive toward thee. And now, as thou hast put thy hand to a good work, let me say, look not back; and when the certainty of thy being rightly anointed for it is withdrawn, which is no uncommon trial, look not then to the sentiments of others for support and encouragement; but labor after true quietude and patience of soul, whereby thou mayest, with comfortable assurance in the right time, have thy head raised in hope, and thy growth in religious experiences be less superficial, than I fear is often the case, even with those who have been put forth by the Heavenly Shepherd. There is no consolation, no confidence, wisdom or strength, like that which proceeds from the deep or hidden spring, whereunto we must learn to dig, if ever we are rightly grounded in the work of sanctification; and as the divine will, is our sanctification, if we obey it, be not slack in surrendering thyself thereto. I write not these things from an apprehension that thou needest them more than others, for my sentiments of thee are very different; but I wish thee to set out independent of any instrumental help, except that which is sent from the fountain of purity; and to look to no example further than is consistent with the holy pattern.

SARAH GRUBB.

THE NATURE OF FAITH.

A parent sets out upon a journey, and takes with him one of his little children, always accustomed to receive benefits from his parental tenderness. The child plainly knows nothing of the destined journey, of the place which he will find, the entertainment which he will receive, the sufferings which he must undergo, or the pleasures which he may enjoy. Yet the child goes willingly and with delight. Why? not because he is ignorant; for ignorance by itself is a source to him of nothing but doubt and fear. Were a stranger to propose to him the same journey, in the same terms, he would decline it at once; and could not be induced to enter upon it without compulsion. Yet his ignorance, here, would be at least equally great. He is wholly governed by rational considerations. Confidence in his parent, whom he knows by experience to be only a benefactor to him, and in whose affection and tenderness he has always found safety and pleasure, is the sole ground of his cheerful acceptance of the proposed journey, and of all his subsequent conduct. In his parent's company, he feels delighted; in his care, safe. Separated from him, he is at once alarmed, anxious, and miserable. Nothing can easily restore him to peace, or comfort, or hope, but the return of his parent. In his own obedience and filial affection, and in his father's approbation and tenderness, care and guidance, he finds sufficient enjoyment, and feels satisfied and secure. He looks for no other motive than his father's choice, and his own confidence. The way which the father points out, although perfectly unknown to him; the entertainment which he provides, the places at which he

chooses to stop, and measures, universally, which he is pleased to take, are, in the view of the child, all proper, right and good. For his parent's pleasure, and for that only, he inquires; and to this single object are confined all his views and all his affections.—*Dwight.*

BUNYAN AND HIS WRITINGS.

At length Bunyan began to write, and, though it was some time before he discovered where his strength lay, his writings were not unsuccessful. They were coarse, indeed, but they showed a keen mother-wit, a great command of the homely mother-tongue, an intimate knowledge of the English Bible, and a vast and dearly-bought spiritual experience. They therefore, when the corrector of the press had improved the syntax and the spelling, were well received by the humbler class of Dissenters.

Much of Bunyan's time was spent in controversy. He wrote sharply against the Quakers, whom he seems always to have held in utter abhorrence. It is, however, a remarkable fact, that he adopted one of their peculiar fashions: his practice was to write, not November or December, but eleventh month and twelfth month.

He wrote against the liturgy of the Church of England. No two things, according to him, had less affinity than the form of prayer and the spirit of prayer. Those, he said with much point, who have most of the spirit of prayer, are all to be found in jail; and those who have most zeal for the form of prayer are all to be found at the ale-house. The doctrinal articles, on the other hand, he warmly praised, and defended against some Arminian clergyman who had signed them. The most acrimonious of all his works, is his answer to Edward Fowler, afterwards bishop of Gloucester, an excellent man, but not free from the taint of Pelagianism.

Bunyan had also a dispute with some of the chiefs of the sect to which he belonged. He doubtless held with perfect sincerity the distinguishing tenet of that sect, but he did not consider that tenet as one of high importance; and willingly joined in communion with pious Presbyterians and Independents. The sterner Baptists, therefore, loudly pronounced him a false brother. A controversy arose which long survived the original combatants. In our own time the cause which Bunyan had defended with rude logic and rhetoric against Kiffin and Danvers was pleaded by Robert Hall with an ingenuity and eloquence such as no polemical writer has ever surpassed.

During the years which immediately followed the Restoration, Bunyan's confinement seems to have been strict. But as the passion of 1660 cooled, as the hatred with which the Puritans had been regarded while their reign was recent gave place to pity, he was less and less harshly treated. The distress of his family, and his own patience, courage, and piety, softened the hearts of his persecutors. Like his own Christian in the cage, he found protectors even among the crowd of Vanity Fair. The Bishop of the diocese, Dr. Barlow, is said to have interceded for him. At length the prisoner was suffered to pass most of his time beyond the walls of the jail, on condition, as it would seem, that he remained within the town of Bedford.

He owed his complete liberation to one of the worst acts of one of the worst governments that England has ever seen. In 1671 the Cabal was in power. Charles II. had concluded the treaty by which he bound himself to set up the Roman Catholic religion in England. The first step which he took towards that end was to annul, by an unconstitutional exercise of his prerogative, all the penal statutes against the Roman Catholics; and, in order to disguise his real design, he annulled at the same time the penal statutes against Protestant non-conformists. Bunyan was consequently set at large. In the first warmth of his gratitude he published a tract in which he compared Charles to that humane and generous Persian king who, though not himself blessed with the light of the true religion, favored the chosen people, and permitted them, after years of captivity, to rebuild their beloved temple. To candid men, who conaider how much Bunyan had suffered, and how little he could guess the secret design of the court, the unsuspicious thankfulness with which he accepted the precious boon of freedom will not appear to require any apology.

Before he left his prison he had begun the book which has made his name immortal. The history of that book is remarkable. The author was, as he tells us, writing a treatise in which he had occasion to speak of the stages of the Christian progress. He compared that progress, as many others had compared it, to a pilgrimage. Soon his quick wit discovered innumerable points of similarity which had escaped his predecessors. Images came crowding on his mind faster than he could put them into words, quagmires and pits, steep hills, dark and horrible glens, soft vales, sunny pastures, a gloomy castle, of which the court-yard was strewn with the skulls and bones of murdered prisoners, a town all bustle and splendor, like London on the Lord Mayor's Day, and the narrow path, straight as a rule could make it, running on up hill and down hill, through city and through wilderness, to the Black River and Shining Gate. He had found out, as most people would have said, by accident, as he would doubtless have said, by the guidance of Providence, where his powers lay. He had no suspicion, indeed, that he was producing a masterpiece. He could not guess what place his allegory would occupy in English literature; for of English literature he knew nothing. Those

who suppose him to have studied the Fairy Queen might easily be confuted, if this were the proper place for a detailed estimation of the passages in which the two allegories have been thought to resemble each other. The only work of fiction, in all probability, with which he could compare his Pilgrim, was his old favorite, the legend of Sir Bevis of Southampton. He would have thought it a sin to borrow any time from the serious business of his life, from his expositions, his controversies, and his lace tags, for the purpose of amusing himself with what he considered a mere trifle. It was only, he assures us, at spare moments that he returned to the House Beautiful, the Delectable Mountains, and the Enchanted Ground. He had no assistance. Nobody but himself saw a line till the whole was complete. He then consulted his pious friends. Some were pleased, others were much scandalized. It was a vain story, a mere romance, about giants, and lions, and goblins, and warriors, sometimes fighting with monsters, and sometimes regaled by fair ladies in stately palaces. The loose atheistical wits of Will's might write such stuff to divert the painted Jezebels of the court! but did it become a minister of the Gospel to copy the evil fashions of the world? There had been a time when the cant of such fools would have made Bunyan miserable. But that time was passed; and his mind was now in a firm and healthy state. He saw that, in employing fiction to make truth clear and goodness attractive, he was only following the example which every Christian ought to propose to himself; and he determined to print.

The *Pilgrim's Progress* stole silently into the world. Not a single copy of the first edition is known to be in existence. The year of publication has not been ascertained. It is probable, that during some months, the little volume circulated only among the poor and obscure sectaries. But soon the irresistible charm of a book which gratified the imagination of the reader with all the action and scenery of a fairy tale, which exercised his ingenuity by setting him to discover a multitude of curious analogies, which interested his feelings for human beings, frail like himself, and struggling with temptations from within and without, which every moment drew a smile from him by some stroke of quaint yet simple pleasantry, and nevertheless left on his mind a sentiment of reverence for God and of sympathy for man, began to produce its effect. In puritanical circles, from which plays and novels were strictly excluded, that effect was such as no work of genius, though it was superior to the Iliad, to Don Quixote, or to Othello, can ever produce on a mind accustomed to indulge in literary luxury. In 1678 came forth a second addition with additions; and then the demand became immense. In the four following years the book was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, the tenth in 1685. The help of the engraver had early been called in; and tens of thousands of children looked with terror and delight on execrable copper-plates, which represented Christian thrusting his sword into Apollyon, or writhing in the grasp of Giant Despair. In Scotland, and in some of the colonies, the Pilgrim was even more popular than in his native country. Bunyan has told us, with very pardonable vanity, that in New England his dream was the daily subject of the conversation of thousands, and was thought worthy to appear in the most superb binding. He had numerous admirers in Holland, and among the Huguenots of France. With the pleasures, however, he experienced some of the pains of eminence. Knavish booksellers put forth volumes of trash under his name, and envious scribblers maintained it to be impossible that the poor ignorant tinker should really be the author of the book which was called his.

He took the best way to confound both those who counterfeited him and those who slandered him. He continued to work the Gold-field which he had discovered, and to draw from it new treasures, not indeed with quite such ease, and in quite such abundance as when the precious soil was still virgin, but yet with success which left all competition far behind. In 1684 appeared the second part of the *Pilgrim's Progress*. It was soon followed by the *Holy War*, which, if the *Pilgrim's Progress* did not exist would be the best allegory that ever was written.—"*New Biographies of Illustrious Men.*"

THINK—SPEAK—ACT.

Would that every one could realize the vast importance of these little words; think, speak, act. In this world where character is continually in a state of formation, and scarce ever reaches a climax, it is no little thing, but it behooves us that we reflect how to speak, think and act. In our lives is not visible the effects of our actions, but their influences will show themselves when our bodies are laid beneath the sod. The influence of many words and actions never dies, but like circles in water when a stone is cast into its bosom, keeps widening, till we can scarce define it, or our eyes reach its boundaries. Many times our words and actions may touch a chord in the harp of humanity, the influence of which will vibrate throughout eternity; and it is the same if the influence be for good or evil. Not a thought in our mind, not a word escapes our lips, not an action is performed, but that God is witness of. How important it is, then, that our every endeavor be for the good, and that we weigh well every thought word and action. If we do thus, our

influence will assuredly be good, and such that we shall never have the cause to regret.

Selected for Friends' Intelligencer.

We live at an epoch full of splendid discovery. No period in history, equally brief—one at the close of the fifteenth century, when Columbus found the Western world, and De Gama the way to the Eastern, alone excepted—has yielded so brilliant a harvest of reliable geographical knowledge as the six years closing with 1855. The period covers the investigations of Barth, Vogel, and De Lauture in Middle Africa; of Oswell, Livingstone and Andersson in the South; of Lieutenant Burton in the East. It covers the perquisitions of Layard, Rawlinson, and Place, in Assyria. It covers the highly interesting, but curiosity-provoking excursions of Herndron and Page up the Maranon and Parana into the heart of South America. It covers the explorations of M'Clure, Collinson, Rae, and Kane, within the Polar circle. It unfolds an index of courage, labor and patience, well rewarded, that might stimulate the most indolent in civilized life into the spirit of adventure. The index is that of a bulky volume, containing stores of facts precious to science, with very little that is not tributary to some department of knowledge. But foremost and chief, as the leading discoveries of the time, and the crown and compliment of all preceding research, rank these three:

1. The discovery, in 1849, by Captain Oswell and Dr. Livingstone, of the great Lake Ngami, in Southern Africa, thus partially confirming Greek and African tradition, and the conjectures of geologists, that the unknown deserts of that continent beneath the Lunar range are diversified with expanded sheets of water, and possibly an inland sea.

2. The discovery, in 1850, by Captain M'Clure, of a Northwest passage to China, three hundred years after Sir Hugh Willoughby first attempted to find it, and after three hundred years of gallant endeavor and matchless suffering in the pursuit.

3. The discovery, in 1855, by Dr. Kane, of an iceless circumpolar sea, the existence of which had been pre-supposed by science.

The latter two achievements leave only second rate honors to subsequent maritime exploration. Not but that there is a world of work to be done; not but that there are as valuable facts in the sea as ever came out of it. But the main glory of adventure consists in pioneering the way, which, once indicated, they who follow are but instruments in the hands of the true discoverer. Is not the discovery of the planet Neptune credited to Le Verrier, who demonstrated its place in the concave, rather than to the star-gazer, who, guided by his data, found it? So will the glory of finding the Northwest Passage belong primarily to M'Clure, who, from the heights of Baring's Island, saw, seventy nautical miles away, across impassable ice, points which Parry had reached from the opposite side; and like the Spaniard, who, "silent upon a peak in Darien," first saw the Pacific, looked down Barrow Strait homeward. Yet no little fame will be his, who, working his way through intervening ice, effects, not merely demonstrates the passage. So likewise the honor of proving an open polar sea belongs to Dr. Kane; while a large residuum of credit is reserved for the sailor who shall attain and navigate those unvisited waters. Nor is the field of unfinished labor at the North confined to these two enterprises. The coast line of the North American Continent is yet to be defined; the extent and direction of various straits, bays and inlets, separating the Arctic islands, are to be ascertained; the islands themselves are to be surveyed; Greenland is to be circumnavigated. All these things will doubtless be accomplished before 1957; the most of them during the current century. An expedition furnished with all the results of M'Clure, Collinson, and Kane, and instructed thoroughly by their experience of ice and cold, is already planned in England; and, if managed with sense, intrepidity, and attended with good fortune, may foregather the labors of a generation or two. The propriety of expediting overland from Canada a subsidiary company, provided completely with the appliances of scientific and geographical observation will not, we suspect, be overlooked by Her Majesty's Colonial office.

In South America, the grand labors of Humboldt and Bonpland—only less valuable because effected before the natural sciences had assumed their present better classification—with the minor attempts of Herndon and Page, only whet the appetite for information. Paraguay is still a terra incognita; the upper waters of the Amazon have been but cursorily noted; the hammer of the geologist has scarcely disturbed the echoes of the Andes, with their wonderous peaks and table-lands, abrupt chasms, and irregular stratification; the shelves of our museums boast very few representatives of the animal and vegetable fecundity which throngs the prolific plains at their feet. The southern half of our hemisphere is, in fact, a vast arena for remunerative research—an arena uninterrupted and unimpoverished by desert sands. The Emperor of Brazil, we are glad to note, has organized an expedition to so much of the course of the Amazon as lies within his dominions. It is designed to start early in the coming autumn.

Africa more than makes up for the deficiencies of South America in the article of sand. Its animal kingdom is also upon a more stupendous scale, adding that formidable obstacle to other peculiar perils of exploration. Nevertheless, thanks to the enterprise of the Viceroy

of Egypt, the intrepidity of Dr. Livingstone, the pliant adaptability of Captain Burton, much has been accomplished. The White Nile has been examined within two degrees of the equator; advancing from the vicinity of the Cape, Livingstone has traversed the middle region obliquely, up to the eighth parallel of south latitude; and varying his track, he has crossed the same country from ocean to ocean. Upon the latter route, from longitude 25° to the Mozambique Channel, he had been anticipated by Pereira, in 1796. Burton has recently returned from some remarkable investigations in the country back of Natal, throwing light upon tribes unvisited by Europeans. *Africa* nevertheless affords a vast area for research. Ethiopia is still imperfectly known. *A tract as large as the United States is clothed in utter obscurity.* We know nothing of the Mountains of the Moon but their name. The source of the White Nile is undiscovered. The inland sea we have referred to has never been seen or sounded. Whole nations, known to us by report, have yet to witness that phenomenon, a white man. Such is the field still open for exploration; and it is scarcely to be imagined that the adventurous spirit of our time will long leave it without cultivators. We already hear of hunting parties, and individuals pushing by degrees inward from the various European settlements upon both shores, supplying, if not exact scientific and topographical data, additional anecdotes of the Aborigines. There is, moreover, the great Egyptian expedition now upon the Nile, recruited from the European schools of science, furnished with apparatus, boats, necessaries, and a powerful escort; and instructed to stop nowhere short of the mysterious head of that river, should the search carry them to the Lunar mountains, or to the moon itself. Burton, too, at the head of a strong company, has landed in Zanguebar, on the eastern side, in latitude 5° south, designing to urge his discoveries inward until he joins the Egyptian party, and with them to seek the intercontinental sea. Should these projects be realized to the extent the character of the men engaged in them warrants, the dark curtain that has from the beginning shrouded Middle Africa will at last be uprolled, and the land of ivory and gold dust become as familiar to curious civilization as the land of the olives and myrtle.

Turning to Asia, we find great reason to rejoice that the "golden realm of Cathay" is to be thrown open to the world. The first step having been taken, Chinese obstinacy will do the rest. China is broken. The barbarian will pour in.[60] Foreign intervention will satisfy and tranquillize rebellion, restore activity to industry, and by settling upon solid foundations the guarantees of trade, lend it new vitality. What immense tracts will thus be made penetrable to the curious explorer; what boundless fields opened for educational and missionary effort; what provocations presented to antiquarian and historical inquiry; what temptations to men of science; what curious and secret processes, invaluable to the agriculturist and artisan! Indeed, no anticipations, however enthusiastic, can be fairly pronounced extravagant, when we reflect that this is the eldest empire of earth, the home of one-third of the human family, the mother of those immortal arts, without which mankind might still be in the dawn rather than in the noontide of civilization. It will not be long before Japan will yield to the same pressure now applied to China, and expand to the approach of commerce and travel.

There will then remain for examination only one promising theatre of research, namely, the Australasian archipelago, still indifferently known even to the Europeans scattered about it. Australia, had our own government possessed it, would long ago have been mapped, acre by acre, in the Land Office, and its entire topography delineated minutely. We have no means of conjecture as to the time the British government will be likely to take for the same task. Certainly, in the anomalous character of the animal and vegetable life observed there, we have the prospect of results profoundly interesting to the naturalist; while for data to be supplied only by the rocks of that eccentric continent, the geologist must continue to wait patiently. Time and the enterprise of his children, will accomplish these things, and greater. In another century, perhaps the phrases, "Unexplored region," "only partially known," and other similar blazons of geographical ignorance, will cease to disfigure the map. What may we not expect from the accelerating movement of the age?

DO RIGHT.

A wealthy merchant remarked a few days since that he was fully convinced, from his own experience, that the *means* to achieve success lay in a nut-shell—DO RIGHT. "When I say success," said he, "I mean not only the accumulation of fortune, but the ability to enjoy it—to live a useful happy life." What is the use of much wealth if we know that it was obtained by wronging the widow and orphan, by the tricks of trade, selling articles for what they were not, and a thousand modes of unfair dealing? Granting that men grow better by doing kindly acts, and feel the better for seeing others do them, how sickening it must be to the true man to know that by false dealing he has curdled the milk of human kindness in *one breast*, turning it to bitter gall! If wealth comes by such means, let it not come at all. Shall an active man possessed of God-given powers, at his dying hour turn back to his past life and be able only

to say: I have done nothing to add to the wealth of the world in gold or silver, or in artistic productions, but have coveted the labors of others, heaped treasures sordidly to myself, foolishly supposing that I might trample down all feelings and sympathies not directly productive of gain? or shall he rather be able to say that, While I have industriously gathered wealth, I have done it with cheerful looks, kindly words, warm sympathies; I have done it by making things which have added to the comfort of men, by bringing within the reach of the poor great means of present enjoyment, the opening of a brilliant future, by throwing lights of sympathy on the dejected, lifting up the down-fallen, strengthening the weak, infusing in all a fervent belief in the brighter part of their being? Such a life will enable a man to throw off his wealth as a scale, at the last day, bearing away only the imperishable soul, which has accumulated strength along with the mass of worldly goods justly and usefully obtained. Would you, young man, belong to the latter class, DO RIGHT. How much better to do right, if you die not worth a farthing, and feel that you have rather added to the good faith in the *higher life on earth*, than to die while rolling in the luxury, pomp, and pride of ill-gotten gains! Then DO RIGHT! DO RIGHT! and if tempted for momentary ease and vanity to abuse your better nature, rest assured that both the body and spirit will suffer in a ratio corresponding to the transgression. There is but one road to happiness and contentment—DO RIGHT.

Life Illustrated.

[Selected.]

CHARMS.

BY J. B. TALBOT, F.R.S.

There's a charm in the soft and gentle wind,
As it carols its onward way;
'Tis like the first call of the infant mind,
As it seeks the sunniest spot to find,
Or the child at its guileless play.

There's a charm in the sweet expanding flower
As it sheds its fragrance round;
'Tis like young thought in its loveliest hour,
Or a maiden pure in her woodbine bower,
Her heart not fettered nor bound.

There's a charm in the sea's wild rolling wave,
As it heaves its white crested foam;
'Tis like the generous career of the brave,
As he toils the weak and helpless to save,
Or leads the poor wanderer home.

There's a charm in the mountain's frosted brow,
As it lifts its broad forehead on high;
'Tis like the grasp of the mind's o'erflow,
As it beams with a rich and radiant glow,
And bounds to its source in the sky.

There's a charm in the pencilled evening sky,
As all nature sinks to rest;
'Tis like the full heart, with its breathing sigh,
As it wings its flight to the throne on high,
In prayer for the loved and the blest.

There's a charm in the rainbow's blended hue,
As it circles the lofty sky;
'Tis like the soul that is noble and true,
O'erflowing with love and sympathy too,
While it lists to the mourner's cry.

There's a charm in the lively twinkling star,
As it sparkles in azure blue;
'Tis like the bright spot when seen from afar,
Though darkness and gloom may the prospect mar,
And joys be but scanty and few.

There's a charm in the bright sun's golden ray,
As it shines o'er the field and flood;
'Tis like the heart's hope as it soars away,
Above the range of life's transient day,
To the home of the just and good.

There's a charm in the vivid lightning's flash,
And the thunder's pealing roar;
'Tis like the soul's moving, resistless crash,
Or the foaming tide with its heaving dash,
As it laves the "iron bound" shore.

There's a charm in the step of a rosy boy
As he gambols with freedom gay;
'Tis like the splendor of a gilded toy,
Which gives the promise of a lengthened joy
Through many a looked-for day.

There's a charm in the thought of a happy home,
Where the loved ones cluster in glee;
'Tis like peaceful sleep after rage and foam,
Or the calm that succeeds the wild wind's moan,
As it spreads on the bounding sea.

There's a charm in the mother's sparkling eye,
As she looks on her sleeping child;
'Tis like the soft scene in the summer sky
Or the soothing sounds of a lullaby,
Attuned by the meek and mild.

There's a charm in the City's crowded street,
With its noise, its pleasure, its strife;
'Tis like young friendship's generous greet,
Or the bustling sound of a thousand feet,
As they tread the pathway of life.

There's a charm in my own, my native land,
With its loves and its friendships true;
'Tis like the soft chain with its silken band,
That binds each heart, and secures each hand,
And opens glad scenes to the view.

There's a charm in the sacred place of prayer,
Whether palace or cottage or plain;
'Tis like the breath of the ambient air,
Or the Christian's prospect bright and fair
Where the ransomed forever reign.

But a brighter charm in the Truth is found,
As it gilds the path of the just;
'Tis like liberty's voice to the heart that's bound,
Or the smiling flower as it springs from the ground,
Inspiring a heavenly trust.

If truth charm my soul in this mortal life,
And guide me as onward I rove;
My days will be marked by no wearisome strife,
And nature's passions will never be rife,
While my heart will be filled with love.

Come truth, then, and shed thy peace-giving beam
Enlighten my heart and my soul;
Now give me to drink from thine own blessed stream,
Then the troubles of time will only seem
Like moments, as swiftly they roll.

The scenes of this world will soon pass away,
And hasten my spirit to rest;
With Truth by my side I'll welcome each day,
Regardless of time, whether gloomy or gay,
Till I enter the realms of the bless'd.

[From Mr. Ritchie's Book, "The Night Side of London."]

THE GREAT MODERN BABYLON.

Think of what London is! At the last census there were 2,362,236 persons of both sexes in it; 1,106,558 males, of whom 146,449 were under 5 years of age. The unmarried males were 670,380; ditto females, 735,871; the married men were 399,098; the wives, 409,731; the widowers were 37,089; the widows, 110,076.

On the night of the census there were 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords.

Last year the number of children born in London was 86,833. In the same period 56,786 persons died.

The Registrar-General assumes that with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits settling in the capital, sustenance, clothing, and house accommodation must now be found in London for above 60,000 inhabitants more than it contained at the end of 1855.

Think of that—the population of a large city absorbed in London, and no perceptible inconvenience occasioned by it? Houses are still to let; there are still the usual tickets hung up in the windows in quiet neighborhoods, intimating that apartments furnished for the use of single gentlemen can be had within; the country still supplies the town with meat and bread, and we hear of no starvation in consequence of deficient supply.

London is the healthiest city in the world.

During the last ten years the annual deaths have been on the average 25 to 1,000 of the population; in 1856 the proportion was 22 to 1,000, yet, in spite of this, half of the deaths that happen on an average in London, between the ages of 20 and 40, are from consumption and diseases of the respiratory organs.

The Registrar traces this to the state of the streets. He says: There can be no doubt that the dirty dust suspended in the air that the people of London breathe, often excites diseases of the respiratory organs. The dirt of the streets is produced and ground now by innumerable horses, omnibuses and carriages, and then beat up in fine dust, which fills the mouth and inevitably enters the air passages in large quantities. The dust is not removed every day, but, saturated with water in the great thoroughfares, sometimes ferments in damp weather; and at other times ascends again under the heat of the sun as atmospheric dust.

"London," says Henry Mayhew, "may be safely asserted to be the most densely populated city in all the world; containing one fourth more people than Pekin, and two thirds more than Paris, more than twice as many as Constantinople, four times as many as St. Petersburg, five times as many as Vienna, or New-York, or Madrid, nearly seven times as many as Berlin, eight times as many as Amsterdam, nine times as many as Rome, fifteen times as many as Copenhagen, and seventeen times as many as Stockholm."

It covers an area of 122 square miles in extent, or 78,029 statute acres, and contains 327,391 houses.

Annually 4,000 new houses are in course of erection for upward of 40,000 new comers.

The continuous line of buildings stretching from Holloway to Chamberwell is said to be 12 miles long.

It is computed that if the buildings were set in a row they would reach across the whole of England and France, from York to the Pyrenees.

London has 10,500 distinct streets, squares, circuses, crescents, terraces, villas, rows, buildings places, lanes, courts, alleys, mews, yards, and rents.

The paved streets of London, according to a return published in 1856, number over 5,000, and exceed 2,000 miles in length; the cost of this paved roading was £14,000,000, and the repairs cost £1,800,000 per annum.

London contains 1,900 miles of gas pipes, with a capital of nearly £4,000,000 spent in the preparation of gas.

The cost of gas lighting is half a million. It has 360,000 lights; and 13,000,000 cubic feet of gas are burned every night.

Last year along these streets the enormous quantity of upward of 80,000,000 of gallons of water rushed for the supply of the inhabitants, being nearly double what it was in 1845.

Mr. Mayhew says: If the entire people of the capital were to be drawn up in marching order, two and two, the length of the great army of Londoners would be no less than 670 miles, and, supposing them to move at the rate of three miles an hour, it would require more than nine days and nights for the average population to pass by.

To accommodate this crowd, 125,000 vehicles pass through the thoroughfares in the course of 12 hours; 3,000 cabs, 1,000 omnibuses, 10,000 private job carriages and carts, ply daily in the streets; 3,000 conveyances enter the metropolis daily from the surrounding country. Speaking generally, Tennyson tells us:

> "Every minute dies a man,
> Every minute one is born."

In London, Mr. Mayhew calculates, 169 people die daily, and a babe is born every five minutes. The number of persons, says the Registrar-General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381.

It is really shocking to think, and a deep stigma on the people or on the artificial arrangements of society, by which so much poverty is perpetuated, that nearly one person out of five,

who died last year, closed his days under a roof provided by law or public charity. It is calculated 500 people are drowned in the Thames every year. In the first week of the present year there were five deaths from intemperance alone. How much wretchedness lies in these two facts—for the deaths from actual intemperance bear but a small proportion to the deaths induced by the immoderate use of intoxicating liquors; and of the 500 drowned, by far the larger class, we have every reason to believe, are of the number of whom Hood wrote:

"Mad with life's history,
Glad to death's mystery,
Swift to be hurl'd,
Anywhere, anywhere,
Out of the world!"

According to the last reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the work-houses.

Here we have always in our midst 107 burglars, 110 housebreakers, 38 highway robbers, 773 pickpockets, 3,657 sneakmen or common thieves, 11 horse-stealers, 141 dog-stealers, 3 forgers, 28 coiners, 317 utterers of base coin, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2,768 habitual rioters, 1,205 vagrants, 50 begging-letter writers, 86 bearers of begging-letters, 6,371 prostitutes, beside 470 not otherwise described, making altogether a total of 16,900 criminals known to the police.

These persons are known to make away with £42,000 per annum; the prison population at any particular time is 6,000, costing for the year £170,000. Our juvenile thieves costs us £300 a piece.

Mr. Timbs calculates the number of professional beggars in London at 35,000, two-thirds of whom are Irish. Thirty thousand men, women and children are employed in the costermonger trade; besides, we have, according to Mr. Mayhew, 2,000 street sellers of green stuff, 4,000 street sellers of eatables and drinkables, 1,000 street sellers of stationery, 4,000 street sellers of other articles, whose receipts are three million sterling, and whose incomes may be put down at one million.

Let us extend our survey, and we shall not wonder that the public houses, and the gin-palaces, and the casinos, and the theatres, and the penny gaffs, and the lowest and vilest places of resort in London are full. In Spitalfields there are 70,000 weavers, with but 10s. per week; there are 22,479 tailors; 30,805 shoemakers; 43,928 milliners; 21,210 seamstresses; 1,769 bonnet makers; and 1,277 cap-makers.

What wretched work is theirs!

There are two worlds in London, with a gulf between—the rich and the poor. We have glanced at the latter; for the sake of contrast, let us look at the former. Emerson says the wealth of London determines prices all over the globe. In 1847 the money coined in the Mint was £5,158,440 in gold, £125,730 in silver, and £8,960 in copper.

The business of the Bank of England is conducted by about 800 clerks, whose salaries amount to about £190,000. The Bank in 1850 had about twenty millions of bank-notes in circulation. In the same year there were about five millions deposited in the savings banks of the metropolis.

The gross customs revenue of the port of London in 1849 was £11,070,176; sixty-five millions, is the estimate formed by Mr. McCulloch of the total value of produce conveyed into and from London. The gross rental, as assessed by the property and income tax, is twelve and a half millions.

The gross property insured at £166,000,000, and only two-fifths of the houses are insured. The amount of capital at the command of the entire London bankers may be estimated at 64 millions; the insurance companies have always 10 millions of deposits ready for investment; 78 millions are employed in discounts. In 1841, the transactions of one London house alone amounted to 30 millions. In 1839, the payments made in the clearing-house were 954 millions, an enormous sum, which will appear still greater when we remember that all sums under £100 are omitted from this statement. All this business cannot be carried on without a considerable amount of eating and drinking. The population consumes annually 277,000 bullocks, 30,000 calves, 1,480,000 sheep, 34,000 pigs, 1,600,000 quarters of wheat, 310,465,000 pounds of potatoes, 89,672,600 cabbages. Of fish the returns are almost incredible. Besides, it eats 2,742,000 fowls, 1,281,000 game, exclusive of those brought from the different parts of the United Kingdom; from 70 to 75 millions of eggs are annually imported from London into France and other countries. About 13,000 cows are kept in the city and its environs for the supply of milk and cream; and if we add to their value that of cheese, and butter, and milk brought from the country into the city, the expenditure on produce daily must be enormous. Then London consumes 65,000 pipes of wine, 2,000,000 gallons of spirits, 43,200,000 gallons of porter and ale, and burns 3,000,000 tons of coals; and I have seen it estimated that one-fourth of the commerce of the nation is carried on in its port.

In London, in 1853, according to Sir R. Mayne, they were 3,613 beer-shops, 5,279 public houses, and 13 wine-rooms.

And now to guard all this wealth, to preserve all this mass of industry honest, and to keep down all this crime what have we? 6,367 police costing £373,968; 13 police courts, costing £45,050; and about a dozen criminal prisons,

69 union relieving-officers, 316 officers of local boards, and 1,256 other local officers.

We have 35 weekly magazines, 9 daily newspapers, 5 evening, and 72 weekly ones. Independently of the mechanics' institutions, colleges, and endowed schools, we have 14,000 children of both sexes clothed and educated gratis, in the National, and British and Foreign schools in all parts of London, and Sunday schools.

The more direct religious agency may be estimated as follows: In the "Hand-book to Places of Worship, published by Low in 1851, there is a list of 371 churches and chapels in connection with the Establishment; the number of church sittings, according to Mr. Mann, is 409,184; the Independents have about 140 places of worship, and 100,436 sittings; the Baptists 130 chapels, and accommodation for 54,234; the Methodists, 154 chapels, 60,696 sittings; the Presbyterians, 23 chapels, 18,211 sittings; the Unitarians 9 chapels and about 3,300 sittings; the Roman Catholics, 35 chapels and 35, 994 sittings; 4 Quaker chapels, with sittings for 3,151; the Moravians have 2 chapels, with 1,100 sittings; the Jews have 11 synagogues and 3,692 sittings. There are 94 chapels belonging to the New Church, the Plymouth Brethren, the Irvingites, the Latter-day Saints, Sandemanians, Lutherans, French Protestants, Greeks, Germans, Italians, which chapels have sittings for 18,833.

We thus get 691,723 attendants on Divine exercises.

THE PHILOSOPHY OF SNEEZING.

A sneeze always indicates that there is something wrong. It does not occur in health, unless some foreign agent irritates the membranes of the nasal passages, upon which the nervous filaments are distributed. In case of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezings which then occur. The nose receives three sets of nerves: the nerves of smell, those of feeling and those of motion. The former communicate to the brain the odorous properties of substances with which they come in contact, in a diffused or concentrated state; the second communicate the impressions of touch; the third move the muscles of the nose, but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited in a high degree. A grain of snuff excites the olfactory nerves, which despatch to the brain the intelligence that "snuff has attacked the nostril!" The brain instantly sends a mandate through the motor nerves to the muscles, saying, "Cast it out!" and the result is unmistakable. So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defence. It were too feeble to accomplish this. An allied army of muscles join in the rescue; nearly one-half the body arouses against the intruder; from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. Let us consider what occurs in this instantaneous operation. The lungs become fully inflated, the abdominal organs are pressed downwards, and the veil of the palate falls down to form a barrier to the escape of air through the mouth; and now all the muscles, which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff which has been causing irritation therein. Such, then, is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, a third, and a fourth; and not until victory is achieved, do the army of defenders dissolve their compact, and settle down in the enjoyment of peace and quietude.—*Journal of Medical Reform.*

To be useful is to be happy; to be loved of God is to be blessed.

REVENGE.

The noblest revenge we can take upon our enemies, is to do them a kindness, for to return malice for malice, and injury, will afford but a temporary gratification to our evil passions, and our enemies will only be rendered the more bitter against us. But, to take the first opportunity of showing them how superior we are to them, by doing them a kindness, or by rendering them a service, the sting of reproach will enter deeply into their souls; and, while unto us it will be a noble retaliation, our triumph will not unfrequently be rendered complete, not only by blotting out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is not very active. Good brands are held at $7 50 per bbl., and brands for home consumption at $7 75 a $8 00, and extra and fancy brands at $8 75 a 10 00. There is very little demand for export, and little stock to operate in. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal at $4 00 per barrel.

GRAIN.—Wheat is dull, and the market bare. Sales of prime Pennsylvania red were made at $1 85 a 1 87, and $1 90 a 1 92 for good white. Rye is scarce. Penna. is selling at $1 10. Corn is less active. Sales of Penna. yellow, afloat, at 87 a 85c. Oats are steady; sales of Pennsylvania and Delaware at 60c per bu.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 227.)

In his subsequent journey in New York, he met with much opposition from George Keith and the magistrates—being frequently indicted before the latter and their courts. The charges against him, his defence and controversies with priests and judges, the pomp and ceremonies with which their courts were opened, the judge's charge to the juries, their disagreement, and finally the judge threatening to send him bound in chains to the man-of-war's deck to London with other criminals, are minutely recorded in his journal. ED.

When an account of this was brought me, I was under a great cloud, and the power of darkness so very strong upon me that I desired death rather than life, fearing that if I was so served, I should be an object of derision to all on board; and greatly doubting that I should not be able to bear the suffering which I must undergo in such a case, with that decency and honor that was requisite in so good a cause.

The Friends left me alone, and I having lost all my faith, which was still worse than being alone, I thought myself the most wretched among men, and scarcely able to live under it. At which time, an honest old man* (his name was Thomas Hicks, who had been Chief Justice in the Province some years, and well versed in the law) came to visit me, and on my standing up to shew my respects to him, he took me in his arms, saluting me with tears; thus expressing himself: "Dear Samuel, the Lord hath made use of you, as an instrument, to put a stop to arbitrary proceedings in our courts of justice, which have met with great encouragement since his lordship came here for Governor; (meaning the lord Cornbury, who oppressed the people sorely.) But there has never so successful a stand been made against it as at this time. And now, they threaten to send you to England chained to the man-of-war's deck. Fear not, Samuel, adds he, they can no more send you there than they can send me; for the law both here and in England is such, that every criminal must be tried where the cause of action is; else why in England do they remove criminals from one county to another to take their trials where the offence was committed? But you may, after the judgment of the court is given against you, bring your appeal against that judgment; and you securing the payment of such fees as are commonly allowed in the like case, they dare not deny your appeal. But the Judge frets because he cannot have his end against you. And besides, the Governor is disgusted also, he expecting to have made considerable advantage by it; but the country's eyes are now opened, and you are not now alone, but it is the cause of every subject; and they will never be able now to get a jury to answer their end, the eyes of the country are so clearly opened by your case. Had, says he, the Presbyterians stood as you have done, they had not so tamely left their meeting houses to the church. But that people had never so good a hand at suffering in the cause of conscience, as they have had in persecuting others that differed from them." Here he blamed that people very much, for being so compliable to all the claims of the Governor, although never so unreasonable and against law.

And this honest man, as if he had been sent by divine commission, by his discourse raised my drooping spirits, renewed my faith, and I was quite another man: and as he said, so it proved. They could not get the next jury to find the bill against me.

However, that court was adjourned for six weeks; and finding myself more closely confined than before, and not knowing when or how it would end, I began to be very thoughtful what method to take, not to be chargeable to my friends. And as I was full of thought on my pillow about the matter, it came into my mind to try if I could learn to make shoes; and applying myself to a Scotch churchman in the neigh-

*He did not profess with us, but was almost one in principle.

borhood, one Charles Williams, a good natured man, I made a proposal to buy a pair of shoes of him, cut out for me to make up, and to give him the same price as if made, withal desiring him to let me have materials and tools to go on with the work, requesting that he would be so kind as to shew me how to begin and proceed in it. I acquainted him with my reason for so doing. He replied, it is very honest and honorable in you: but, added he, if one of our ministers was in the like state, they would think it too mean for them to take up such a diminutive practice, though it were for bread: and your friends perhaps will not like it. However, he readily fell in with me, that if I could get my bread with my own hands, it was most agreeable with Paul's practice; and accordingly next morning he brought me leather cut out, with materials and tools to work with, and with his direction I closed one of the upper-leathers before he left me, and he put it on the last for me, and by night I finished that shoe; which when he came to see, he admired it was so well done, shewing me how to mend the faults in the next, which I finished the next day. He then supposed I had done something at the trade before, but was mistaken. And when I would have paid him, he refused it, and told me he would not take any money of me; so I proposed, that if he would give the leather, I would give my work; and so by consent we gave the shoes to a poor honest man that did go errands for us both. I had then more work of him, and he was so pleased with it, that he would allow me half pay for making it up, and was so forward to advance my wages in a few weeks, that unless I would take full pay, he cheerfully told me, I must look out for another master. I as pleasantly replied, I did not desire to change. Well then, replied he, I sell the shoes you make for as much as any of the like sizes made in my shop.

I made such improvement in this business that I could in a little time earn fifteen shillings per week, being three shillings their money for making a pair of large man's shoes, which was my chief work. Now their shilling was about nine pence sterling. This new trade was of very great service to me, by both diverting body and mind; and finding I now could supply my own wants with my own hands, it gave me great ease indeed. But some Friends were uneasy that I should do it, as supposing it would be to their dishonor; but others again were glad, and thought it a great honor to the cause of the gospel; and they rejoiced with thankful hearts that I succeeded so well.

Going on thus some weeks, my kind master came one morning, and did not bring so much work as before. I asked him the reason? adding pleasantly, what, doth my credit sink, that I have no more brought? He smiling said, It's not best to trust goal birds too far, and I am now resolved you shall work no more for me after these I have now brought. Why? what is the matter? said I. He added, you shall be a master as well as I. How can that be? said I. He replied, you shall have leather of your own, and by doing that, you may get eight pence, ten pence or a shilling a pair more profit than you do now. But I told him I had rather work journey work for him than do so: for I knew not how to get leather and other materials, and when I had it, I was a stranger to the cutting it out. Trouble not yourself about that, said he, for I will do all this for you: and so he did with much cheerfulness, delighting to serve me effectually.

I went on thus for several months, and he came to me every day once or twice, and was a very cheerful, pleasant tempered man, but too much addicted to take delight in some of his neighbors' company, who too often were disguised with strong liquor, and he would often say, if you were to continue here, I should overcome it, and I verily believe should be a sober Quaker. I told him he must leave the company he too much frequented; which he not observing, I heard afterwards they proved very hurtful to him. We had very often serious conversation about religion, and it appeared to me he had been favored with an enlightened understanding, and would confess if there was any such thing as preaching Christ truly, it was amongst the Quakers; for both Churchmen, Presbyterians, Independents, and others, all preach themselves, and for their own advantage in this world; so that if there was no pay, there would be no preaching. He frequently attended our meetings for a time.

But to return to the proceedings of the court, which adjourned from the 4th day of the First month, 1702–3, for about six weeks, and so continued by several adjournments to the last day of the Eighth month following. The occasion of these adjournments was this; Judge Bridges was ill, and had been for some time declining, but was expected to be able to attend the service of the court, and take vengeance on me and the Quakers, none being thought so fit for that work as he; yet he never did, but died some months before I was set at liberty.

I had in this time of confinement sundry visits, two of which were more remarkable than the rest. The first was by an Indian King, with three of his chief men with him; and the other by one John Rogers from New London, and he staid with me from the time he came about six days. An abstract of both conferences are as follows, viz.

I shall first take notice of the conference with the Indian King, as he styled himself; but his nation was much wasted and almost extinct, so that he had but a small people to rule. However, there was in him some marks of superiority above the other three who attended him, who shewed some regard to him as their sovereign.

This Indian, with these his attendants, came to visit me, and staid some time, enquiring the cause of my confinement: an account of which I gave them as intelligibly as I could, finding they understood English better than they could speak it. The conference was mostly between the King and me, the rest but very seldom put in a word.

The King asked if I was a Christian? I told him I was. And are they, said he, Christians too that keep you here? I said they professed themselves to be so. Then he and his company shewed their admiration, that one Christian could do thus to another. And then he inquired concerning the difference between me and them. I replied, it consisted of sundry particulars. First, my adversaries hold with sprinkling a little water on the face of an infant, using a form of words, and the ceremony of making the sign of a cross with their finger on the babe's forehead, calling this baptism, and urging it as essential to future happiness: and I, with my brethren, can see no good in this ceremony. Here they talked one with another again, but I understood them not. After which they asked me, if I thought there was nothing in this ceremony of good to secure our future happiness? I said, I see nothing of good in it. I was right, they said, neither do we: asking, wherein do you further differ from them? I proceeded, that they held it needful to take at certain times, a piece of bread to eat, with a small quantity of wine to drink after 'tis consecrated, as they call it, which they pretend to do in remembrance of Christ our Saviour, urging this as necessary to our future happiness as the former, calling this the Lord's Supper. He told me, that they had seen both these ceremonies put in practice by the Presbyterians, but could not understand, if it was a supper, why they used it in the middle of the day; but they looked upon them both as very insignificant to the end proposed; saying, The Mang Monettay* looked at the heart, how it was devoted, and not at these childish things. Asking, wherein do you differ further from them? I proceeded, that they held it lawful to kill and destroy their enemies; but we cannot think that good and right in us; but rather endeavor to overcome our enemies with courteous and friendly offices and kindness, and to assuage their wrath by mildness and persuasion, and bring them to consider the injury they are doing to such as can't in conscience revenge themselves again. He assented, that this was good. But who can do it? said he; when my enemies seek my life, how can I do other than use my endeavor to destroy them in my own defence? My answer was, that unless we were under the government of a better spirit than our enemies, we could not do it; but if we are under the government of the good spirit, which seeks not to destroy men's lives but to save them, and teaches us to do good for evil, and to forgive injuries, then we can submit to providence, putting our trust in the great God to save us from the violence and wrath of our enemies. The King said, Indeed this is very good; but do you do thus when provoked by your enemies? I said, sundry of our Friends had done so, and been saved from the rage of their enemies, who have confessed our Friends to be good men. Ay, said he, they are good indeed; for if all came into this way, there would then be no more need of war, nor killing one or the other to enlarge their kingdoms, nor one nation want to overcome the other. I then asked him, if this was not a right principle; and what would much add to the happiness of mankind? They all four said, it was very good indeed; but feared few would embrace this doctrine. I said, all things have their beginnings, and 'tis now our duty to embrace this Truth, hoping that others by this example may do the same. They lifted up their eyes as a token of their assent, shewing by their words their desire that this good spirit might prevail in the world. Then, said they, things will go well. But wherein, added he, do you differ more from them? I said, we held it unlawful to swear in any case; but our adversaries did not. I found they had not any notion about oaths, and so they dropt it, being desirous of introducing another subject; for having observed our friends behaviour in not pulling off their hats as others did, they wanted to know our reasons for it: I said, uncovering our heads was a token of honor we paid to the great God in our prayers to him; and we thought any homage equal to it ought not to be given to any of his creatures. They said, it was all very good. Then we sat silent some time; and I asked them, what they thought of the great God? One of them took a piece of a wood coal from the hearth, like charcoal half burnt, and made a black circle therewith on the hearth-stone, and said, they believed the great God, (or Monettay, as they then called him) to be all eye, that he saw every thing at once; and all ear, that he heard every thing in like manner; and all mind, that he knew all things, and nothing could be hid from his sight, hearing, or knowledge. Then I asked, what they thought of the Devil? (or bad Monettay, as they called him.) They said, they did not look upon his power independent from the good Monettay, but that what he did was by permission; nor indeed did they think he had any power at all, but what was given or suffered for him to exercise over Indians, to bring about some good designs of the good Monettay for their advantage, to reclaim them when they were bad, and displeased the good Monettay. For they believed the good Monettay had all power, yet he employed his servants or angels, as we term them, to execute his will. And the Indian that made

*The great God they frequently called so.

the circle, described four several small circles on the edge of the great one, and they shewed their opinion how their little gods were employed to chastise the Indians when bad, and to comfort and encourage them in good. They likewise supposed the four small circles to answer to the four quarters of the world; that they had inferiors under them again to execute their will when they received a commission from that great mind; but that all derived their power from the supreme eye, ear, and mind; demonstrating their meaning by comparison thus: As supposing the Indians bad, the good Monettay sees it, and he gives orders to that in the North, and by him to them under him, whereby we are by hard frosts, great snows, and cold winds in the winter, very much afflicted with want of food, and with cold; and in the summer, either extreme heat or wet prevent the fruits of the earth from coming to perfection, until we be made humble and good. Then we pray for relief, and commission is given to the Monettay in the South, and by him to them under him, whereby we have warm winds, and pleasant rains in the spring, that makes yeo-cod (meaning bucks) easy to be taken, and fat, &c. And in the summer, fruitful good weather, neither too wet nor too dry. Thus they account for all reigning distempers, and common calamities by sickness or famine; and on the other side, health and plenty, &c. So in like manner for war and peace, viz: When two nations are both wicked, they are stirred up to destroy each other, either by the Devil, or by some of these Monettay's by him employed, &c. I then proceeded to query, what thoughts they had of a future state after this life? First, desiring to have their opinion, whether they did not think they had a part in them that would never die? Which they readily granted, and gave me their opinion, what both the state of the good and bad Indians would be in the other world; that the good Indians would go into the south and south-west, where it was very warm and pleasant, and plenty of all things both for pleasure and profit. As supposing, that they should have the delight of enjoying the comforts of eating, drinking, hunting, and all other pleasures they enjoyed here, in a more agreeable way to sooth and please their desires, than ever they could in this world. Thus they described heaven, as best suited their natural senses, endeavoring to instil into their youth, as they said, principles of virtue and justice, that when they die, as to this world, they may be fit and worthy of this good country or heaven, where it always is serene and quiet, no night, nor winter in this brave pleasant country; but all things are plenty, very good, well and comfortable. But then, the wicked and bad Indians, when they die, go into the north and north-west, a country extremely cold, dark and unpleasant; no sunshine; they endeavor to get something to satisfy their hunger, but can't, for the yeo-cod are very poor, and they can't catch them; so in this extremity they desire to die, but can't; nor can they find any means to put an end to this miserable and wretched life, but they must continue in sorrow and trouble without any hopes of end. Thus they described their thoughts of a future state, either in heaven or in hell, according to their notions of both.

I then turned my discourse and asked them, what they thought of a good spirit that was present with them in their mind? (finding they had no notion of Christ, as to his bodily appearance) they readily acknowledged, that a good spirit attended them, and did reprove, or make them sorrowful when they did badly. They likewise did believe the bad Monettay, or Devil, did persuade them in their minds to evil, and the more they strove against the Devil, and prayed for strength by and from the good and great Monettay, the more they prevailed over these evil and wicked temptations of the Devil in their own minds, which had, they said, no power to lead them into evil, but by their own consent; nor could do them any hurt if they did not yield to his alluring and deceitful temptations. I further enquired, if all the Indians were much of the same mind in these matters? but they could not resolve me.

I also enquired, whether any amongst them were looked upon as inssructors, more than others? They said, no; but the head of every family ought to do their best endeavors to instruct their families, but it was neglected; yet they retained the practice of coming all together once in a year, and the elder did advise the younger, what their parents and elders had told them, and thus they transmitted the knowledge of former things from one generation to another, by having them repeated in these assemblies.

Here our conference ended: and as I could treat them with some refreshment, I did, which they thankfully received; and we parted in great friendship and love, after a stay of one night and almost two days.

[To be continued]

[Selected for the Intelligencer.]

CLONMEL, 1788.

It is a favor that the best root needs no great profession or specious words to nourish it; it is not strengthened by a multitude of luxuriant branches, though if it be alive, it will discover itself by little buddings, blossomings, and fruit. Whilst therefore we are not unprofitably anxious, in time of winter, for that which is not to be had, neither let us be too unconcerned, when the full time is come for the manifestations of the life of the tree, nor count them of little value; but cherish and protect them, lest some indiscreet hand, or spirit in ourselves, should rub off that wherein is hiddenly contained the choicest fruit, and so render the coming of Spring and the

genial influence of the Sun of righteousness, ineffectual to us. Many cautions are necessary under this simile; for even when a tree bids fair for profiting and enriching those who possess it, if that which is to produce in the fulness of time, be gathered before it is ripe, it sets the teeth of the eater on edge, and causes the tree to be evil spoken of. Thus, on many hands, dangers occur to us, in the conduct of our gifts, in religious and civil departments. How needful it is, then, to ask wisdom, where it is to be had, and to use it when we have it; and also to cultivate that prudence which is her sister in service, and which often opposes plans of our own continuing. These are sentiments, which though thrown out to you, tend to shew me where, and how, I often miss my way; and excite me to review the consideration of that merciful kindness, which is sometimes extended to us in a very low estate; when in our own eyes we seem most undeserving of that help which can alone lift up our heads in hope, when the floods of affliction prevail, and the billows pass over us. May we deepen in our experience of the Lord's fatherly dealings with us; that so, approving ourselves more and more babes in Christ, our knowledge of the mysteries of the kingdom, may be pure, and of that preserving nature that never puffeth up.

SARAH GRUBB.

SOME ACCOUNT OF ESTHER LEWIS, FORMERLY FISHER, THE ELDEST SISTER OF THOMAS, SAMUEL R. AND MIERS FISHER.

(Continued from page 229.)

1st mo. 25th, 1795.—Being the first of the week, Deborah Darby and Rebecca Young, who visited her several times, called after the morning meeting when she was in her chair. 'They each took their seats beside her, and a peaceful, solemn silence ensued for a short space, when D. D. addressed her in sweet expressions of near unity and Christian fellowship and expressed an undoubted prospect that her work was nearly ended, and that her admission would be sure, where all sorrow ceases. Afterward R. Y. kneeled in supplication, and the invalid, being unable to stand, in an affecting manner joined therein, by kneeling by the side of Rebecca, who, taking her by the hand, prayed earnestly, that she might be strengthened to finish her work and to reveal the whole counsel of God, that her way might be clear before her, and her admission sure, where the morning stars sing together and the sons of God shout for joy.

1st mo. 26th.—This day she was so low that it was difficult for her to speak, but the state of her mind was evidenced by the following expressions feebly uttered by her.

"I am longing for my Father to make all ready and take me to himself," praying that he would not forsake her in this time of close and pinching trial, but graciously conduct her through the dark and gloomy passage. She afterwards intimated that she "saw brightness beyond it."

In the evening she thus addressed her brother T.'s wife: "Dear sister, I have often thought of thee, perhaps more often than other of my connections. I have felt for thee in some of thy conflicts, and now I affectionately entreat thee to be more exemplary in thy dress and in thy house and furniture, not looking to the world, nor regarding the speeches of thy former acquaintance, should they say, 'thou art grown very plain and art not fit for them to visit.'

I have often thought, in some of my secret retirements, what an extraordinary woman thou would make, if thou wert faithful to what is made known to thee. Thou would feel great joy and peace if thou would but give up. Time is short, and I hope when the last conflict comes thou mayst have nothing to do, but hear the welcome sound, enter thou into the joy of thy Lord.' Great things are expected of thee, for thou art wonderfully blessed beyond many. Thou hast affluence, a tender husband, and hast been marvellously raised from a very low state of health, and what is it all for, but that thou should enquire, 'What shall I render unto the Lord for all his benefits?' Let me again entreat thee to be exemplary, and not delay the called for sacrifice, for the longer it is put off, the harder it will be to yield. Cast the world behind thee, for if thou looks out at it, thou wilt be gone. My own want of faithfulness has occasioned great conflicts for these many months, though at times light would break forth. I believe, had I been more faithful, my passage would have been made easier."

1st mo. 28.—She desired that those present might be still, and endeavor to feel that which her soul was travailing after, according to her little strength. And then after a short pause, said, "I know you, I know you all. This day I feel a little revived in my mind; I was very low yesterday, but I now trust I shall be favored with patience and resignation. If the Sustaining Arm is but underneath, it is all I care for."

In the afternoon her three brothers, sister Gilpin and her daughter and H. F., Jr., being in the room, she seemed under a lively engagement on their behalf, addressing them nearly as follows: "I have been solicitous on your account, that you may be careful to live in love, and be so united as to become as one band in the bond of peace, strengthening and sympathizing with each other. This is a badge of discipleship. In order to promote this love, more frequent calls, if not visits, will show forth a concern for each other's welfare, and may draw down the divine blessing on your several families, so that nothing will be able to scatter you. I have been earnestly solicitous that you might improve your remaining time more faithfully than I have done, for I should have been a very different woman

had I been faithful. Language is wanting to set forth the ardency of my desire on your accounts and your tender offspring."

H. C. coming in, had a favored religious opportunity, expressing the encouraging language, lift up thy head in hope. Nicholas Waln also came in and revived the declaration of the apostle, "I have fought the good fight,' &c., henceforth there is a crown laid up for me, and not for me only, but for all those who love the appearance of our Lord Jesus Christ; adding his belief, that she had loved his appearance, and that a crown of righteousness was in store for her. After a short pause, she spoke nearly as follows: "I *have* loved his appearance, and had I been faithful and obedient, I should have been ranked among a different class, but because of unfaithfulness, I have had to go mourning as with my hands on my loins, though I have been followed and mercifully cared for from year to year all my life long to this time, so that I can now sing on the banks of deliverance. I have had, *because of disobedience*, to travel as in a desert, barren land, seeking water, but finding neither pool nor spring, until in gracious condescension my heavenly Father was pleased to lift up again the light of his countenance upon me, so that I have to testify of his mercies and entreat my near connections, particularly the younger branches of my family, to give up all that is called for, and esteem nothing of value, in comparison with the answer of "Well done." H. C. in her testimony expressed a clear prospect of her being nearly arrived at the haven of everlasting rest. The parting or taking leave in this solemn manner of the two friends, between whom there had long subsisted a near friendship, was deeply affecting. H. C. then leaning down on her bed, was thus addressed by her.

"Oh, my dear, I am now very low, but I have been comforted by this visit. What might I have been had I yielded timely to the unfoldings of duty. The prayer of my heart on this bed hath been, that all my near connections may be found faithful to every manifestation of duty, whether great or small; then will sweet peace be theirs. And now my dear Hannah, who hast long been made near to me, let me desire thee to come up in greater dedication than thou hast yet done. Thou art favored with a precious gift, be willing to occupy it in any way our heavenly Father requires; and now let me say, I have had a very close and deep conflict, but at length I have a glimpse—a glimpse"—further utterance then failed.

To her brother Thomas, on his coming in and enquiring if she felt relieved in body, she spake as follows: "I feel revived, but do not know that it is for the best. I am desirous of going to rest; perhaps I am impatient, but I am thankful I am relieved and more at ease than I have been." Soon after she added, "I desire to be laid out in a plain way, let my coffin be walnut; and three inches deeper than usual. I would not have a shroud, but a white petticoat and a short-gown. Let my body be kept as long as convenient; I request my body may be interred from my brother Samuel's, my late father's house, where I have spent most of my days; let it be placed in the same room where my father's and mother's both were, and remain there a few days." She also this afternoon called for a list in her own hand writing, concerning the distribution of her household goods, clothes, &c., which being read to her, she approved it and requested several insertions to be made therein, in as clear a manner as if she had been in perfect health.

(To be continued.)

PARENTAL VANITY.

Another cause of the growing disobedience and the want of filial reverence in the midst of us, is *parental* vanity. I mean that feeling which prompts parents to make a display of their children, to show off their dawning intelligence, or wit, or excellence, by saying things to draw them out, or by repeating in their presence what they may have said. All this is in itself very trivial; it is but the natural, innocent outflow of affection, you may say, and yet nevertheless it has a powerful effect in moulding the temper, and bearing, and character of children. It tends most inevitably to make them flippant, and conceited, and arrogant, and self-willed. And parents who have found great amusement in these displays do discover, when it is too late, that they have erred—they find that the children take advantage of their accredited cleverness; they become impertinent; and how can they be checked at fourteen or fifteen for what was thought very interesting when they were four or five? Many persons, you know, say that it is the misery of man to learn only when it is too late to profit by it; that the lessons of experience are really understood only when experience is at an end. And, indeed, this would seem to be true of the great practical theme now in hand. When our children are grown, then, seeing the mistakes we have made, either on the one hand or the other—either in exacting too much or too little, either in making our children pert, by admiring them too much, or hurting their feelings by taking scarcely any notice of them at all—seeing this, we think we should act differently, could we live again through the years which are gone. Perhaps we might. We might, indeed, avoid some particular mistakes, and above all, this one of showing off the cleverness of our children. We do it thoughtlessly to amuse our friends, perhaps to please ourselves, forgetting that the pleasures we derive are really serving to make our children disobedient and irreverent, to make them self-willed and impertinent.—*E. Harwood.*

THOMAS STORY.

(Continued from page 134.)

In resuming the extracts from the works of Thomas Story, I may observe, I have commenced with the beginning, and gone on regularly, closing the last essay with the sixth page of his Folio Journal, but as it has been considered too voluminous to be admitted entire into "Friends' Intelligencer," I propose making copious extracts, hoping our readers will follow him patiently through his early convincement.

In the year 1688, the prospect of a young Prince caused the most extravagant exultation among the people. Bonfires were made in market-places, and healths were drunk to the prospective Prince, but the extreme excitement (Thomas Story says,) "was no joyful sight to the thinking and concerned part of the Protestants who beheld it; and it brought such a concern upon my mind that I would not go near them."

The whole Protestant part of the King's dominions, except the temporizers, were in great consternation, apprehensive of a Popish Government, and consequent oppression and persecution. Nevertheless, out of fear, or other causes, the Bishops, as well as inferior clergy, and the people throughout the dominion, presented addresses to the King on this occasion, replete with expressions of loyalty and duty, and the pulpits generally resounded with the King-pleasing doctrine of passive obedience.

A solid consideration of the state of affairs, the doubtfulness and hazard of the issue, put me upon a more inward and close observation of persons and things than ever. And one day at the Assizes of Carlisle, dining at an inn, with a mixed company, where happened to be two of our Ministers of the Church of England, a Popish gentleman moved a debate, concerning transubstantiation, pretending to prove, by scripture, that, by certain words which the Priests say over a piece of bread, or wafer, there is a substantial conversion of it into the real body of Christ; the very same that was born of the Virgin Mary, crucified at Jerusalem, and now glorified in Heaven.

The text of scripture he advanced to support this position, was, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat, for this is my body," (Mark, xxvi. 26.) His argument was this, that Christ being the word of God, and the Truth, whatever he said must be positively and literally true; and therefore *there is a* real change of the bread into the true and real body of Christ; and this being an ordinance of God to his ministers, the same power is annexed to that ordinance; since, at the same time, he commanded them to do the same, saying, "*this do in remembrance of me.*"

During this uninterrupted discourse, my zeal was kindled, so that I could scarce contain it. But being young, and diffident of my own abilities, and paying regard and preference to our two ministers present, and expecting their appearance against so great an error, and so opposite to the Protestant religion, I delayed until it became almost unseasonable to engage him. But they minding their plates, and hanging down their heads, with their countenances veiled by their hats, and I seeing no sign of any answer from them to the Papist, I took him up upon the subject, thus:

Sir, you of the Church of Rome take these words literally; but we take the whole form of his speech at that time, on that subject, to be figurative, and that these words, "*This is my body,*" intended no more than, this bread is a symbol or figure, or representation of my body, which shall shortly hereafter be broken for you; for we ought not to divide the sentence or speech of Christ, and take one part literally and another figuratively. You may remember, at the same time, he also took the cup, saying, "this cup is the new testament, in my blood which is shed for you." Do you think, that cup, whether of gold, silver, glass or wood, was the new Testament? or can't you see, that in this latter part of his speech, there is a double figure? first, metonymy, the thing containing for the thing contained; and secondly, the wine in the cup, exhibited under the word *cup* as a figure, or representation of his blood; which was not then actually or literally shed, or his body broken, and seeing, he said, in the present tense, "this is my body which is broken (not to be broken) for you; and this cup is the New Testament in my blood, which is (not which shall hereafter) be shed for you; you must either own that Christ advanced a false proposition, which you will not; or that he spake figuratively in both sentences; which you cannot reasonably avoid. If ever these words effected a transubstantiation, they would when Christ uttered them. Consider then that as soon as Christ began to speak these words, "This is my body," the body of Christ, born of the Virgin Mary, began to cease to be his body, and the bread began to convert into it; and that as soon as the words were finished, the body born of the Virgin altogether ceased to be what it was before; and by a new way of a corporeal transmigration, insinuated itself into the bread; which by the same degrees that the body of Christ ceased to be his body, commenced, grew and became his body; or else he had two bodies present with his disciples at the same time; and if they eat his body that evening, what body was that which was crucified the next day? and what blood was then shed, if, the night before, the disciples had drank the blood of Jesus? and where now is the same cup? if you have lost that, you have in your own sense lost the New Testament, and all you have therein. Now, Sir, if you can persuade me and this

company that a piece of bread is the body of Christ, and a cup of wine is his blood, then you may bid fair for our conversion, or rather perversion to your religion. But 'till you can do that, you cannot reasonably expect we should embrace so great absurdities." Upon this, several of the company laughed; and the Papist said, "these were great mysteries, and the subject copious and intricate, and could not at that time be fully prosecuted, but might be more largely discussed at some other convenient opportunity. I replied, then why did you move it? could you think we would all sit silent, to hear you propagate such notions, and make no opposition? And so the matter dropped. But though I had thus opposed him, he showed more respect to me afterwards than to any other of the company.

[To be continued.]

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 4, 1857.

We have not received the printed minutes of Genesee Yearly Meeting, but the following particulars are gleaned from the letter of a friend in attendance.

The meeting of ministers and elders commenced on the 13th of 6th month. A considerable number of Friends were in attendance from other Yearly Meetings, and it was an eminently favored opportunity. The Holy Spirit overshadowed the company assembled, under the feeling of which the meeting closed with one session.

On first day, the meeting at Farmington was largely attended. With many it was a humbling, contriting season. The messengers harmonized in their labors, and truth reigned over all.

The general meeting commenced as usual on Second day and closed its sessions on Fifth day morning. The concerns of Society were presented, and the meeting was favored to labor in harmony. Through the different sittings, the Master of assemblies condescended to meet with us, and put forth his hand to direct aright those who were humbly watching to know his will. The mourners in Zion were comforted, the feeble strengthened, the lukewarm aroused, and heavenly love descended upon the tender plants, like the morning dew and the latter rain.

We have on several occasions received notices relative to the history of *Friends' Almanac.* The publication is, we think, yet in its infancy, inasmuch that a history of its coming into existence, and its life thus far, would not be of as much interest to all our readers as it may be at some future time—but for the continuation of its usefulness, we would suggest to the clerks of each of our Yearly Meetings on this continent, that they regularly furnish us with a copy of the extracts from their minutes; if printed, a printed copy; and if not printed, such parts as will furnish the publisher with an accurate account of what changes have been made in the times and places of holding all our meetings; also to notice particularly that the accounts published are correct; and if not, furnish a statement in accordance with the facts. As the time is now approaching when the work will go to press, we would esteem it a favor to have their communications at the earliest convenient date.

DIED,—On first day morning the 28th instant, ELIZA, daughter of Thomas J. and Mary R. Husband, aged four years.

——, On the 15th of 6th mo., ELIZABETH WARRINGTON, wife of Simeon Warrington, of Upper Greenwich, N. J.

——, In Philadelphia on the 23d of 6th mo., WILLIAM WHITE, aged 79 years, formerly of Gloucester county, N. J.

——, At her residence in Clarksborough, Gloucester county, N. J., on the 24th of 6th month, SARAH REEVES, aged 79 years.

——, On the 21st of 6th mo., in the 42d year of her age, PHEBE, wife of Charles Satterthwait of Crosswicks, N. J., and daughter of Halliday and Jane Jackson, (dec.,) formerly of Darby, Pa.

Whilst enjoying life's richest blessings in the beautiful fulfilment of her appointed allotment of wife, mother, sister, and friend, her mission here has early ended, and joyfully did she retire from the busy cares of earth, to enter upon a higher existence, with a blessed assurance of happiness and peace evermore; cheering until the last, with words of comfort and consolation, her sorrowing husband and children under the prospect of their separation.

For Friends' Intelligencer.

ON DANCING.

The following letter from a lady in Maryland, to her son at school, will be of profit to your readers, especially to parents. It should be remarked that the young gentleman to whom the letter was addressed, after reading and thinking on its contents, declined learning to dance.

C. R. D.

MY DEAR SON,—I have received your letter, in which you request my views with regard to your taking dancing lessons, accompanied by one from Mr. —— to your father, asking permission to enroll your name as a pupil to a dancing master.

I feel myself placed in an embarrassed posi-

tion. It has always been my fixed determination to gratify my children in all reasonable requests, and to furnish them with means for the acquisition of knowledge, and the acquirement of accomplishments, calculated to develop and improve every talent which their Creator has bestowed on them.

Study and close application to books are absolutely necessary to progress in knowledge, and the mind is so constituted that recreation and amusement are equally essential to its healthful developement. But of what character shall be the nature of the amusements? Man is not, as the beast that perisheth, of ephemeral existence, but an immortal soul: you are only in the bud of being, with an undying spirit to be trained and disciplined for eternity. Our Bible tells us that the heart of man is deceitful and desperately wicked, that it must (if we would be truly happy) be changed by grace, and that this change to be obtained must be very diligently sought; it compares man to a racer, disciplining himself for a great goal, that he may obtain an incorruptible crown, and urges him to lay aside every weight, and so to run that he may obtain.

Now let us inquire, candidly, whether dancing may or may not be included in those weights we are called to lay aside. When I became your sponser in baptism, I solemnly vowed before God and man to renounce for you the pomps and vanities of life, and under what other designation than the last mentioned would even its most ardent votaries place dancing? What says the Book of books? "Wo unto them that dance to the sound of the viol."

Dancing, merely as a bodily exercise, I consider harmless; but my judgment condemns it from its invariable accompaniments—lightness, frivolity, night revelling, balls, the intoxicating draught, improper dress, evil associations, and intense love of the world, all of which are expressly forbidden. I admit it may strengthen the muscles, but may not some gymnastic exercise equally beneficial, but less harmless, be substituted? It may improve the carriage of some awkward persons, but your natural self-possession, and the good society I hope you will be enabled to cultivate, with some effort on your own part, will give you all the ease and grace necessary for your position, without encountering the temptations to which learning to dance will inevitably expose you.

I am aware, from my experience, how natural it is to follow the example of those around us, without pausing to inquire whether we are right or wrong, and how strongly instinctive it is to throw the reins loose on our natural inclinations, forgetting the injunction of that wise man (which I wish you to commit to memory:) "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the light of thine eyes; but know thou that for all these things God will bring thee unto judgment." I will not arbitrarily dictate to you: I will not coerce your actions.

Having reminded you there is a period in man's history when you must render an account of all your actions to the great Judge, I leave you to decide for yourself. That your heavenly Father may so enlighten your mind that you may choose the right path, is my sincere prayer.

For Friends' Intelligencer.

A notice of the death of Job Engle appeared in the "Intelligencer" of 6th mo. 13, but in my view it did not embrace all that might truly be said concerning him, calculated to stir up the pure mind by way of remembrance. When one, who has been greatly preserved from the spirit of the world, the lusts of the flesh and the pride of life, has passed from earth to a heavenly home, I think a duty rests upon survivors to record some of the many virtues that made him honorable in life, and lovely in death.

Of this meek man it may truly be said, he was a kind husband, a tender parent, a firm and steady friend and a cheerful companion. His religion proceeded more from the heart than the head, and was based upon love to God and faith in his power, and it was exemplified in his love to man. He possessed a very tender spirit, and was desirous above every other consideration to keep a conscience void of offence. He was a diligent attender of our religious meetings both for worship and discipline; and as his object in thus meeting with his friends, was to *wait upon the great Head of the Church*, he felt as much bound to attend the *small mid-week* meetings, as those which were larger, and in silently and reverently waiting upon the Lord therein he was a bright example, and evidenced a deep concern for the advancement of truth and righteousness in the earth.

Those who knew him best, loved him most, and with these there is a blending of joy and sorrow in reviewing the *life and death* of this truly humble man. When we remember his warm-hearted friendship, his kind and generous hospitality, combined with his retiring and unassuming manner and loving disposition, the mind is naturally filled with sorrow under the reflection that we can no more take sweet counsel together. And on the other hand, when we consider he is safely landed "where the wicked cease from troubling and the weary are at rest," we feel there is cause for rejoicing.

The watch-tower seemed to be his abiding place, hence he was ready when the summons came; expressing, before he was laid by, his belief that his stay on earth would be short; and the day before he was taken sick, after walking around the house and garden with an impressive solemnity of manner and countenance, he laid

down upon his bed, and observed, he felt ready to depart, desiring he might pass away as easily as his wife had, about three years previously. His request was fully granted, for he died without a groan or struggle, retaining his faculties until the last. On the approach of death he manifested no alarm, asked for a drink of water, and in a few minutes all was over, a heavenly expression settling upon his countenance, as though he had seen the gates of Heaven open to receive him, and realized a blessed prospect of immortality and eternal life. "Mark the perfect man and behold the upright, for the end of that man is peace." J. T.

For Friends' Intelligencer.

NOAH WORCESTER.

(Concluded from page 232.)

On completing his 70th year, Noah Worcester felt that it was time to relieve himself of some of his burdensome responsibilities, and seek more of that repose to which age invites. He accordingly resigned his office as Secretary of the Peace Society and discontinued the publication of the 'Friend of Peace.' It was not that he wished to cease from occupation, and abandon himself to repose. His mind was still active, and pursued with eagerness the enquiries in which he was interested.

Among the subjects which about this time occupied his thoughts and pen were the commonly received doctrines of the atonement and original sin. His object was not to decide which of the many schemes of the atonement is to be received as scriptural and true; but to demonstrate that none can be true which does not found its efficacy in the love of God; that all notions of a vicarious or substituted punishment, of an operation on the divine mind whereby it was rendered placable by the satisfaction of blood, are anti-scriptural. This idea prevailed more and more in his mind as he advanced in years, and came to possess it with such strength, that he appears to have become unable to contemplate the common doctrine without shuddering, or to speak of it without involuntary horror. He more and more completely and habitually tried all religious views of the divine character and administration by the standard of the paternal relation, and his increasing filial piety shrunk from the thought of a vicarious atonement with growing abhorrence. "Is it not deeply to be lamented, that a doctrine has been long popular among Christians, which ascribes to God a disposition and character which no ruler nor parent can imitate without becoming odious in the view of well informed and benevolent men?"

His views on the subject of original sin were pervaded with the same fundamental idea. His central governing position from which all his reasoning proceeds, and by which his conclusions are tested, is the love of God, in his character of Father. By the analogy of that beautiful relation, he tries all interpretations of doctrine, and holds that nothing can stand which militates against the benignity, tenderness, and justice of a Fatherly government. Hence, the tendency to sin in human nature cannot be owing to the blighting influence of divine displeasure entailing corruption on the race because offended with the progenitor; but it results from that lavish goodness of the Creator, which bestows in profusion faculties and bounties which are necessarily liable to abuse and open to temptation.

Noah Worcester's conscientiousness and patience in the search of truth was a prominent trait. He deeply felt his responsibility, and acted on the conviction that he was bound to get as much light as possible, and follow it without scruple wherever it should lead. In doing this he was eminently cautious to guard against self deception and hasty conclusions. He used the greatest deliberation of patient enquiry, turning the subject over and over, that he might be sure no important view escaped him, and that through oversight or precipitancy he might not delude himself or mislead others. In this he was a model for the imitation of all inquirers. He felt the responsibility of religious speculation to be solemn; he did not consider himself to have the moral right to run the risk of misleading other minds by the publication of sentiments, however apparently true to his own mind, which had not been long diligently searched and confirmed by the most deliberate conviction and extensive inquiry. Thus while his whole life was a course of study and progress, he was no weathercock or chameleon. He mastered his subject before he published. In regard to those subjects in which he differed from his brethren, it is admirable to observe how the patient and scrupulous old man goes over the ground again and again, tenderly watches against error, and waits year after year before he divulges views which fill his own heart with peace, lest by any self delusion he should spread erroneous speculations calculated to mislead.

His fairness in stating, and ingenuousness in discussion, are equally to be observed. He entered on argument not as an intellectual enterprise, or a trial of logical skill, but as a moral duty, in performing which he was subject to the laws of honesty and truth, rather than of mere logic; and he would have regarded the disingenuousness, and perversion of an opponent's language, and misstatement of his meaning, and false inferences which often disgrace the annals of theological controversy, as no less dishonorable and dishonest than the concealments and unfair proceedings in commercial life, which are branded as frauds and punished by universal reprobation.

A few expressions have been collected which

Noah Worcester recorded from time to time, of the state of his mind, and his religious experience. They were generally brought out by the recurrence of some interesting event, or the arrival of some era. He kept no regular diary of his religious life, for reasons which he has stated.

"There was a portion of my life in which I kept a journal of the exercises of my mind, and various occurrences of Providence. This I continued to do till I became impressed with the idea that the practice exposed me to temptation; I then discontinued the practice, and destroyed the journals I had kept. I had read diaries kept by others, some of which were very satisfactory and entertaining, in others I thought I discovered in the writers too great a desire to exalt themselves; and I could not but fear that I should be guilty of a similar fault. Even now I could state many things relating to the exercise of my mind while I was young, also many perilous situations in which I was placed, many temptations to which I was exposed, and many instances of the preserving mercy of God. But similar things have probably been common to thousands of others. I can recollect enough to excite in myself both wonder and gratitude, as well as contrition; and these perhaps are the best uses which can be made of such recollections."

1831.—"The month of November has again arrived. It has been a remarkable month in the history of my life. It was the month of my birth, and that of two of my brothers, and one of my sisters; the month of my first marriage, and of the death of my first wife; of the death of my oldest daughter, and of the birth of my youngest."

"If I am thankful for any thing, I think I am thankful that I was not called out of the world in darkness on the subject of war, and that my mind has been led to examine the subject with so much care. I have also reason to bless God that what I have published on this subject has been so well received by Christians of different sects; and that there is so much reason to hope that the tracts will be extensively useful. I think were I now on my death bed, it would be to me matter of great joy that I was not called prior to my writing on that subject, one so intimately connected with the nature, the success, and the glory of the gospel. On no other account have I more desire to live another year, than that I may pursue my inquiries relating to the nature of Christianity, and its blessed tendency to reform as well as to save mankind. How great delusions I may yet be in I know not; but if my life shall be spared, I hope to be able so to pursue my inquiries, and to correct what is still erroneous in my views of religion, as not to live in vain, in respect to myself or my fellow men. But I feel a pleasure in the thought that what I have written in the course of the past year, will not die with me. God I believe will raise up others to pursue and to improve the subject till it shall produce a powerful effect on the Christian world. My mistakes others will correct, and the hints which I have given others will improve, and the light will shine brighter and brighter unto the perfect day."

April 20th, 1817.—"It is now nearly four years since I came to this place as editor of the Christian Disciple. In the course of these years I have experienced much of the mercy of the Lord, and have enjoyed much comfort in my attempts to correct what I have believed to be erroneous in my own past opinions, and in the opinions of others. It has been my aim to search out, and to publish the truth. Still it is probable that future inquiries will detect some errors in what I have honestly written. Perhaps also it will appear to impartial minds, that I have not been always prudent in my manner of exposing what I believed to be error. I claim no exemption from human infirmities, although my conscience bears me witness that it has been my aim to promote peace on earth and good-will among men of all descriptions."

Nov. 25th, 1817.—No year of my life has been crowned with more mercies than the last; none more satisfactorily spent with respect to myself; and I hope I have not lived in vain as to the good of others. By far the greater part of my waking hours have been employed on the subject of war and peace; and the more I reflect and examine, the more important the subject appears, and the more I wonder at myself and others that it was so long neglected. For all I have been enabled to do in so good a cause, I am indebted to Him who has the residue of the spirit—to Him be all the praise. May his spirit still guide me, uphold me, and furnish me, save me from error, preserve me from sin, and make my heart and my life conformable to the principles of justice, love, and peace, which his word inculcates, and which I have endeavored to disseminate and enforce. Knowing my sun is going down, that my time is short, may I be more and more active to have my work done, and well done, before the night shall come which will put an end to my labors on earth. May I daily imbribe more and more of the spirit of him who was meek and lowly of heart; in this way may I seek and find rest to my soul. While I expose the wickedness of war, may I ever feel true compassion for those who are still bewildered by the custom. What scenes are before me, what trials await me, are known to him who cannot err. May his grace be sufficient for me, to preserve me from despondency and distrustfulness, and from the indulgence of any passion, or the adoption of any measure by which his name would be dishonored, or the cause of truth and peace injured. While I live mindful that my great

change is at hand, may I ever derive comfort from the thought that God will live when I shall be laid in the grave; that he can lay aside one instrument and employ another to carry on his work; that he can enable those who shall succeed me, to correct my involuntary errors and supply my defects; and that he can even promote the cause that lies nearest my heart by removing me from the world. * * * * *

Nov. 5th, 1831.—"It is now some consolation to me, so near the close of life, that I have ever written on controversial subjects with a deep conviction of my own liability to err, even on those points on which I have most strongly expressed my dissent from others; and that it has been my aim to express this dissent with friendly feelings, and without calling in question their Christian character on account of their opinions. If in any instance I have failed of so doing, it has wholly escaped my recollection. Indeed, if such a violation of the laws of love should now be pointed out to me, I should feel bound to retract it as unchristian and indefensible."

"What am I that I should assume the prerogative of God in judging the hearts of my fellow men? What am I that I should dare to censure thousands of fellow Christians as the enemies of God because they happen to differ from me in their interpretations of some ambiguous words or phrases which are used in the Bible! Most of these dissenting brethren are wholly unknown to me; many of them have probably better talents than I have, and better advantages than myself, and surely I do not know that they have been less careful or less humble in their inquiries than I have been in mine. What then is this self sufficient and censorious spirit which appears in sermons and in controversial writings, but the spirit of those Pharisees who 'trusted in themselves that they were righteous and despised others.' If at this late period of my life, I should find evidence that such is the spirit with which my writings are imbued, I should shudder at the prospect of my final reckoning."

June 26th, 1832.—"Being now in my seventy-fourth year I must expect soon to follow my wife to the house appointed for all the living. But am I prepared for the event? These are important questions worthy of daily attention. How long God may see fit to prolong my life is to me unknown; nor should this be my greatest concern. I should indeed be willing to live as long as it shall be God's pleasure to preserve me; but in itself considered, I do not think it is desirable that old people should survive their usefulness. I cannot pray that it may be so with myself."

The biographer of Noah Worcester thus describes the closing days of tranquil and holy rest which terminated a life of unusual activity and progress. "The picture which it leaves on our hearts is one of eminent beauty. Consistent, upright, conscientious, and beneficent, it displays the traits of the faithful Christian; and its example is one of adherence to duty, and devotion to truth. In such occupations as have been described, the few remaining years of his life wore tranquilly away. He went less and less abroad, and retreated more and more to the contemplative solitude of his study. His infirmities sensibly increased upon him. But he struggled on, and it was beautiful to witness the consistency with which he patiently waited, serene, tranquil, humble and grateful, the arrival of his summons to depart. See him then during these last years of debility and retirement. He lives humbly and almost alone; his daughter is with him to attend and cheer him; infirmity confines him much to the house, but he goes abroad for the little exercise of body which he can bear, chiefly walking in the neighboring grounds of Mr. Parsons. His mode of life in the highest degree frugal, simple, his habits moderate, his wants few; and for the Providence which grants a supply to them, and the generous friends who contributed to his living, he never wants the luxury of a heart full of affecting gratitude. Subject to severe ill turns, liable at any hour to be cut off; burthened with the weariness of perpetuate languor; living on sufferance from day to day, he sits serene, gentle, cheerful, occupied as ever with thoughts of others, with solicitude for the welfare of man, and cares for the kingdom of God. Shut out from the world, his spirit is in the midst of it; and his little study witnesses his labors still in its behalf. War, oppression, error, intemperance, slavery occupy his mind and his pen; and sheet after sheet testifies to the lively sensibility and deep concern with which he still pursues the great interests of humanity.

His bodily presence was portly and dignified, and the expression of benignity and meekness in his countenance was very striking to strangers. The peculiar sweetness of his manners was in part a natural trait; but it was probably increased by the perpetual discipline he exercised himself to maintain over a temperament naturally hasty and irritable, and which he thus kept in such subjection, that few who knew him in his riper days suspected that his beautiful meekness was the attainment of a sharp struggle and laborious self control.

For about five weeks before his death, which occurred at the age of seventy-nine, his health rapidly declined. He was quite conscious that he was failing, and said, "I think I may not be here long, and I know not why I should desire to be." He took his last meal with the family one month before his death, but continued able to sit up a part of each day till the last five days. His lungs were evidently diseased, and he suffered much, but bore his severe pains with admirable

fortitude. He was most of the time conscious of his condition and was willing to die.

"Blessed are the peace makers, for they shall be called the children of God."

THE FIRST SIX VERSES OF THE NINETIETH PSALM.

O Thou, the first, the greatest Friend
Of all the human race!
Whose strong right hand has ever been
Their stay and dwelling-place!

Before the mountains heav'd their heads
Beneath thy forming hand,
Before this pond'rous globe itself
Arose at thy command:

That Power which raised and still upholds
This universal frame,
From countless, unbeginning time,
Was ever still the same.

Those mighty periods of years,
Which seem to us so vast,
Appear no more before thy sight
Than yesterday that's past.

Thou giv'st the word: thy creature, man,
Is to existence brought;
Again thou sayest, "Ye sons of men,
Return ye into nought!"

Thou layest them, with all their cares,
In everlasting sleep,
As with a flood thou takest them off
With overwhelming sweep.

They flourish like the morning flower,
In beauty's pride arrayed;
But long ere night, cut down it lies
All withered and decayed. *Burns.*

THE TEAR OF GRATITUDE.

There is a gem more purely bright,
More dear to mercy's eye,
Than love's sweet star, whose mellow light,
First cheers the evening sky;
A liquid pearl, that glitters where
No sorrows now intrude
A richer gem than monarchs wear—
The tear of gratitude.

But ne'er shall narrow love of wealth
Invite this tribute forth,
Nor can the sordid slave of pelf
Appreciate its worth;
But ye who soothe a widow's wo,
And give the orphan food,
For you this liquid pearl shall flow—
The tear of gratitude.

Ye who but slake an infant's thirst
In heavenly mercy's name,
Or proffer penury a crust,
The sweet reward may claim;
Then, while you rove life's sunny banks,
With sweetest flow'rets strewed,
Still you may claim the widow's thanks,
The orphan's gratitude.

"The hallowed lilies of the field
In glory are arrayed,
And timid, blue eyed violets yield
Their fragrance to the shade;
Nor do the wayside flowers conceal
Those modest charms that sometimes steal
Upon the weary traveller's eyes,
Like angels, spreading for his feet,
A carpet filled with odors sweet,
And decked with heavenly dyes.

A JOURNEY IN CUBA.

Trindad and Havana again.

A point of interest to the stranger in tropical latitudes is always found in the seashore. That of Trindad is visited by a half hour's ride to the mouth of the little river, at a point two or three miles east from the port of Casilda.

A short beach of sand lies near the estuary, and the pure waters suggest to every one the idea of bathing. This is safe, however, only in the shallows and within the palm-leaf sheds erected for the purpose, as sharks are abundant, and he who should essay a swim in deeper water would be in danger.

The beach is strewn with small shells in considerable abundance, but larger forms are rare. Of those which are found, the more perfect specimens have almost always been appropriated as residences by the little hermit crab, and the collector will often be startled to find his treasures crawling out of the pocket in which he has placed them.

Going eastward from the river, we at once come upon that most interesting object to the observer of nature, a coral reef. A broad belt of yellow rock, worn by the surf into hollows and little chasms, its upper surface dissolved until it stands up in thousands of sharp, rugged pinnacles, rough as lava, and sharp enough to cut any shoe rapidly to pieces, extends for miles along the shore. In it can be seen in abundance included corals, chiefly of the hemispherical or more solid forms, often of large size, and as far as I could tell, identical with the recent species existing in the sea close by and yet thrown up by storms. It includes also some fossilized shells, such as those of the large conch, remains of crabs and echini.

On its sides and in its hollows, washed by the slight yet unceasing swell, we found multitudes of small shells like nevita, limpets and chitons adhering tenaciously to the rock, sea-eggs or echini snugly ensconced in its cavities, actiniæ or "animal flowers," and aplysiæ. The shells cast up from the sea during storms are soon worn out by the surf on this iron-bound shore, but a few days spent in dredging in a few feet or fathoms water would no doubt be richly rewarded.

In many little bays or sheltered spots along this reef are shiploads of recent corals, collected there by the action of the waves; and fifty yards within and twenty feet above the present sea line, among the mangrove bushes which fringe the inner margin of the bare shore, they lie in great quantities. Field walls are built of them, and in the little port town of Casilda we saw fences made of corals, any of which would have been prized as specimens at the North. Nearly all are, like those in the old reef, of the solid and hemispherical forms, such as the common brain-stone coral; the largest are the size of one's head, and among a basketful we picked up on the

morning of our visit, I distinguished readily a dozen species.

I had often, in geological rambles in the State of New-York, found fossil corals in great abundance, and in the limestones of the Helderberg, of Lockport and Williamsville, near Buffalo, they are preserved almost in the perfection and abundance of a modern coral reef. This visit to a tropical shore, where forms are now living so similar to those which existed in our part of the world in the old Devonian or Silurian ages, seemed like going back to the early periods of our planet; for one could here trace the same processes which formed so many of our rocky strata long before the territory now known as New-York rose above the waters, and while its hills and valleys were unformed from its one level expanse of sea deposits.

On revisiting Havana, we went to the shore east of the Moro, and found there a reef almost equally characteristic, though its included corals were less distinct. The recent ones thrown up by the waves, however, are there very perfect and beautiful, and, to a considerable extent, appeared different from those on the southern coast. These sea-beaches are lonely spots, of ill repute as being favorable to the plans of rogues and robbers, and those who wish to examin them will do well not to go alone, or if so, not defenceless.

The cemetery of Trindad is probably a fair specimen of those of the island. An area of nearly two acres, in the outskirts of the town, is enclosed by a high wall, through which a large iron gate gives access to the burying ground. In the center a circular, domed, summerhouse-like building, we presumed was used as a chapel, though it had no resemblance to the usual form of such edifices.

On one portion of the ground lay many heavy marble slabs, covering vaults, and not unfrequently sculptured with the armorial bearings of the families to whom they belonged, the inscriptions mostly in Spanish, but some in Latin, the terse vigor of which contrasted strongly with the polysyllabic redundancy of its modern offspring. Old as Trindad is, we saw no inscriptions of longer standing than about thirty years. They generally give little information of the deceased, the usual form simply signifying that "this is the tomb of A. B. and his family." The only vault of which we saw the construction was a simple oblong box of brick or stone, its cover lost, its interior half full of weeds and sticks, among which lay bones belonging to several individuals.

The commoner graves were marked by no head-stones, and the single attempt at decoration visible in the enclosure was a little green shrub planted at the foot of one of the vaults. The area occupied by ordinary graves is dug over and over constantly. A new and unoccupied grave which was open was only a couple of feet deep to the coral rock, and in its earthy wall the whole length of a skeleton was visible. Disjointed bones were lying here and there in all directions, and a negro sexton carried on his head a box full of them, and threw them over a wall into a corner of the inclosure, where was accumulated a pile of probably three or four *cords* of such sad relics of mortality. I believe no coffins are used, except to carry the corpse to the ground. In a corner of the cemetery the garments of the deceased persons are thrown and consumed by fire, with the idea of avoiding contagion.

The whole place was the most wretched and neglected of its class I ever saw, and certainly a disgrace to any people pretending to civilization. There are elsewhere, as in some English parishes, occasional instances equally discreditable; but in no other land does the condition of the cemeteries seem so generally and uniformly bad as it is said to be in Cuba.

The island is said to be free from venomous reptiles. We saw one snake six feet in length, and they are said to be found twice as long, but are harmless. Among insects, however, there are some sufficiently formidable. I caught a wasp not less than two inches in length, with a bulk of body like a large humblebee, and the scorpion is very common. Ladies at our hotel repeatedly found half-grown ones secreted in the folds of their dresses, and once or twice in beds. Their sting, however, is by no means as severe as it is reputed, a very temporary pain and feverishness being its worst usual consequence. Centipedes are found, but their bite is not dreaded like that of the Central American species.

Trindad, like other Cuban towns of which we have heard, obtains little or no good water from wells. Cisterns are attached to the good houses, but the little River San Juan, at this season about the size of a moderate trout brook, is the chief source of supply. It flows about 100 or 150 feet below the level of the town, and is reached by a crooked, paved road through an open ravine or "barranca," up and down which are walking all day long the mules of the water-carriers. These bear on huge pads or pack-saddles, made of straw and palm-leaf, each four earthen jars holding two or three gallons, without handles, and with an ample mouth. On the rearmost mule, whose nose is tied to the tail or saddle of his predecessor, sits above the jars a negro, whistling, singing, joking and shouting all the way down the hill. Arriving at the stream, he stops his mules in the center of a still pool, rolls up his trowsers, gets off into the water, and, putting two fingers into the mouth of each jug, proceeds to fill them by immersion. I noticed that they generally did this on the down-stream side of the mules, which effects slightly the excellence of the fluid secured. The

jugs filled, the mules and negro set off together up the hill again, the biped sometimes walking, but frequently adding his own weight to that of the water-jars. The contents of a jar are sold for a medio, or six cents, in Trinidad, and in this way are a great portion of its 20,000 inhabitants supplied with water. If ablution is not liberally practiced, it is no wonder.

A pool on this stream just below the watering place serves as a laundry for a large share of the Trinidad people. The display, when I passed it one afternoon, was remarkable: 20 or 30 negresses, each attired in a single garment, and having that reefed or bound up to show their full length of limbs—which were indeed generally straight, and well made enough to bear any criticism—were knee-deep in the stream and squatted on its margin, rinsing, splashing, and raising a perfect tempest of mingled work and merriment. The negro indeed seems here noisy and jolly on all occasions, those whose scarred faces point them out as native Africans quite as gay as any. The blacks on the plantations do not seem as merry as their town-bred fellows.

We were well satisfied to leave Trinidad on the 7th of March. The heat had been perceptibly increasing during our stay, and one or two evenings had been "close" and sultry without the usual breeze. I should advise travellers to visit Cuba, and especially the southern coast, early in the Winter or in January. The heat is then less intense, and the lapse of the whole dry season has not destroyed so much of the general verdure of the country as at this later season.

Trinidad has not been visited by Americans to any considerable extent, and the Hotel Grand Antilla has been opened, for the first time, during the past Winter. Remembering this, we must allow that it has been made "as comfortable as could be expected," though there is yet ample room for improvement to meet English or American views. Not a word of English was spoken by any belonging to the house, except a single old negress; and there were from morning to night constant calls for "Lu-i-sa!" to come and interpret some guest's demands for some simple thing. Horses and volantes were scarce, poor and expensive. The table was abundant, but the attendance of two waiters on thirty or forty people was somewhat inadequate, and their costume, a dirty shirt and trowsers, with a dirty towel tucked in at the waistband or hanging over the shoulder, was hardly suited to the demands of elegance. One cannot complain of the want of privacy in sleeping apartments, and the want of any door fastenings other than a lock and hook and staple; for in no Cuban house that we saw was the former annoyance any less, and we saw but one spring catch or door latch in the island. The improvements made during the Winter at the suggestion of American visitors were so many, that it is fair to presume that another year will find most of the remaining annoyances removed, when we may safely recommend the Cuban tourist to make Trinidad a leading point in his plan of travel or residence in the island.

Returning to Havana by the same route followed on our outward trip, we spent a few days more in and about the city.

The "general cemetery" is an interesting place. Its plan seems to have been suggested by the old Roman columbarii; only provision is made for the deposit of bodies, instead of mere urns of ashes. An area of perhaps three acres is surrounded with a wall about fifteen feet high and eight feet thick, which is, in fact, a mere mass of stone arches, like so many pigeon-holes, in which oven-like receptacles the corpses are placed, and the openings closed, each with a marble slab, which bears an epitaph. The whole is very neatly kept. The area of ground inclosed is, like the cemetery at Trinidad, partly occupied by vaults and partly by graves, the bones of the tenants of which are at intervals disinterred to make room for others. By some newly-opened ground, bones and fragments of coffins were exposed, but there was nothing like the general neglect and wretchedness of the Trinidad cemetery.

The public hearse arrived while we were at the gate, its driver, a stalwart negro, who, like Hamlet's grave-digger, "had no feeling of his occupation," for he grinned and laughed as if his calling were the jolliest imaginable. His hearse contained two bodies, the one we saw taken out was that of a man not attained to middle age, clad in shirt and pantaloons, and carried in an open box.

We visited two gardens near the city, widely different from each other—the Bishop's garden, and that of Count Hernandines. The former is now comparatively neglected, the grounds, however, beautiful with their stately palms; and the house injured by a hurricane about ten years since, has gone to rapid decay. Trees or bushes of twenty feet in height are growing from the roof at the angles, their roots spreading down and along the wall to the ground; the walls themselves are cracked, the doors and shutters gone or flying loose in the wind; birds have taken possession of the chambers, and the whole melancholy aspect of the place recalls to mind Hood's impressive poem, "The Haunted House." The other garden is a perfect contrast to this—a beautifully kept pleasure ground, not large, but filled with all the most interesting plants and trees of Cuba, with many exotic species. Eighteen palms are here growing, comprising several singular African species, and some from South America. The hedges and screens of evergreen shrubs, and the profusion of roses now in full bloom, were especially attractive to us travellers from the now frozen North.

The mansion was shown to us, a very elegant edifice, containing some fine statuary and paintings, in this respect differing from the other Cuban residences we have seen, which seemed singularly wanting in objects of art or books; the attention of the owners being apparently devoted entirely to securing large and handsome apartments.

The Moro Castle is one of the most prominent features in the defences of Havana, less extensive than the wide-spread Cabanas, but far bolder and more picturesque in its form, and occupying an almost unequalled position for scenic effect. Its yellow walls and bastions stand on a crag of coral rock, forty or fifty feet above the blue and transparent waters of the Gulf, and projecting beyond the line of the western shore, on which lies the low fortification of the Punts. Above the parapets, rises to an additional height of 70 or 80 feet a graceful tower, crowned with a lantern of the most perfect construction; near by, but lower, is the look-out station, beside which stands a tall staff whence are floating signals of gay bunting, ever varying as the vessels of different nations approach the mouth of the harbor. The whole huge structure, with its bright walls and many angles and projections, seen under the brilliant sunshine which seems ever to gild it, is one of the most imposing and beautiful of all the fortresses on which the eye of the mariner can rest.

We were fortunate in being permitted to see its interior. The view from the parapets is magnificent; their height must be seventy or eighty feet from the sea, yet during the memorable storm of last January the waves broke over them in torrents, and removed heavy guns and and stone walls from their places. The ditch inclosing it on the land side is of formidable depth and width, I thought fifty feet in each dimension. Nearly the whole interior of the walls is occupied by the soldiers' quarters, a huge square building surrounded by a narrow alley, and covered with a level, bomb-proof roof of stone, brick and cement. It would seem almost impossible to capture this fortress by battery or assault, but it is said that were the adjoining works in the possession of an enemy, and the Moro bombarded, its confined quarters would soon become untenable in hot weather from the disease which would prevail among the garrison.

OWAHGENA.

THE BRIDLE.

"Don't go without the bridle, boys," was my grandfather's favorite bit of advice.

Do you suppose we were all teamsters or horse jockeys? No such a thing.

If he heard one cursing and swearing, or given to much vain and foolish talk, "That man has lost his bridle," he would say. Without a bridle, the tongue, though a little member, "boasteth great things." It is "an unruly evil, full of deadly poison." Put a bridle on, and it is one of the best servants the body and soul have. "I will keep my mouth with a bridle," said king David, and who can do better than follow his example?

When my grandfather saw a man drinking and carousing, or a boy spending all his money for cakes and candy, "Poor fellow," he would say, "he's left off his bridle." The appetite needs reining; let it loose, and it will run you to gluttony, drunkenness, and all sorts of disorders. Be sure and keep a bridle on your appetite; don't let it be master. And don't neglect to have one for your passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check-rein tight; don't let it slip; hold it steady. Never go without your bridle, boys.

That was the bridle my grandfather meant, the *bridle of self-government*. Parents try to restrain and check their children, and you can generally tell by their behavior what children have such wise and faithful parents. But parents cannot do everything. And some children have no parents to care for them. Every boy must have his own bridle, and every girl must have hers; they must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day, if you practice it with steady and resolute will. It is the fountain of excellence. It is the cutting and pruning which makes the noble and vigorous tree of character.

HPILADELPHIA MARKETS.

FLOUR AND MEAL.—The market is steady. Good brands are held at $7 37 a 7 50 per bbl., and brands for home consumption at $7 75 a $8 00, and extra and fancy brands at $8 75 a 9 75. There is very little demand for export, and little stock to operate in. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal at $4 00 per barrel. Brandywine at $4 75.

GRAIN.—Wheat is in demand, the market bare. Sales of prime Pennsylvania red were made at $1 88 a 1 90, and $1 92 a 1 95 for good white. Rye is scarce. Penna. is selling at $1 10. Corn is unsettled. Penna. yellow is held at 90c, and buyers offer but 85c. Oats are steady; sales of Pennsylvania and Delaware at 78 a 59c per bu.

SEEDS.—Cloverseed is inactive. Last sales of prime rt $7 per 64 lbs. Last sales of Timothy at $3 37 a 3 50, and Flaxseed at $1 85 a 1 90. Sales of Red Top at $3 50.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penn a. Bank

FRIENDS' INTELLIGENCER.

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An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 243.)

Some weeks after this, John Rogers, a Seventh-day Baptist, from New-London in New-England, came near two hundred miles on purpose to visit me; he was the chief elder of that society called by other people Quaker-Baptists, as imagining (though falsely) that both in their principles and doctrines they seemed one with us; whereas they differed from us in these material particulars, viz: about the Seventh-day Sabbath, and in making use of baptism in water to grown persons, after the manner of other Baptists, and using the ceremony of bread and wine as a communion, and also of anointing the sick with oil. Nor did they admit of the light of truth, or manifestation of the spirit, but only to believers; alleging Scripture for the whole. They bore a noble testimony against fighting, swearing, vain compliments, and the superstitious observation of days, for which he had endured sundry long imprisonments, and other very great sufferings besides, both of body and goods. He was a prisoner when William Edmunson was in that country, (see his Journal page 90,) and had by sufferings obtained so complete a victory over his opposers, that now they took no notice of him; he might do and say what he pleased. But he thought to himself, that he had carried his opposition to the observation of the First-day as a Sabbath a little too far at times, so that he would do all sorts of work, yea, drive goods or merchandize of sundry sorts in a wheel-barrow, and expose them to sale before the pulpit, when the priest was about the middle of his discourse, if he was not hindered, which sometimes, though but seldom, happened; and would do any kind of labor, letting the people know his reasons for so doing was to expose their ignorance and superstition in observing that day, which had more of law than gospel in it, for Christ was the true Sabbath of believers; withal adding, that he was raised up for that very end. They admitted women to speak in their meetings, (believing some qualified by the gift of the spirit for that work,) and sometimes they had but very little said in their meetings, and sometimes they were wholly silent, though not often; for they admitted any one, who wanted information concerning the meaning of any text, to put the question, and it was then expounded and spoken to, as they understood it: any one being admitted to shew his dissent, with his reasons for it: thus, said he, we improve our youth in Scripture knowledge. I asked him, if they did not sometimes carry their difference in sentiments too far to their hurt? He acknowledged there was danger in doing so, but they guarded against it as much as they could.

He gave me a large account of the conference he had with William Edmundson, and told me that nothing ever gave him so much trouble and close uneasiness, as his opposing William Edmundson at that time he did, desiring me, if I lived to see William Edmundson, to acquaint him with the sincere sorrow that he had upon his mind for that night's work.

At my return, I acquainted William Edmundson therewith, who desired me, if I lived to see him again to let him know that it was the Truth William Edmundson bore testimony to that he opposed, and therefore it was no wonder that he was so much troubled for his foolish attempt therein.

He gave me an account of his convincement and conversion which was very large, and although at first it was agreeable and very entertaining, yet by his spinning of it out so long, he made it disagreeable, for he staid with me five or six days, and it was the greatest part of his discourse all that time, although I did sundry times start other subjects, which he would soon get off, and go on about his own experiences.

I queried, why he was so very stiff about the Seventh-day, and whether, upon a mild consideration of the opposition he gave about their Sabbath, it was not by him carried too far? He acknowledged, that he did not at first see clearly into the true meaning of the Sabbath, but that the provocations he met with from the priests, (who stirred up the people and mob against him,) might sometimes urge him farther than he was

afterwards easy with, in opposing them; but when he kept his place, he had inexpressible comfort and peace in what he did: adding, that the wrath of man works not the righteousness of God.

He spoke very much of his satisfaction and unity with George Fox, John Stubbs, John Burnyeat, and William Edmundson, as the Lord's servants, with sundry others of the first visitors of that country; that he knew them to be sent of God, and that they had carried the reformation farther than any of the protestants ever did before them, since the general apostacy from the purity both of faith and doctrine.

About the beginning of the Eighth-month 1703, the Sheriff had an order to call or warn eighteen men for a jury, to try their success a second time. But whether they went upon the old indictment or a new one, I could not understand, but it was thought by some of the last jury to be the same indictment that the first jury went upon; but I was never admitted to see it. The Sheriff had private instructions to get such men put into the jury, as they thought would answer their end, which he shewed me with abhorrence, assuring me, he would never do it; so the jury was fairly named, and they made no great matter about it, but in a short time (as their predecessors had done before them) they came in with their bill, signed Ignoramus; which gave some of the lawyers cause to say, in a jocular way, they were got into an Ignoramus country.

This was on the second day of the Ninth month, and the Court adjoined to the next day, at which time I was had into Court; which I was told was not regular nor lawful to bring a man to the bar that had nothing laid to his charge by his peers, the grand inquest; however, I was asked, if I had any thing to offer to the Court? I desired my liberty, and reparation for the wrong done me in taking it from me, &c. The judge told me, I might have my liberty, paying my fees. I replied, that I was informed there were no fees due, as the case then was, according to law; but if there had, I should not pay any, it being to me a matter of conscience. The judge said he believed so, and smiled, speaking something to those near him, that was not heard by me. However I was set at liberty by proclamation; and a large body of my dear friends, from all parts of the island, came to see me cleared, and had me away with them in a kind of triumph, not being a little glad that I came off so honorably; and even the country people who were not Friends were there in abundance, and rejoiced exceedingly at my enlargement.

I was now at liberty, after having been a prisoner one year wanting three weeks and about two days; but having not freedom to go away, I staid some time, visiting every corner of the island, and had very large and open meetings. The people were thoroughly alarmed, so that I found by experience that my long imprisonment had made me more popular and regarded, so that they flocked in great numbers to where I was, and Friends were careful that they should have notice. They appointed a meeting for me at a place called Cow-neck, at one Jacob Doughty's, there not having been any at that place before; and as I lay in bed at my dear friend John Rodman's at the Bay-side, the night before, I dreamt that an honest Friend was fishing in a large stone cistern, with a crooked pin for his hook, a small switch stick for his rod, and a piece of thread for his line; and George Fox came and told me that there were three fishes in that place, and desired me to take the tackling of the Friend, for that he wanted skill to handle the matter: accordingly, methought he (the Friend) gave me the rod, and the first time that I threw in I caught a fine fish. George Fox bid me try again, for there were two more in that place; I did and took up another. He bid me cast in my hook once more; I did, and took a third: now, said George, there is no more there. This dream was taken from me as if I had not dreamt at all. The next day we went to the meeting, and were a little late, by reason the tide and high fresh-water obliged us to ride the farthest way, and when we came into meeting a Friend was preaching on universal grace; but in a little time he left off, and my heart being full of the matter, I took it up, and we had a blessed powerful meeting, and all ended well.

I returned with my friend Rodman to his house, and in our way my dream came fresh into my memory, and that evening I told it to my friend Rodman, and gave him a description of George Fox's features and bulk, as he appeared to me; and he said, I had a very just and right apprehension of him. He had been much with George Fox when he was in Barbadoes and was well acquainted with him; adding, this remarkable dream shews some good done there* this day.

Now after I was clear of Long-Island, (it being just with me as if I had been set out from home,) I found it of necessity to convene the elders, and lay before them my concern, as I did when I came from home; and in a tender and fatherly way they took care to examine what I might be in need of, both with respect to linen, woolen, pocket-money and a horse; (for as yet I had not bought one, never finding freedom so to do). But Friends, to their praise be it spoken, assisted me from stage to stage, and when I was in prison I saw I had no want of a horse, and admired the kindness of Providence in restraining me from having one till wanted. And I had

*There's a large meeting since settled there.

money plenty by the trade of shoe-making, so that I wanted none, nor did I want any necessaries for the journey but a companion, and then sundry offered themselves very freely to travel with me. But my dear friend Samuel Bowne had a concern to visit the eastern parts of New-England, who had a fine gift, but not very large; I was very glad of his company, so we set forward in the beginning of the Twelfth-month, and the winter not being broke up, we rode over the ice in sundry places in Connecticut colony, some narrow and some broad rivers, New-London, the biggest, but we had no meetings for near two hundred miles. The people being mostly rigid Presbyterians, counted it a great crime to be at a Quaker's meeting, especially on the Sabbath-day, as they term the First-day of the week. But coming into Narraganset, we were amongst Friends again. So we went for Rhode-Island, and there Friends were very numerous, and we had large meetings indeed. There was a marriage of a young man (his name was Richardson) with a daughter of Thomas Rodman, a man of the first rank in the island, so that we had the governor (his name was Samuel Cranston) and most of the chief men in the government at the marriage, and we had a precious living time, which gave me great encouragement. The governor was very kind, and queried with me about my imprisonment, he being a great lover of Friends, but not a profest one himself.

From Rhode-Island we went pretty strait towards Hampton and Dover, having some meetings, but few, by reason we proposed to return to the Yearly-Meeting in Rhode-Island.

When we came to Dover, we had a pretty large meeting, but we were both silent, at which I was somewhat amazed, it being new to me. However, another meeting was appointed next day, some little distance from Dover, which was much larger. My companion said something, but very little, and was uneasy that he said any thing. I was quite shut up, and after meeting I was exceedingly comforted, being filled with divine sweetness and heavenly joy that I was preserved, and did not force myself to offer. They appointed another meeting the day following, some distance off, at which I found myself quite shut up, and held back as it were, from saying any thing, and my companion was also silent, who after meeting looked upon me very innocently, saying, Samuel, "What dost think these people will say, that we should come so far to appoint meetings amongst them, and have nothing to say?" It just then livingly came into my mind to reply, "Fear not, have faith, nothing doubting we shall have enough to say before we leave them."

[To be continued.]

Be not provoked by injuries to commit them.

INTERESTING INCIDENTS CONNECTED WITH THE SOCIETY OF FRIENDS.

Towards the close of the revolutionary war, there was a remarkable season of visitation to the young men of Philadelphia, and a remarkable closing in with the offers of mercy. Jonathan Evans, strong in mind, and decided in character, turned from the evil courses of his youth, and offered his talents and energy to the service of his Lord, who had, by the mighty hand of his providence, brought his soul out of darkness into his marvellous light. He had run with his particular friend, Daniel Offley, jun., in the way of folly—broad, crooked, and self-pleasing; and now he longed that his friend should run with him in the straight, narrow path of self-denial and the daily cross. Through the visitations of Divine grace afresh extended to Daniel, the concern of his friend was promotive of his best interest; and they continued closely yoked together in love for each other, and the Lord's holy cause, until the hand of death removed one, in comparative early manhood, to the rest of the righteous. Daniel received a gift in the ministry; and about the time that his other intimate friend and associate, Peter Yarnall, was constrained to open his mouth in advocating the Lord's cause, he also was called to the work. William Savery had just previously given up to a similar act of dedication; and thus four young men, of uncommon powers, and intimate associates, who had rebelled against God, were taken captives by his grace out of the army of the devil, and having received free pardon, were made captains in the Lamb's host. Of the labors of these faithful ones we have yet more to say.

In the Second Month, 1781, Peter Yarnall having appeared in supplication in the Market street meeting house, George Churchman, who was present, felt fearful that the youthful minister had extended his petitions somewhat beyond what was best. On returning towards his home, this experienced elder believed it would be right to drop a tender caution and hint to his young friend, and therefore wrote him a letter. He expresses therein his sympathy for Peter, his desires for his preservation, and also his feeling that there was a savour of life about the supplication which had been offered. He then tenderly hints he had thought it might have been better to have closed it sooner, adding, that he felt "great tenderness, yet withal a care that thou, in thy infant state, may be preserved from getting out of, or swimming beyond thy depth in the stream, with which thy acquaintance and experience have been but short, although thy mind has been mercifully turned, I hope, towards the way everlasting. I have apprehended some danger has attended, and may attend, young hands, without great care, in regard of repetitions: public prayer in a congregation being a very awful thing, and He to whom it is addressed, being

the Author of infinite purity. I believe there is no need of discouragement; but if the mind is sincerely devoted to the merciful Father, to seek for preservation out of every danger of forward stepping, superfluous expressions, and fleshly mixtures, there will be Divine assistance afforded to contrited souls, so that experience and strength will, from time to time, be enlarged, and a gradual growth witnessed, in a state which is sound, healthy, and safe. That this may truly be thy state, is the sincere desire of thy well-wishing friend, GEORGE CHURCHMAN."

Peter Yarnall having given up the wages of iniquity—the gain he obtained in his privateering robbery—and having no patrimonial estate to resort to for a maintenance, was now anxious to find some place where he might successfully enter into practice as a physician. There appeared to be an opening in Concord and its neighborhood for him, and there he settled in the spring, or early in the summer of 1781; although he seems to have spent some time there during the previous winter. It need be no cause of wonder, if some persons were slow to receive the ministry of Peter Yarnall. They had heard much of his former habits of mimicry, and the manner in which he had preached, using the style of different ministers, in the days of his wickedness. Yet the fear of those who were anxiously regarding him wore off, as he continued humbly watchful, waiting on his Divine Master for strength, and seeking in patient faithfulness to do his will. In the summer of 1782, he was acknowledged as a minister by his friends at Concord; and, about the same time married Hannah, daughter of Benjamin Sharpless, of Middletown.

Continuing faithful to apprehended duty, he soon felt drawn in gospel love to visit Friends in other places; and with the unity of his Monthly Meeting, in the year 1782, he visited the Quarterly Meeting of Fairfax. In 1783, beside religious labors within the limits of his own Yearly Meeting, he visited parts of New York and New England. He was engaged in various labors of love in 1784; and in 1785, he removed to Yorktown, where he resided for about six years. While he still lived at Concord, finding some Friends were hesitating about going to Philadelphia to attend the Yearly Meeting, on the ground that they did not feel enough necessity laid upon them to warrant the journey, and looking for some special revelation in the matter, he exclaimed, "As for me, I want no stronger revelation than to feel that I have love for the cause of truth, and love for my friends."

There are some of our duties written so plainly in the very nature of things, that the assertion of waiting for a special motion to perform them, will carry the conviction to the wise in heart, that the pretended *waiter* is really seeking to evade them. Among these is that of attending our religious meetings, when other and more imperative duties do not prevent us. Those who love the Lord and his holy cause—who love the friends of Truth, and rejoice to mingle with them in religious exercise and feeling, unless they have a special call of duty some other way, will have no hesitation in coming to a judgment that they ought to be at those meetings. If other duties present, religious or domestic, having relation to our own health, the health of others, or whatever they may be—on these we may seek for the judgment of Truth, whether they are sufficient to warrant our absenting ourselves.

A love for the attendance of meetings has been a characteristic of all true Quakers. Samuel Smith mentions his visiting Dorothy Owen, in North Wales, a young woman, noted for her excellent gift in the ministry. He says she "had been several times to the Yearly Meeting at London, more than two hundred miles on foot, and to Quarterly Meetings frequently from twenty to fifty miles." Our late dear friend, that honest minister of the gospel, Ellen M'Carty, of Elkland, Lycoming county, Pennsylvania, often walked to the next settlement to attend meeting—a distance of five miles, carrying a babe with her. On one occasion, in winter, she remained all night in the neighborhood of the meeting house and in the morning found that snow had fallen to a considerable depth. She had two of her little boys with her, who assisted her by turns with the babe, until the infant became fretful, and would cry whenever either of the brothers took it. The whole burden now fell upon Ellen, and the difficulty of walking through the snow, with such a weight in her arms, made the journey very toilsome to her, and she had frequently to sit down, overcome with fatigue. Harassed in body, and tried in mind, she declared aloud she would not go to the meeting again. She reached home safely, and things passed on during the week as usual; but on the next Seventh day, she found a weight of darkness, and an uncommon depression upon her spirits. On feeling this, she sat down in quiet, anxiously seeking the cause. Her mind was soon illuminated clearly to discern the truth, and she perceived a hand pointing to the meeting house, whilst she remembered the hasty resolution she had formed in her own impatient will. She saw her error, took fresh courage to encounter the difficulties and trials of her situation; and the next day contentedly trudged, with her usual load, the five miles to attend her meeting, and seek for spiritual strength to sustain her own soul. She was careful henceforward to be diligent in the performance of this as well as her other duties; and in consequence thereof, grew in the root of life, became an able minister of the gospel, and was made useful in the household of faith. One day, whilst occupied in her domestic avocations, she found a concern come upon her to go to a parade-ground,

where there was that day a muster of militia. She believed that it would be right for her to call on a female friend to accompany her. After considering the matter as well as she could, she started, and calling on her friend, found her with her bonnet on, ready to accompany her. He who had laid the concern upon Ellen, had prepared her a chosen companion, and impressed on her mind a conviction that Ellen would call for her to go somewhere with her. "Susan, I want thee to go with me," said Ellen. "I am ready," was the reply. At the parade-ground, Ellen was concerned to preach to the men, who patiently and respectfully listened to her. The captain became convinced of the Truth, laid down his sword, and in time was received a member amongst Friends.

Ellen M'Carty had passed through many scenes of trial in her life. Her father, Moses Roberts, was a minister in the Society, who removed to Catawissa, about the commencement of the revolutionary war; under a religious concern, as he believed, for the good of some friendly people in that neighborhood. A meeting was soon established there, and everything seemed prosperous, until, in the course of the war, the massacre by the Indians at Wyoming took place. This excited the whites in the frontier provinces, making them jealous of all Indians, and of those who were supposed to be their friends.

(To be continued.)

For Friends' Intelligencer.

BIOGRAPHICAL SKETCH OF SAMUEL P. TITUS.

To preserve and transmit some account of the lives of the righteous, is a duty we owe to the present and future generations, for their encouragement to follow Christ as they endeavored to follow him. With this view the following memoir has been prepared.

Samuel P. Titus, son of Peter and Sarah R. Titus, was born in the city of New York the 22nd of 8th mo. 1826, and was educated by them in a belief of the principles and doctrines of the Society of Friends. Following their counsel and example, he became in early life, a steady attender of meetings, frequently perusing the Scriptures of Truth; which, with the living gospel ministry that the meetings he attended were often favored with, he in maturer life acknowledged had been sources of deep instruction to him.

Above all, submitting to the teachings of the Divine Spirit in his own soul, which all these outward means had called his attention to, he was qualified to discharge with propriety and filial affection the various important duties of son and elder brother, which devolved upon him about the sixteenth year of his age, by the death of a beloved and pious father, who near his close said to him, "Remember my son that the care of a beloved mother and brother will devolve on thee when I leave; mayest thou fulfil it faithfully"—which he said to his mother a little before his close had oft revived and impressed his mind. She could bear her testimony that the injunction had been faithfully performed.

His brother having deceased in the thirteenth year of his age by enlargement of the heart, had been soothed and comforted by the attention of this kind and devoted brother. The patience of the dear sufferer, and his peaceful close, was a lesson of deep instruction to Samuel.

In the year 1851, he was married to Sarah, daughter of Thomas W. and Caroline K. Jenkins.

Having entered into mercantile business, he sustained a character remarkable for uprightness, integrity and moderation, and it may be truly said of him, he was a dutiful son, an affectionate husband, a tender father, and kind and benevolent to the needy.

Thus evincing a religious concern not only on his own account, but for others, and especially for the preservation of the religious society to which he belonged, the maintenance of its testimonies and the right administration of its discipline, he was looked upon by those who knew him, not only as a useful member at the present time, but with a hope that he would long remain a faithful standard bearer and pillar in the Lord's house that would go no more out.

But his own humble view of himself may be gathered from the following extracts from his memorandum.

Twelfth month 3d, 1853. Reverently thankful to my heavenly Father for his many mercies, I feel drawn to record some of the emotions and experiences of my soul. On my way home to-day, I was favored with a view of the manner in which his gracious and preserving arm has been round about me from my childhood; for which, what have I returned? Oh, thou proud and hard heart, so hard and impenetrable it seems at times as if nothing could penetrate it. Oh! that I could but cry in sincerity of heart—"A Saviour or I die, a redeemer or I perish forever," yet at times I trust I am under his blessed forming hand for good. Oh! incline my heart to seek more and more thy ways, to come down in solemn reverential silence to wait on thee, to be a silent standard-bearer in thy cause, submitting to thy overturnings, until I am prepared to become as nothing in thy sight.

Fifth month 5th, 1854.—Some very clear reflections to-day on a conversation a few evenings since with a friend who condemned very fully all traditional religion as being dead, alluding to many who he believed paid tithe of mint, annise and cummin (which he partially applied to plainness of dress and other outside observances,) and yet neglected the weighter matters of the law. Reflecting on these remarks, a view was opened to my mind, which I feel at liberty to pen down. "Ye pay tithe of mint, annise, and cummin, but neglect the

weightier matters of the law," &c., &c. Now while we are here called to a greater fulfilling of the weightier matters of the law, I fear we are too apt to forget that "these ye ought to have done, and not left the others undone;" thereby shewing that both were fully and entirely necessary, and consequently dependent on each other, for if there be not a faithful observance of the outward law, how can we expect to be intrusted with an inward and spiritual law; if we have come to a knowledge of an inward and *spiritual* law, what fault have we to find with the *outward*, which was, and is, and *will be* a school master to lead us unto Christ? A large portion of our religious feelings are no doubt owing to our education. If, then, we have not attained and been called to anything beyond, and if we can see that our early education has been such as to promote traditions good in themselves, liable as are all good things to become as dead; (for even faith without works has been declared to be dead;) if then these traditions need but the quickening spirit of the Most High to breathe into them the breath of life, surely we had better live under them than to attempt to destroy them. Our Saviour declared that he came not to destroy the law but to fulfil it. And I firmly and undoubtedly believe that we, each one of us, must know the law to be fulfilled ere we shall enter into the full fruition of our hopes—namely, "The rest of the people of God." And now, O my soul, what dost thou know of this? When thou art bowed down in very weakness before thy Maker, thou art enabled to be entrusted with now and then a crumb, as it were, from his table, as much as thou hast a capacity to receive. Yet gracious Father, quicken me, I beseech thee, with thy presence, bring me into the stripping room, make me willing to go down into suffering with thy dear Son, for if I ever come to be worthy of joint heirship with him, I must follow him even into the garden where he sweat as it were great drops of blood. Yes, to Mount Calvary, and know of a very death to the body, ere my soul can know fully of a resurrection from death.

His health, naturally delicate, was rendered more so by a severe attack of inflammatory rheumatism soon after his marriage—from its effects he never entirely recovered. For one year before his death he was affected with neuralgia in the head; at times his sufferings were so great that he was fearful he should lose his reason, but he was mercifully preserved with a clear and unclouded mind to the close. About two weeks previous to his death, his wife perceived his breathing to be quick and unnatural, his physician was sent for, who administered remedies that relieved him. After he left, he desired his wife and mother to sit down by him, saying, let us sit in solemn silence. After a pause he said, "the body suffers, but the mind is borne above it." The last few days his sufferings were great, not being able to lie down, owing to the water around the heart. On the morning of the 19th, being greatly oppressed, he desired to be taken to the window for a little relief, in order (it was believed) that he might be able to express his feelings to his family and friends. After a time of silence he said he thought it was evident his life was drawing to a close; he desired some of his nearest connections sent for, and with these sitting around, requested his wife to read a chapter in Job, after which he said to her, try so to live, that we shall be again united in heaven. In taking leave of his children, he said to his little daughter, be a good girl and obedient to thy mother, desiring her to dress them plainly, not to strain the point, but simply; saying he believed the sustaining arm of his heavenly Father would be round about his family to keep and support them. Acknowledging the kindness of his brother-in-law, he said, I desire thee to be a son not only to thy own mother but to mine also, both being widows and acquainted with sorrows—and to another, thy responsibility is great, having a little sister, niece and nephew to look up to thee and thy example. After acknowledging the kindness of his physician and all who attended him, he repeated the following lines:

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

He left directions that his remains should be clothed plainly and simply, free from the produce of slave labor, and that his coffin be made of white pine, if it could be procured without waste of time; if not, as plain a black walnut as could be made, the lining also to consist of free material; and that everything should be done plainly, bearing a testimony thereto even in death.

Thus having been careful to the last to occupy the talents committed to him to the praise of his Divine Master, his day's work being accomplished, in the 30th year of his age he passed quietly away, we doubt not with the answer of well done good and faithful servant, enter thou into the joy of thy Lord and into thy Master's rest.

New Surveying Machine.—An ingenious apparatus has been contrived for making preliminary surveys for engineering purposes. By a very simple combination of cones and friction wheels, regulated by a pendulum, motion is given to a roll of paper and a grade pen, the relative velocities of which give an exact profile of the ground, together with the vertical and horizontal distance travelled over by the machine, sufficiently accurate for the preliminary survey, and at a great saving of time, labor and expense.

SOME ACCOUNT OF ESTHER LEWIS, FORMERLY FISHER, THE ELDEST SISTER OF THOMAS, SAMUEL R. AND MIERS FISHER.

(Concluded from page 246.)

1st mo. 30th, 1795.—About 3 o'clock this morning, she broke forth in a melodious manner, as taken down by her niece S. Gilpin.

"Father of mercies, be pleased to look down upon thy poor dependent creature and help with a little help, for I have no helper but Thee, and am not capable of assisting myself to any good, but, remembering thy loving kindness in days past, in years that are over and gone, my trust is alone in Thee. Grant, oh! grant the light of thy countenance, with an assurance, a renewed assurance of the extendings of thy mercies, before I close, and enable those present to travail with me and to pray for me. Ah, Thou hast passed by all my inadvertencies; thou wilt remember my omissions no more."

At another time she said, "I have curtailed many of my personal expenses, that I might give to the poor. This reflection is now a treasure to me."

1st mo. 31st.—This morning she spake as follows: "I find I have so much strength (being able to sit up in bed) that I am afraid it looks like getting better. It is painful to think of having to pass through again the same trying scene, after having got so far on my way. I hope I am in a good degree prepared for my everlasting rest, yet I desire to receive whatever my heavenly Father may see meet to dispense to me. Last night, in my dream, I had an interview with two of the younger branches of the family, for whose everlasting well-being I have been much concerned; when I awoke, I felt disappointed that it was not reality, and I do not know that I shall be clear without seeing them, if I be able. She then gave directions for a small legacy to a poor friend of whom she had not been before mindful.

This evening, after her niece S. Gilpin, who had been much with her, had left the room, she was at her request called in again, when she addressed her after this manner: "My dear Sally, I believe I have been continued in this weak state some days longer than I should have been, on account of some of my relations with whom I have not yet had a satisfactory opportunity. I have travailed night and day on thy account. I believe it to be a day of tender visitation to thee. *Give up*, and thou wilt enjoy in greater measure that peace and satisfaction of which thou hast had a little portion. If thou dost not, thy mind will be tossed and not comforted. Do not regard what the world may say; make the sacrifice. If it be wondered at among thy friends, that is nothing. Thy submission to manifestations of duty will be approved by a greater Friend, whose assistance in a time like this is of more consequence than any other consideration. I have not words to express my desire for thy preservation through this world of trial and difficulty. My dear Sally, my mind has been exercised for thee day and night, that thou mayst not let thy day of visitation pass over. Thou hast been called, wilt thou not yield? There is no crown, without taking up the cross."

This evening she supplicated as follows: "Oh! thou merciful Father, be thou with me, for I have no power to help myself, that I may look to thee in hope, for in Thee alone I trust. Be with me, in this trying, conflicting season, preserve me from fainting; be Thou my helper, Thou who art the only helper of thy people. Thou art light, and therein is life; be Thou with us this night and to the dawning of another day when the glorious day star shall arise. Was it not for thy glorious majesty staying and supporting thousands, whom thou in thy mercy hast gathered into thy rest, what would have been their portion?"

2d mo. 1st.—About 3 o'clock this morning there appeared a further change. Her brother standing by her bedside, asked her if she was going; she said no not yet, and spake affectionately to those around her. Being raised up to take some drink, she said, how wonderfully and mercifully am I helped; my inadvertencies and omissions seem entirely removed out of sight. On being told many had called to see her, she said, "how kind my friends are, but I have not been very desirous of their company, as the best of friends has been with me."

She had several times desired to see some of her nephews and neices, and this morning way was made for it. She also addressed her sisters, the wives of her brothers Samuel and Miers, as follows: "My conduct toward all my connections has been actuated by love disinterested, and now when separation draws near, it overflows to all. This day being the first of the week, her low situation induced all her brothers and sisters to stay from meeting to be with her. Our beloved friends R. Young and D. Darby came in in the evening, after attending the usual meetings, and the family, brothers and sisters, being collected in silence, these friends were led in a remarkable manner to enforce the counsel of their dying sister.

2d mo. 2d.—In the evening Samuel Emlen came in, having a desire to see her, and sitting a few moments by her bedside, he told her he had come to deliver a message which had dwelt with him since last night. "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins;" adding, "thine have been the sins of omission, and I am comforted in the assurance that they are pardoned, and thou nearly arrived at the port of rest." When he took leave of her, she said,

"My peace flows as a river; all is now pleasant. If I had been faithful, I should have ranked with thy class."

After withdrawing from her chamber, he had a religious opportunity with many of her near connections below stairs, weightily applying this text, "If thou wilt return, oh! Israel, saith the Lord, return unto me, and if thou wilt put away thine abominations out of my sight, then shalt thou not remove," which he believed to be the language of adorable condescension toward this family; further adding, "bring ye all the tithes and offerings into my store house, and prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," enlarging upon the passage in a remarkable manner, to their great encouragement.

Deborah Darby and R. Young being desirous to see her once more, now visited her, and D. expressed her sense that all was well, and that she might now say with Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" adding, "I am comforted in the belief that thy last days have been thy best days." After which she replied or said something not clearly intelligible. In a short time her voice was a little revived, and she broke forth in a powerful pathetic supplication on behalf of these dear friends, nearly in these words: "Oh! Lord, that I may be strengthened to put up a feeble petition for these thy servants, whom my spirit has travailed for; mayst thou be with them through all their exercises and deep baptisms, that they may be supported in the arduous field of labor they are now engaged in, and grant that their services may be fruitful in thy family and among thy people. Thou hast hitherto preserved them and made them conspicuous in thy cause, continue with them through all their trials, and carry them through all to thy praise and their lasting peace. They are as strangers in a strange land, having left their near and dear connections for thy sake; be pleased to supply all their wants, and preserve and support them unto the end."

Soon after D. Darby kneeled by her bedside with thankful acknowledgement that the spirit of prayer had been poured forth on their account, upon their dear departing sister, now soon to be received into the glories of the heavenly presence; that as she had been made a preacher of righteousness in her last days, her counsel having dropped as the dew and distilled as the small rain upon the tender plants, it might please the Father of mercies to make it fruitful to her connections, that by increasing obedience to his holy will we might become more and more accepted in his sight, and as he had been pleased to favor us with the fatness of the earth, he would conspicuously shower down the dew of heaven, that we might become a family to his praise.

After a solemn pause R. Young weightily revived this passage, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors and their works do follow them;" and again leaning down her head close to sister Lewis, in a low, sweet voice repeated, "Blessed are the dead," &c.

This favored opportunity seemed like an anointing for her burial; after which they took a solemn farewell. Two of her sisters then going near, she noticed them both, saying, "My love will go beyond the grave, and perhaps I may be with you, though invisible."

To a friend sitting by her this day, she said, "I feel myself going." The friend made some reply, she then said, "As to that, if the presence of the Lord is but with me, I am resigned, although it may be hard. I feel no fear."

2d mo. 3d.—She had passed a painful night. This morning she desired her sister Gilpin might be called, and said, "I believe I am near the close. I think I shall not continue another night." She several times through the day repeated, "Come, Lord, I am ready," and toward evening said, "I now feel thy presence, continue with me to the end. Stay with me, oh! Father."

About fifteen minutes before she died, she desired her connections might be called in and that they would be still, and asked the Friend sitting by her bed to give her her hand, then said, "*all is well,*" and departed so quietly about 10 o'clock this evening, that her close was not perceived by any present except the Friend who held her hand.

The coffin being provided according to her directions, she was removed in the evening of 2d mo. 4th, to her brother Samuel's, in conformity to her desire, and remained there till the afternoon of 2d mo. 7th. When previous to the hour appointed for moving to the grave, the near connections being seated in the room, D. Darby remarked what a favor it was thus to be able to pay the last debt to a dear departed friend, without the fear of endangering our own lives thereby, and with great sympathy toward some present had to revive the late most trying dispensation in 1793.

At the grave she was also led to revive the above mentioned solemn season, when scarcely any ventured to follow the remains of their departed friends, earnestly recommending that we who had escaped that day might diligently improve our time, that so at our departure, as in the present case, this language might be applied. "Blessed are the dead which die in the Lord," &c.

After the interment, nearly all the near relatives and divers others returned to the house, where we had a precious, memorable opportunity, wherein lively testimonies were borne by D. Darby, R. Young, Rebecca Jones, and Samuel Smith, much adapted to the states of those pre-

sent, earnestly pressing an attention to the advice of the dear deceased friend, and greatly encouraging all to pursue with increasing diligence those things which make for peace, also cautioning those assembled not to neglect the present opportunity.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 11, 1857.

We invite attention to the review of the weather for last month, in another column. It contains matters of unusual interest, and will repay a careful perusal.

DIED,—On the 19th of 11th mo., 1856, at his residence, near Millwood, Guernsey County, Ohio, SAMUEL SWAYNE, aged 69 years, and was interred on the 21st in Friends burial ground at Richland, a branch of Stillwater Monthly Meeting, of which he was a member, for more than thirty years. He was a regular attender of meetings, when health of body, or that of his family, would permit, believing it to be his "reasonable duty." His disease was the dropsy, occasioning at times great difficulty of breathing, which he bore with Christian patience and fortitude, saying to his family, "If it is the will of my heavenly Father to take me now, not my will, but thine be done." "If it is to suffer awhile longer, I am resigned." In the early stage of his disease he seemed to be impressed with the belief, that his continuance here would be short, as it seemed to be making rapid progress. In a communication dated 5th of 7th mo., 1856, he says "I suffer great oppression of breathing, have to set up most of the night, seldom get any sleep until the latter part of the night; the difficulty seems to increase within the last week or two, yet I am wonderfully supported under it, and if I am only favored to have on the wedding garment, when the solemn period arrives, it will crown all." Notwithstanding his sufferings were very great at times, he was placid and kind to all around him, expressing much thankfulness for the many favors bestowed upon him.

When near the close, our precious mother asked him if he felt willing to go? He replied very distinctly, "I am prepared," which we believe was the case. He was a kind, affectionate husband, and a tender, loving father. Yea verily! we feel as though we had lost a beloved counsellor and friend, but not without this assurance that our great loss is his eternal gain. Oh how often I have had to recur of late to the religious instructions and tender admonitions which so eminently characterised him as an anxious parent.

I have felt very solicitous to preserve from oblivion some of the many excellent traits of the mind and character of my beloved father, so much so that I believed this brief record concerning him was due from his affectionate daughter. SARAH ANN ENGLE.

Fox Lake, Dodge County, Ohio, 6 mo., 1857.

——, In Middletown, Bucks Co., Pa., on the morning of the 27th of Sixth month, 1857, MARY PAUL, at an advanced age.

——, On the afternoon of the 28th ult., in the same township, JOHN SIMPSON, in the 44th year of his age; both of whom were members of Middletown Meeting, and the latter was a son of the late venerable James Simpson, an esteemed minister in the Society of Friends.

——, At the residence of his son-in-law, A. B. IVINS, on the 19th ult., PETER LESTER, of this city, aged 60 years.

A Female Friend, well qualified to take charge of a School, and who has had several years experience in teaching, is desirous of a situation in city or country. A girls' school would be preferred, but a mixed or an entire male school would be accepted. For further particulars inquire of

WM. W. MOORE, 324 south 5th st.

THOMAS STORY.

(Continued.)

Dinner being over, our Ministers retired into another room, and I went to them; where, with much seeming respect, they addressed themselves to me after this manner, "We are very glad to hear you have so much to say in defence of our religion, and that you managed the debate so as that he got no advantage, nor could maintain his point." But I being still under the grief and shame, as well as the resentment, of their temporizing cowardice and negligence, quickly returned thus: "And I, gentlemen, am very much grieved and ashamed to find that you had nothing at all to say in defence of it, which I very much wondered at; for I so long expected one of you would have engaged the gentleman, that it was almost unseasonable to make any answer."

To this they replied, that I might a great deal better, and safer, do it than they; for it would have been more taken notice of, and worse resented in them; and might have been greatly to their future prejudice.

This reply from men of their profession, at such a crisis, when our religion was apparently in the most imminent danger, bore such an aspect of temporizing, and was so suspicious of a secret inclination to apostatize from their own avowed principles, and to conform to Popery, then ready to force its way into fashion, that it very much offended me, increasing my former disgust; and occasioned such a crowd of thoughts in my mind about the clergy, and the religion they pretended to propagate, that I said no more to them about it.

This was toward the end of August, 1688; and not long after, arrived the Prince of Orange; at whose appearance that party, which had but a little before been so very high, despotic, and rampant, were at once universally dispirited and dejected to such a degree, that they stole away from some places in the night, particularly Carlisle; where there was a strong castle, and other fortified holds, and the city also surrounded with a high and strong wall, and well stored with ammunition; which made many judge that their guilt, and the consciousness of their own evil designs against the Protestants, was the main ground of the panic which seized them at the news of the arrival of that Protestant Prince, with whom they had good grounds to believe the Protestants had a secret understanding; and

with whom, most likely, they would quickly join; which accordingly happened at the erecting his standard and displaying of his banners.

I (being at Carlisle when this surprising departure of the Popish party happened, and with them our great fears) wrote to my brother, Chaplain to the Countess Dowager of Carlisle, and then with her at Howard Castle in Yorkshire, a full and particular account of all the circumstances of it, which being intercepted with other letters, and sent to the Lord Delamere, then in arms in favor of the Prince, it gave him great satisfaction. But the noise of passive obedience and non-resistance being still fresh in my ears; and thinking the clergy would oppose their late doctrine by a contrary practice, I inserted this sentence in the close of my letter: "However, I could now wish that those who have so lately been preaching passive obedience to others, may not be found in actual rebellion themselves;" not being aware into whose hands it might fall, nor had I penetration enough to discern or apprehend the subtle and ambidexter distinctions contrived by the learned clergy, to reconcile their practice to their doctrine; distinguishing and explaining it so as to make it at last passive obedience and no passive obedience.

But the sentence above, being then unfashionable, my brother was directed to admonish me, to forbear meddling any more with that subject.

These things gave me still more and more occasion to reflect, and closely to consider the foundation of our own religion, and those who seemed and pretended to propagate it. For though that doctrine, rightly stated, is a Christian doctrine and duty; yet the failure in practice renders that testimony, as to them, void, how nicely and subtilly so ever they may interpret themselves out of the practice of what the people understood, and the priests intended they should understand by it at that time.

But, to conclude this subject for the present: though I was well pleased with the revolution of affairs at that time, the circumstances thereof being attended with sufficient evidence of a very particular providence of the Almighty, yet I took offence at the clergy's appearing so much in it as they did, who had lately so vehemently preached up contrary principles.

This great and sudden revolution in the government, seemed to unhinge things for a time; and few, if any, knew where they would at last fix. The Church was divided in judgment, if not in interest; some few keeping to the practice of their former doctrine, but the generality receding from it; so that for my own part, being young, and only a private person, I could not see any certainty in any thing we called religion, state, or politics, all being so interpreted as time served; or as if none of them had any certainty or steady bottom, or longer continued the same, than the humor or interest of pretenders run that way; so that as Christianity, Heaven, and Eternal Life, and the way thither, were the general pretences of so many insincere and empty professors of Christ, wholly strangers to his holy and divine nature; under a deep humiliation in a view of these things, and of my own want of an experimental knowledge of God, in true contrition and bent of both mind and body before him in secret, I often implored his divine wisdom and discretion for my aid and conduct, in a concern of the last importance; in which, above all things, we ought to be most certain and clear, both as to the object of faith, and things to be believed, done and suffered; about which there are so many great and unchristian-like contests in the pretended Christian world, and so little of the wise, innocent, and holy nature of that divine and heavenly thing we all talk and make profession of.

I think proper, in this place, to recount some of the gracious dealings of the Lord with me from my early days. I was not naturally addicted to much vice or evil; and yet, through the conversation of rude boys at school, I had acquired some things by imitation, tending that way; but as I came to put them in practice, by word or action, I found something in myself, at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common acceptation. And though I did not know or consider what this reprover was, yet it had so much influence and power with me, that I was much reformed thereby from those habits, which, in time, might have been foundations for greater evils; or as stocks whereon to have engrafted a worse nature, to the bringing forth of a more plentiful crop of grosser vices.

Nevertheless, as I grew up to maturity, I had many flowings and ebbings in my mind; the common temptations among youth being often and strongly presented. And though I was preserved from guilt, as in the sight of men, yet not so before the Lord, who seeth in secret, and, at all times, beholdeth all the thoughts, desires, words, and actions of the children of men, in every age, and throughout the world.

The lust of the flesh, of the eye, and the pride of life, had their objects and subjects presented; the airs of youth were many and potent; strength, activity, and comeliness of person were not wanting, and had their share; nor were natural endowments of mind, or competent acquirements afar off; and the glory, advancements and preferments of the world, spread as nets in my view, and the friendship thereof beginning to address me with flattering courtship. I wore a sword, which I well understood, and had foiled several masters of that science, in the North and at London; and rode with fire arms also, of which I knew the use; and yet I was not quarrelsome, for though I emulated, I was not envious. But

this rule as a man I formed to myself, never to offend, or affront any wilfully, or with design; and if inadvertently I should happen to disoblige any, rather acknowledge than maintain or vindicate a wrong thing; and rather to take ill behaviour from others by the best handle, than be offended where no offence was wilfully designed.

[To be continued.]

Review of the Weather, &c., for SIXTH *Month.*

	1856	1857
Rain during some portion of the 24 hours,	10 d's	19 d's
do. " the whole or nearly the whole day,	0	4 "
Cloudy without storms,	7 "	3 "
Ordinary clear,	13 "	4 "
Mean temperature of the month,	74·44°	69·25°
Amount of rain falling during do.	7·95in	7½ in.
Deaths in Philadelphia during the four current weeks of the month,	783	635

The average Mean Temperature for the Sixth month for the past 68 years has been about 71°; the *highest* occurred in 1793, 76°, and the *lowest* in 1816, 64°. In reference to *rain* we have been kindly furnished with information from the Record at the Penna. Hospital, from which we learn that the quantity which fell during the Sixth month of both *last* and the *present* year, has not been equalled in any corresponding month since 1825, inclusive, (and probably for a much longer period,) while the *average* since 1838 with the same guage used, has been only about *three and three-quarters* (3¾) inches.

From our own record we find the largest number of days in any Sixth month since 1835, inclusive, on which rain has fallen during some portion of the 24 hours (except the *present* year,) was 17; occurring in 1845. The *average* for the same period has been 13; the month *this* year *exceeding* the average by 10 days of rainy weather—a pretty large proportion out of thirty.

Independent of its having rained 23 days in the month under review, we also find that, commencing with the 27th of Fifth month last, rain fell on 23 *consecutive* days, with one exception, viz., the 7th of Sixth month.

Knowing this to have been an unusual season, and yet bearing in mind having some twenty years since passed through something similar, the writer was induced to institute a search therefor, which resulted in his finding the following notes in his Diary of

SIXTH MO., 1836:

8*th.*—"The rain which commenced on the 24th ultimo has continued more or less every day until to-day, inclusive, during which time the sun was visible *but twice*, and then only for a few moments. *Twelve days* of the time we had a very cold N. E. storm, making *cloaks*, *over-coats* and *warm fires* quite necessary for health and comfort.

20*th.*—"The thermometer fell no less than *twenty-four* degrees in *four* hours—viz. at 11 A. M., it stood at 94 deg. while at 3 P. M., it had dropped down to 70!"

23.—"In the midst of another cold N. E. storm—overcoats and fires quite in demand."

27.—"Cleared this afternoon, being the sixth successive day of a cold N. E. storm."

On 6th mo. 1, 1843, there is also a note of a small spit of snow in the city, and a *squall* lasting several minutes opposite the mouth of the Schuylkill River.

Having now had quite enough of matter calculated to *damp* our spirits, let us turn to something more cheering. The number of deaths last month was unusually small, being only 635. Want of time has prevented a comparison further back than 1850 inclusive, which comes the nearest the present year, during that period, viz. 658. The *last week* in the 6th month of the present year was also remarkable, being only 131. The next smallest number in any week between 1850 and 1857, was 135, occurring in 1853. When we take into consideration the great extent now embraced in "The City" by the addition of the rural districts, we have truly great cause for congratulation and thankfulness.

Phila. 7th mo. 4th, 1857. J. M. E.

PAY AS YOU GO.

We have yet a few words for the times to utter, and will condense them as much as possible.

We have no desire to create a "pressure" or a "panic," but rather to prevent one. And this we consider the way to do it:

I. Let the farmer, or other man of moderate means, who meditates building a new house this Summer, consider carefully his means as well as his needs, and be sure he has the wherewithal to finish before he is tempted to begin. If he owes nothing which he is liable to be required to pay, and has means in hand sufficient to surely carry him through, let him go ahead with energy and confidence. If not, let him fix up the old shelter and make it do for another year. Don't let the new house eat up the old farm.

II. Let the country merchant about to buy a fresh stock look carefully through his old one, and see whether he cannot cut down his orders considerably without impairing his assortment. If he bought $10,000 worth last Spring, let him see if judicious and careful purchases of $6,000 worth would not replenish his stock adequately this Spring. Let him who sells $50,000 worth and him who sells $3,000 worth per annum make similar retrenchments in their Spring purchases. And let all be sure that their customers will not only buy and consume, but pay for their entire stock before the season for replenishing again.

III. Let each consumer in moderate circumstances ask himself—"Have I *paid* for the goods I have already bought and used? If not, let me stop short and buy henceforth no faster than I can pay. The old score must be wiped off as I can afford it, but not a dollar's worth shall hereafter be charged to my running account." If this constrains the wife and daughters to wear their old dresses and the sons to wear their old dress boots and hats till the busy season shall have ended, they will manage somehow to survive the trial.

IV. Let the farmer who lives under a mortgage or chronic debt ask himself if he could not sell *something* that would pay off at least a part of that debt. Suppose he has a hundred acres of land and owes $1,000, might he not sell off a quarter of his land, pay off his mortgage, and have as much land left as he has stock for, with means to till to the best advantage? But very many are worrying along under a load of debt who have much more than one hundred acres of arable land. To such we say, sell off if possible enough to pay your debt, and provide you with an adequate stock and implements for the residue, unless you are sure your crops will pay off your mortage when due, and do n't rely on the chance of your land rising rapidly in value. It may do so; in time, it probably will; but the sheriff may sell you out ere that time shall have arrived.

V. If you are pressed to take stock in a new railroad or other improvement calculated to benefit your locality, do not shrink behind your neighbors and try to reap a personal benefit at their expense, but consider what you can do, in justice to your family and creditors, and say: "If I can sell a piece off my farm for enough to pay up my subscription, and have a farm left worth more after your road shall be built than the whole now is, I will go in; but if not, you must wait till next year—at all events, I must. I value railroads, but I cannot permit them to plunge me deeper into debt. Henceforth I pay as I go."

VI. This is a good time to stop drinking liquors, using tobacco, and other noxious habits like these. There is a good deal that might be said on this head, but we will beg our readers to suppose it. We are a prodigal people, and are always letting our expenses run ahead of our incomes. Let us resolve now to see the end of this, though this should bring us down for a season to old clothes and coarse fare. We are heavily in debt to Europe. Our city merchants and bankers owe those of Great Britain; the country owes the cities; the farmers owe the merchants—in short, two-thirds of us are in debt. To "owe no man anything" is not the rule, but the exception. The bare interest on our Foreign Debt is a heavy item in our annual outgoes. The Tariff Reduction, which takes effect in July, will inundate us with more goods, even though we do not order them. We may not be able to pay off much this year, but let us resolve to go in debt no further. Let us stem the current this year, that we may be able to roll it back thereafter. And, as our Foreign Debt is mainly made up of the debts of companies and individuals, let us sternly resolve that we will, individually and corporately, go in debt no further. It is high time that we recognized and enforced the sound old maxim of Pay as you go.

From The Jefferson City (Mo.) Examiner.

RIVAL TO THE MAMMOTH CAVE OF KENTUCKY.

We have been furnished the following description of a large cave in Maries County, by M. Meyer Friede of St. Louis, who explored it on Thursday, the 14th ult. The cave is known by the name of the Big Saltpetre Cave:

"The cave is in Maries County, $1\frac{3}{4}$ miles from the Gasconade River, on a creek called Cave Spring Creek, in Township 38, Section 21, Range 9, west. He went to the cave, guided by Mr. R. H. Prewett, a young man about 25 years old, who was born and raised about a quarter of a mile from the place.

"In front of the entrance was a small stone house, which the old settlers thought was built by the Indians, but is now in ruins.

"The entrance goes straight in the rock on a level with the surrounding surface-rock, is about one hundred feet wide, and, in the centre, about twenty-five feet high, arched. Messrs. Friede and Prewett entered the cave for near four hundred feet, where it narrows to about twenty-five feet wide by fifteen feet high, and presents the appearance of an ante-chamber; from there they passed into a large chamber about one hundred feet in height, where three galleries branch off; they then passed into the left gallery, which ascends near twenty feet on a bed of saltpetre. This gallery is called the Dry Gallery, and is about five hundred feet in length; the height varies from one hundred to about thirty feet. The ceiling and sides are composed of solid rock. Near the end is a large round chamber which Mr. Prewett calls the Ball-room, and that gentleman states that his father had given balls in the chamber frequently; the last was in the winter of 1850, at which time there was about eighteen or twenty persons there. They went in the morning and stopped all day, and arrived at home in the evening, cooking and eating their meals in their subterranean saloon, and had a merry time of it.

"After exploring this chamber, they retraced their steps, and passed into the right branch (or fork) of the cave, where they ascended a rise of about twelve feet, and entered another gallery, the end of which is not known; they, however, explored it about three fourths of a mile.

"Mr. Prewett states that he has been in this

gallery over two miles, and did not get to the nd of it. In this gallery the dropping of the vater has formed stalactites of the most beautiful onceptions—statues of men and animals and arge columns, supporting the most beautiful rches, form the ceiling, which is from fifty to ne hundred feet high, which forms several hambers of various sizes. The ceiling is deco-ated with different groups of spar, forming a ariety of figures which represent the inside of cathedral. The size of some of these chambers s about forty feet wide by over one hundred feet igh, and look like rooms in some old feudal astle.

"They were afraid their lights would give ut, and, therefore, retraced their steps to the nain chamber, from which they ascended the niddle gallery, where a large stream of clear vater issues from the interior of the cave, and as a fall of about six feet, and falls in several ound marble basins. The water has a pleasant aste. The water flows all the year round, with-ut variation, in sufficient volume to drive a nill.

"They ascended the galleries, and found them-elves in several beautiful chambers, leading rom one to the other, in which, however, they lid not penetrate to more than six hundred eet.

"There is a strong draft of air setting in from he entrance. Inside of the cave the atmosphere vas mild.

"The chambers are of unusual height and ex-ent.

"They went in at 1 o'clock, and emerged from he cave at 3½."

THE WIND AND THE SUN.

The Wind and the Sun disputed,
One chilly Autumnal day,
As they noticed a traveller wending
Far over the common his way,
Wrapt up in a cloak that shielded
His limbs from the early cold—
The Wind and Sun disputed
Which could loosen its ample fold.

The Wind, who was always a boaster,
Said *he* could succeed, he knew;
So he summon'd up all his forces,
And terrible blasts he blew;
But in vain were his angry strivings,
For the traveller, bowing politely,
Only hurried along the faster,
And grasp'd his cloak more tightly.

With a beautiful smile the Sunshine
Steps forward *her* skill to try;
And she offer'd her kindliest greeting
To the stranger passing by;
And her glance was so warm and winning
That he presently felt its charm,
And flinging aside his garment,
He threw it across his arm!

Now our story is but a fable;
But its moral is surely plain—
That not by *force*, but *persuasion*,
Our brother we strive to gain.
Cross words and unkind reproaches
Will never his heart unclose;
We must seek to persuade him gently,
Not harshly his way oppose.

Take "Love" for your constant motto,
And follow it out each day,
And cast upon all around you
A kind and cheerful ray:
For a great deal more good to others
Men might in our world have done,
If they rightly had learn'd the fable
We have told of the Wind and Sun.

GIVE A TRIFLE.

BY D. C. COLESWORTHY.

It is a trifle—give a mill
To help the poor along;
'Tis not the amount—it is the will
That makes the virtue strong.

"I have but little," never say,
"'Twill not avail to give;"
A penny if you give to day
Will make the dying live.

It is the spirit—not the gold
Upon the waters cast—
That will return a hundred fold,
To cheer and bless at last.

Then give a trifle cheerfully,
From out thy little store;
With interest it will come to thee,
When thou wilt need it more.

Portland Tribune.

SIR JOHN FRANKLIN.

[BY SIR JOHN RICHARDSON.]

Sir John Franklin, Rear-Admiral of the Blue, was a native of Spilsby, in Lincolnshire. Sprung from a line of freeholders, or "Franklins," his father inherited a small family estate, which was so deeply mortgaged by his immediate predecessor that it was found necessary to sell it; but by his success in commercial pursuits he was enabled to maintain and educate a family of twelve children, of whom only one died in infancy. The fortunes of his four sons were remarkable, unaided as they were by patronage or great connections.

John, the youngest son, and subject of this memoir, was destined for the church by his father, who with this view, had purchased an advowson for him. He received the first rudiments of his education at St. Ives, and afterwards went to Lowth Grammar-School, where he remained two years; but having employed a holiday in walking twelve miles with a companion to look at the sea, which up to that time he knew only by description, his imagination was so impressed with the grandeur of the scene that former predilections for a sea life were confirmed, and he determined from thenceforth to be a sailor. In hopes of dispelling what he considered to be a boyish fancy, his father sent him on a trial voyage to Lisbon in a merchantman, but finding on his return that his wishes were unchanged, procured him, in the year 1800, an entry on the quarter-deck of the Polyphemus, 74, Captain

Lawford; and this ship having led the line in the battle of Copenhagen in 1801, young Franklin had the honor of serving in Nelson's hardest fought action. Having left school at the early age of thirteen, his classical attainments were necessarily small, and at that period there was no opportunity on board a ship of war, of remedying the defect. Two months, however, after the action of Copenhagen, he joined the Investigator discovery ship commanded by his relative, Captain Flinders, and under the training of that able scientific officer, while employed in exploring and mapping the coasts of Australia, he acquired a correctness of astronomical observation and a skill in surveying which proved of eminent utility in his future career. In the prosecution of his service he gained for life the friendship of the celebrated Robert Brown, naturalist to the expedition.

In 1803 the Investigator having been condemned at Port Jackson as unfit for the prosecution of the voyage, Captain Flinders determined to return to England to solicit another ship for the completion of the survey, and Franklin embarked with him on board the Porpoise armed store-ship, Lieutenant-Commander Fowler. In the voyage homewards this ship and the Cato which accompanied her, were wrecked in the night of the 18th of August, on a coral reef distant from Sandy Cape, on the main coast of Australia, sixty-three leagues, and the crews, consisting of ninety-four persons, remained for fifty days on a narrow sand-bank, not more than 150 fathoms long, and rising only four feet above the water, until Captain Flinders having made a voyage to Port Jackson, of 250 leagues, in an open boat, along a savage coast, returned to their relief with a ship and two schooners.* After this misfortune Captain Flinders, as is well known, went to the Isle of France, where he was unjustly and ungenerously detained a prisoner by General de Caen, the governor. Meanwhile Franklin proceeded with Lieutenant Fowler to Canton, where he obtained a passage to England in the Earl Camden.

On reaching England, Franklin joined the Bellerophon 74, and in that ship he was again intrusted with the signals, a duty which he executed with his accustomed coolness and intrepidity in the great battle of Trafalgar. In the Bedford, his next ship, he attained the rank of lieutenant, and remaining in her for six years, latterly as first lieutenant, served in the blockade of Flushing, on the coast of Portugal, and in other parts of the world, but chiefly on the Brazil station, whither the Bedford had gone as one of the convoy which had conducted the royal family of Portugal to Rio de Janeiro in 1808. In the ill-managed and disastrous attack on New Orleans, he commanded the Bedford's boats in an engagement with the enemy's gunboats, one of which he boarded and captured, receiving a slight wound in the hand-to-hand fight.

On peace being established, Franklin turned his attention once more to the scientific branch of his profession, as affording scope for his talents, and having made his wishes known to Sir Joseph Banks, who was generally consulted by government on such matters, he set himself seduously to refresh his knowledge of surveying. In 1818, the discovery of a north-west passage became again, after a long interval, a national object, principally through the suggestions and writings of Sir John Barrow, secretary of the Admirality, and Lieutenant Franklin was appointed to the Trent, as second to Captain Buchan of the Dorothea, hired vessels equipped for penetrating to the north of Spitzbergen, and if possible, crossing to the Polar Sea by that route. During a heavy storm, both ships were forced to seek for safety by boring into the closely packed ice, in which extremely hazardous operation the Dorothea was so much damaged that her reaching England became doubtful; but the Trent having sustained less injury, Franklin requested to be allowed to prosecute the voyage alone, or under Captain Buchan, who had the power of embarking in the Trent if he chose. The latter, however, declined to leave his officers and men at a time when the ship was almost in a sinking condition, and directed Franklin to convey him to England. Though success did not attend this voyage, it brought Franklin into personal intercourse with the leading scientific men of London, and they were not slow in ascertaining his peculiar fitness for the command of such an enterprise. His calmness in danger, promptness and fertility of resource, and excellent seamanship, as proved under the trying situation which cut short the late voyage, were borne ample testimony to by the official reports of his commanding officer; but to these characteristics of a British seamen, he added other qualities less common, more especially an ardent desire to promote science for its own sake, and not merely for the distinction which eminence in it confers, together with a love of truth which led him to do full justice to the merits of his subordinate officers, without wishing to claim their discoveries as a captain's right. Added to this, he had a cheerful buoyancy of mind, which, sustained by religious principle of a depth known only to his most intimate friends, was not depressed in the most gloomy times. It was, therefore, with full confidence in his ability and exertions that he

* The Bridgewater, another merchantman, was also in company with the Porpoise at the time of the wreck, and narrowly escaped sharing the same fate. The master of her, however, having on the following day seen the shipwrecked vessels from a distance, proceeded on his voyage to Bombay, where, on his arrival, he reported their loss. He did not live to explain his motives to those whom he thus deserted, for the Bridgewater never was heard of again after she left Bombay.

was, in 1819, placed in command of an expedition appointed to travel through Rupert's land to the shores of the Arctic Sea; while Lieutenant Parry, who had in like manner risen from second officer under Sir John Ross to a chief command, was despatched with two vessels to Lancaster Sound, a mission attended with a success that spread his fame throughout the world. At this period, the northern coast of America was known by two isolated points only, namely, the mouth of the Coppermine River, discovered by Hearne, but placed erroneously by him four degrees of latitude too much to the north; and the mouth of the Mackenzie, more correctly laid down by the very able traveller by whose name the river is now known. On the side of Behring's Straits, Cook had penetrated only to the Icy Cape, and on the Eastern coasts Captain (Sir John) Ross, in 1818, had ascertained the correctness of Baffin's survey, which had been questioned, and had looked into Lancaster Sound and reported it to be closed by an impassable mountain barrier. To stimulate enterprise by rewarding discoveries, the legislature established a scale of premiums, graduated by the degrees of longitude to which ships could penetrate, but no provision was made for a pecuniary recompense to any one who should trace out the north-west passage in boats or canoes.

Lieutenant Franklin, attended by a surgeon, two midshipmen, and a few Orkneymen, embarked for Hudson's Bay in June, 1819, on board of one of the company's ships, which ran ashore on Cape Resolution during a fog on the voyage out, and was saved from foundering by Franklin's nautical skill. On reaching the anchorage off York Factory, a large hole was found in the ship's bottom, but so far closed by a fragment of rock as considerably to diminish the influx of water. Franklin's instructions left the route he was to pursue much to his own judgment; in fact, so little was then known in England of the country through which he was to travel, even by the best informed members of the government, that no detailed direction could be given, and he was to be guided by the information he might be able to collect at York Factory from the Hudson Bay Company's servants there assembled. No time could be more unpropitious for a journey through that land. For some years an internecine warfare had been carried on between the North-West Company, operating from Canada, claiming a right to the fur-trade from priority of discovery, and holding commissions as justices of peace from the colonial government, and Hudson Bay Company, which, in virtue of a charter from King Charles the Second, attempted to maintain an exclusive authority over all the vast territory drained by the rivers that fall into the bay. Arrests by clashing warrants of the contending justices were frequent, might became right when the members of the two companies met, personal violence, seizure of property, and even assassination were too common, and at a recent fight at Red River twenty-two colonists of the Hudson Bay Company had lost their lives. Numbers also had perished of famine in the interior, owing to the contests that were carried on. When the expedition landed at York Factory, they found some of the leading North-West partners prisoners there, and learned that both companies were arming to the extent of their means for a decisive contest next summer. Such being the state of the country, a party coming out in a Hudson's Bay ship was looked upon with suspicion by the members of the rival company, and it was mainly through Franklin's prudent conduct and conciliating manners that it was permitted to proceed; but sufficient aid to insure its safety was not afforded by either of the contending bodies. Wintering the first year on the Saskatchewan, the expedition was fed by the Hudson Bay Company; the second winter was spent on the "barren grounds," the party subsisted on game and fish procured by their own exertions, or purchased from their native neighbors; and in the following summer the expedition descended the Coppermine River, and surveyed a considerable extent of sea-coast to the eastward, still depending for food on the usual supplies of the chase, and often faring very scantily, or fasting altogether. The disasters attending the return over the barren grounds, on the premature approach of winter, have been told by Franklin himself in a narrative which excited universal interest and commiseration. The loss of Mr. Hood, a young officer of very great promise, and who at the time of his death had been promoted to the rank of lieutenant, was especially deplored. The survivors of this expedition travelled from the outset at York Factory down to their return to it again, by land and water, 5,550 miles. While engaged on this service, Franklin was promoted to be a commander, and after his return to England in 1822, he obtained the post rank of captain, and was elected to be a fellow of the Royal Society. In the succeeding year he married Eleanor,* the youngest daughter of William Porden, Esquire, an eminent architect, by whom he had a daughter and only child, now the wife of the Rev. John Philip Gell.

In a second expedition, which left home in 1825, he descended the Mackenzie under more favorable auspices, peace having been established throughout the fur-countries under the exclusive government of the Hudson Bay Company, which had taken the North-West traders into partnership, and was then in a position to afford him effectual assistance, and speed him on his way in comfort. This time the coast line was traced through thirty-seven degrees of longitude from

*She died in 1825.

the mouth of the Coppermine River, where his former survey commenced, to nearly the 150th meridian, and approaching within 160 miles of the most easterly point attained by Captain Beechey, who was co-operating with him from Behring's Straits. His exertions were fully appreciated at home and abroad. He was knighted in 1829, received the honorary degree of Doctor of Civil Law from the University of Oxford, was adjudged the gold medal of the Geographical Society of Paris, and was elected in 1846, Correspondent of the Institute of France in the Academy of Sciences. Though the late surveys executed by himself and by a detachment under command of Sir John Richardson comprised one, and within a few miles of two, of the spaces for which a parliamentary reward was offered, the Board of Longitude declined making the award, but a bill was soon afterwards laid before parliament by the secretary of the Admirality abrogating the reward altogether, on the ground of the discoveries contemplated having been thus effected*. In 1828, he married his second wife, Jane, second daughter of John Griffin, Esq.

Sir John's next official employment was on the Mediterranean station, in command of the Rainbow, and his ship soon became proverbial in the squadron for the happiness and comfort of her officers and crew†. As an acknowledgement of the essential service he had rendered off Patras in the "war of liberation," he received the Cross of the Redeemer of Greece from King Otho, and after his return to England he was created Knight Commander of the Guelphic order of Hanover.

(To be concluded.)

THE GOODS OF LIFE.—Speaking of these, Sir William Temple says, "The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep; and the greatest medicine a true friend."

* The sailors, with their usual fondness for epithets, named the ship the "Celestial Rainbow" and "Franklin's Paradise."

† Messrs. Dean and Simpson of the Hudson Bay Company, at a later period (1836--1839) completed the survey of 160 miles of coast line lying between the extreme points of Beechey and Franklin, and navigated the sea eastwards beyond the mouth of Back's Great Fish River, proving the existence of a continuous watercourse from Behring's Straits through 73° of longitude, as far eastward as the ninety-fourth meridian.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market is dull, and good brands are offered at $7 12 per bbl., and brands for home consumption at $7 25 a $7 50, and extra and fancy brands at $8 25 a 9 25. There is very little demand for export, and little stock to operate in. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal at $4 00 per barrel.

GRAIN.—There is little demand for Wheat. Sales of prime Pennsylvania red were made at $1 85 a 1 87, and $1 90 a 1 92 for good white. Rye is scarce. Penna. is selling at $1 10. Corn is unsettled. Penna. yellow is held at 88c afloat and in store, and buyers offer but 85c. Oats are steady; sales of Pennsylvania and Delaware at 55 a 56c per bu.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON
HANNAH W. SUTTON } *Superintendents.*

7 mo. 11th, 1857.—8w.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—BEULAH S. LOWER and ESTHER LOWER, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.

7th mo. 11th, 1857.—8 w.

Our Boarding and Day School for the young of either sex will re-open, after the Summer vacation, on the 10th of Eighth month. Descriptive circulars will be sent to any who may desire them.

Address either of the Proprietors, P. O. Attleboro', Bucks Co., Penna.

SIDNEY AVERILL,
ELMINA AVERILL.

Seventh month 10th, 1857. 3 t.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 259.)

We pass over a considerable portion of time in which Samuel Bownas was largely engaged in visiting Friends in America, and extract some remarks made at a meeting of ministers at Wright's Town, Penn., and also at the Half Yearly Meeting of ministers and elders in Philadelphia.

I came into Pennsylvania to Wright's Town, was at their meeting of ministers, and had a very agreeable time with them, wherein was shewn the danger of murmuring at the seeming weakness of our gifts to a degree of dejection, and neglect to exercise ourselves in them, shewing that every gift of the ministry was of great service, though but small in comparison of others, and had a great beauty in it, and that we ought by no means to slight and neglect it, but to think well, and be thankful that the Father of Spirits hath given us a gift, though but small. And on the other hand, to exhort such as had a more elegant ministry, not to overvalue themselves upon their gifts, but in humility and with thankful hearts render the honor and praise where due, not looking with an eye of contempt on their supposed inferior brethren and sisters, but in love preferring each other to themselves, more especially considering, that mean and plain diet, handled by persons who have clean hands, and clean garments, though but mean to look at, yet the cleanness of their hands and garments, as also the diet, though plain, put in decent order, renders what they have to offer very agreeable and acceptable to the hungry, and for others we need not be so careful. A Friend pleasantly said after meeting, at his table, I might freely eat, his wife was a cleanly house-wife, being willing to improve the simile, to her advantage, she having something to say, though but little, as a minister, and her husband thought she did not give way to her gift as she ought. The next day was Quarterly Meeting in the same place, which was pretty large, and I was drawn forth to set the degrees of elders, as well as their different services, in a proper light, under the similitude of the various instruments made use of in the erecting of a building, and that every instrument or tool had its service, when used as occasion required, and every builder to use them at a proper time, and not otherwise. Thence to Philadelphia, and was at their Half Yearly Meeting of ministers and elders. Sundry Friends came from Long Island, and I was largely opened in it to recommend a steadfast conduct with justice and a single eye to truth and its cause at all times, and to set forth the service of elders and pillars in the church, shewing how a pillar standing upright would bear a great weight, but if it leaned to either side, it would bend, and perhaps break before it could be set upright again; warning both ministers and elders against party-taking and party-making, advising them as careful watchmen to guard the flock, as such who must be accountable for their trust; and in particular, not to dip into differences, the ministers especially, either in the church or private families, but to stand clear, that they might have a place with both parties, to advise and counsel, and so they might be of service in reconciling those who were at variance. And I had a concern to caution the ministers, in their travels, not to meddle with differences, so as to rashly say, this is right, or that is wrong, but to mind their own service, guarding against receiving any complaints of Friends' unfaithfulness before a meeting, which I had found very hurtful to me; for such information, without a careful watch, may influence the mind to follow it rather than the true gift. I had it also to caution the ministers, in their travels not to be hard to please with their entertainment, but to shew themselves easy and contented with such as poor Friends could let them have, and to guard against carrying stories and tales from one place to another; and as soon as their service was done, to retire home again; for some, by staying too long after their service was ended, had much hurt themselves, and been an uneasiness to the church. I had likewise to caution against appearing too

often or too long in our own meetings, but that ministers should wait in their gifts for the Spirit to put them forth; that they carefully mind their openings, and not go beyond bounds, for if we do, we shall lose our interest in the minds of Friends, and our service will be lost; always guarding against seeking after praise, or saying anything in commendation of our own doings, neither to be uneasy when we have nothing to say; as likewise to take care at such large meetings, not to be forward nor too long, because a mistake committed in such a meeting did much more hurt than it might do in small country meetings. I likewise touched upon the great duty of prayer, requesting all to guard against running into too many words without understanding, but carefully to mind the Spirit, that they might pray with it, and with understanding also.

Next day was the Half Yearly Meeting, being the first day of the week; I was largely opened to shew the differences between the true and false church, setting them side by side, that they might judge for themselves. I staid all that week in town, the meeting not ending till Fourth day. I was at the First and Third days' meetings following, and so took my leave.

From thence I came to Darby, Springfield, Merion, Chester, Chichester, Christeen, and Newcastle, and had tolerable good meetings. Friends being acquainted that I was now taking my leave of the country, meetings were very large, and several of them to good satisfaction, much openness and brokenness appearing amongst Friends. Thence to George's Creek, Duck-Creek, Motherkill, Hoarkills, Cold-Spring, and so back to Motherkill and Duck-Creek; had pretty good satisfaction in these meetings. The Friends in these parts were but seldom visited, and but very few public amongst them. The Priests, both Church and Presbyterians, attempted to do something, but the people being poor, and pension small, they gave out for want of pay.

From thence to Chester in Maryland, it was a Half Yearly Meeting, but the weather being very unseasonable, made it but small; it continued two days, and the last meeting was both largest and best. Thence to Cecil and back to Gilbert Faulkner's, and John Tibbet's, and Duck-Creek; had good opportunities, and took my leave after having one small meeting about nine miles distant, and so went for the Quarterly Meeting in Maryland at Treadhaven Creek, it was held in the great house; a good meeting, but I found some difficulties and misunderstandings among them, which did them much hurt. Next was at a Monthly Meeting in the same place, where the uneasiness appeared more plain, but endeavors were used to reconcile matters, and put a stop to the uneasiness. Thence to the Bayside, Tuckahoe, Marshy Creek, Choptank, and had meetings in all these places. Thence to Francequaking, Chickonancomaco, Nanticoke, and over Viana Ferry to Mulberry Grove, and had small, but comfortable meetings in all these places. Thence to the widow Gale's at Monay, and had a small meeting there in her house. Thence to Annuamessicks, and had a small meeting in the widow Waters's house. Thence to John Curtis's, and had a small meeting at his house; so to Thomas Grippins, and had a meeting in his house, there being no meeting houses in these places. Then one captain Drummond desired a meeting in his house, which I assented to, and it was to good content. This Drummond was a Judge of the Court, and a very sensible man. Thence to Neswadocks, where was a pretty good meeting house, and we had a very large and good open meeting in it. Thence to Magotty Bay, and had a very good meeting at Edward Mifflin's, a fine zealous elder he was; he carried me over the bay in his boat (about twenty leagues they called it) to Nansemund; we landed at old Robert Jordan's, and was at their week-day meeting. From thence went towards Carolina, Joseph Jordan accompanying me on my way to Nathan Newby's, and his son went with me to his uncle Gabriel's. Next day I went to Pascotank, and had a fine open meeting, which was very large, for the inhabitants mostly came to meetings there when they expected a preacher, and at other times pretty much. I visited a young man in the neighborhood, a pretty minister, but in a declining way; he had a comfortable time with him, he being in a good frame of mind, fit to die. Thence to Little River, and to Perquiman's Booth, to the upper and lower meeting house, and had very large meetings. Thence Gabriel Newby accompanied me towards Virginia back again; the first meetings we had were at the Western Branch, Pagan Creek, and at Samuel Savory's; we had a pretty comfortable time at the last place. Then to Swan's Point, and over James's River to Williamsburgh, and had a small meeting at each of these last places. Joseph Jordan being with me, we paid the Governor a visit, and interceded for his favor on the behalf of some Friends put in prison on account of refusing to train; he was very kind, promising to do what lay in his power for them, and our people in general, and in a little time the Friends were set at liberty.

We then went (Joseph being with me) to Skeminho to the widow Bates, it was a Yearly Meeting at the widow's house, which was pretty large and open. Thence to Black Creek, and to Curls, and had tolerable good meetings. Then we had a meeting of ministers and elders; there were but a few ministers in those parts, but we had a suitable opportunity to good satisfaction; and indeed it not often fell out that in such meetings I was in want of matter suitable to their states. Next day was the public meeting, which was large and well. Next day I was at Wain Oak (these were all called Yearly Meetings) which was large and

well, and Joseph Jordan had excellent service in it, but I had very little to say. Thence to the Swamp, Grassy Swamp, Cedar-Creek, and Dover, and had fine meetings, people being very ready to attend them; these meetings were above the falls of James's River. Thence back over the river to Robert Honycote's, Lemuel Hargraves, Somerton, and to Nathan Newby's; in all these places I had meetings, and some of them very large and open. From thence into Carolina to their Quarterly Meeting, and had a meeting at James Griffet's house. Thence to Little River on the Seventh day of the week, and first of the Quarterly Meeting. Next day the meeting was very large, and I took my leave of Friends therein, and we had a baptizing time together. Then I returned back to Virginia, and was at Nansemund meeting, and had a large meeting at a Friend's house, whose name was Levin Buffkin; it was a fine, edifying meeting indeed. Then I came to the Branch, and Chuckatuck, at their Monthly Meeting, but Robert Jordan had all the time, that being his last meeting, he being to come to England to visit Friends in the same ship with me. Another meeting was appointed at Arnold Wilkinson's which was small. After meeting I went to Robert Jordan's, having been made exceeding welcome, and also had several good opportunities in the family. I went to but two or three meetings more, getting myself ready to return home, and accordingly we took leave, and came down the river to Kickatan, but were forced, in sailing there, by missing the channel, to lie aground by Newport's Nose, near twenty-four hours before we could get to Hampton, and when there, staid about a week and four days. George Walker was very kind, invited us to lodge at his house, which we did about four nights, and had a meeting or two in his house, his wife being more loving than I expected. She was George Keith's daughter, and in her younger days shewed great dissatisfaction with Friends, but after her father's death the edge of that bitterness abated, and her husband was very loving and hearty to Friends, frequently having meetings at his house.

(To be continued.)

THE HOUSE OF GOD.

The glory of a sacred edifice lies not in its vaulted roof, and lofty spire, and pealing organ, but in the glory that fills the house—the divine presence; not in its fabric of goodly stones, but in its living stones polished by the hand of the spirit; not in its painted windows, but in its Gospel light; not in its choir of singing men and of singing women, but in the music of well-tuned hearts; not in its sacred priesthood, but in the great High Priest. If every stone were a diamond, and every beam a cedar, every window a crystal, and every door a pearl; if the roof were studded with sapphire, and the floor tesselated with all manner of precious stones; and yet if Christ the Spirit be not there, the building has no glory. The house of God must have a glory beyond what Solomon's cunning workmen can give it, even the Lord God, who is "the glory thereof."

"Remains of W. Jackson."

INTERESTING INCIDENTS CONNECTED WITH THE SOCIETY OF FRIENDS.

(Concluded from page 261.)

As Moses Roberts, trusting in the preserving providence of God, did not leave his home and flee as many others fled, some of the inhabitants of the southern part of Northumberland county deemed that he was colleagued with the red men in their murderous designs. A warrant to arrest several persons in the neighborhood of Catawissa was procured, under which Moses Roberts and Job Hughes were torn from their helpless families, and carried to Lancaster, where they remained prisoners more than eighteen months. It would appear that Ellen Roberts, afterwards M'Carty, was born a few weeks after her father was forcibly taken from his family, and whilst her mother still remained in the wilderness, hoping that her innocent husband, against whom no evidence of any kind was adduced by his oppressors, would soon be set at liberty, to return and gladden his home. But suspicion was not satisfied, and neither was covetousness. A company of armed men came from Sunbury and Northumberland, and forced the mother to take her children, and depart with what goods they could carry with them, not allowing them time to bake bread to sustain them on their journey towards their friends at Maiden Creek. The remainder of their goods, the stock on the farm, and every movable of value, became the spoil of these lawless men. Ellen was thus born to hardship, and became in after life inured to it. Brought up in a new country, she had no literary education in childhood, and did not learn to read until after she was a minister of the gospel, and well advanced in years. Yet she was accurate in her quotations from Scripture, and there was less of rusticity in her manners than would have been expected. She married, removed to Elklands, filled up her measure of labor in the church militant, her measure of sympathy and service to the poor and afflicted around her, and was prepared, through mercy, to meet death with a comfortable hope. To her children, when gathered to behold the last moments of their beloved parent, feeling a present inability to give counsel and advice, she could say, "I have told you the truth before." Thus, with an inward testimony and assurance that she had faithfully endeavored to perform her duty, in the Fourth month, 1844, she departed, to take her place with those who, having come out of great tribulation, with robes washed and made white in the blood of the

Lamb, are partakers of the fulness of rest, of peace, and enjoyment forever.

Alexander Graydon, in his *Memoirs of a Life chiefly passed in Pennsylvania*, has the following passage about Peter Yarnall :—" One of the persons who embarked in this service, as a volunteer, was the surgeon's mate of our regiment—a singular character, and degenerate son of Mordecai Yarnall, a Quaker preacher. I was amused with his oddities, and sometimes listened to his imitations of his father's manner of preaching, as well as that of many others of the public Friends. Though a temporary apostate from the principles of his forefathers, in which he had been strictly brought up, I never doubted that they had taken root in him, and that, if he was not prematurely cut off, they would vegetate and fructify in due season. Nor was I mistaken. Many years after, I saw him zealously sustaining his paternal vocation, surrounded by a circle of Friends. He had come to preach in the town in which I resided. I went to hear him ; and had the pleasure of taking him home with me to dinner, with several of his attendants ; where everything passed with as much gravity and decorum, as if I had never seen him in any other character. Mr. Yarnall's former profaneness could not have but occurred to him on this occasion."

Often, very often, must the remembrance of the sins of his youth have been brought to the recollection of Peter Yarnall, with mingled emotions of anguish for their enormity, and of humble thankfulness to that Almighty Saviour whose mercy had given him free pardon for the past, and whose grace sustained him against present temptations.

Samuel Fothergill could say, long after he had been a faithful minister of the Lord Jesus, that, in recollecting a certain sin of his youth, that it was "a sword which seemed as though it would never depart wholly from his house or heart."

Being now an acknowledged minister among Friends, and frequently engaged in gospel labors for the good of others, Peter Yarnall found it needful to watch against his natural eloquence, and the fervor of his own spirit, in the Lord's cause. How difficult it is for eloquent men, and those of ready utterance, to be restrained within the true limits of their ministerial exercises ; and more particularly so, if popularity and applause follow them. Sometimes such ministers, without having entirely strangled the gift, have grown faster than the Truth would warrant, have shot into great branches, when as yet the root was small ; and thus have endangered themselves to be overturned with the first high wind of temptation. The records of our Society need not be traced very far back to find illustrations of this. Popular preachers are always in danger of craving popular applause—of expanding in words, without a corresponding depth of inward exercise and feeling. Two of this class, whose popularity was evinced by their being followed from meeting to meeting by a multitude of those who loved to hear good sentiments eloquently expressed—words well fitted together—being at a meeting in Philadelphia, at the time of a Yearly Meeting, held many years ago, both spoke for an hour each. After these were over, our plain-spoken friend James Simpson remarked, that "he had been thinking of those poor things that pinned their faith on popular preachers. They seemed to him to resemble the children of Israel, who danced round the golden calf that Aaron had made for them."

The experience of Jane Pearson seems well adapted for the instruction of all who deem themselves called to proclaim the Lord's message to the people. She says, "Through abundant mercy, I moved in my gift in simplicity, and did not choose for myself, nor sought for openings, nor dressed my matter according to the creaturely will ; neither dared I restrain openings, all which are unsavoury. The Lord taught me to let it go just as it came, though with blushing I may acknowledge I lay very near a right-hand error, if I may so term it. Great was my care and fear in joining with first prospects, although often they might be such that I might conclude, 'Surely the Lord's anointed is before me ;' yet they have passed by, and a query has arisen, 'Are all thy children here ?' A proper query this ; for those who labor for the good of others ought to have an especial care over their own household.

"It often happens that the anointing is witnessed on the lesser appearance ; a single, seemingly a poor sentence, scarcely worth ranking with sublime unfoldings high in stature, nor produced till the last ; all the rest passing by—'Send and fetch him, for we will not sit down till he come.' Oh, then the holy command goes forth ! 'Arise, anoint him, for this is he ;' and at some of these seasons the horn has been filled with oil."

John Churchman was discouraged, when young in the ministry, by comparing himself with others, who he deemed were growing in religious attainments and in their gifts much faster than he. A dream, related of Mary England, may convey instruction. At the time she appeared in the ministry, eight or nine others at that meeting, or neighborhood, began to speak in meeting. These all appeared to Mary to be growing in their gifts, and were evidently branching out in their communications, whilst she found nothing required of her to deliver but a text or a few words. She became discouraged, and thought she was making little progress compared with the others. Whilst in this state of mind, she was relieved from her depression by the following dream :—

She thought she was in a room with the other young ministers, when a person of pleasing and

superior appearance came in, gave each of them a stone pitcher, and bade them follow him. Glad to be near him, she at once arose, treading close after him along the path he trod, thinking the others were coming on behind. He led the way down a descent to a spring of water, the purest she had ever seen, and which might be compared to the pure river John saw issuing out of the throne. He told her to put her pitcher in the spring. She did so; and when it was filled, drew it out and set it on the ground. The water at once began bubbling over the top, and continued doing so until the pitcher was empty. Her guide then told her to put it in again. She did so; again withdrew it, and set it down, and once more the water flowed out. The command was several times repeated, and she perceived that the longer she allowed the pitcher to remain in the spring, the more water remained in the bottom of it, after the bubbling out ceased. Her guide now told her to hold the pitcher in the water till *he bid* her take it out. She did so; and as it was some time before the command to withdraw it came, and both hands were requisite to hold it, she became almost overcome with fatigue. At last the word was given to lift it out. She set it down, and it remained full. Now she remembered that her director had never before bid her withdraw it. On looking round, she now noticed that not one of those who had been called when she was, had accompanied the guide to the spring.

Mary England was instructed by this dream to keep under exercise till the command was given to hand forth to the multitude. And she afterwards felt, in her baptisms and exercises previous to engaging in the ministry, similar feelings of fatigue to that she had experienced when holding the pitcher in the spring, awaiting direction to withdraw it. The young speakers referred to all branched out into words, and never became established as gospel ministers.—*British Friend.*

A copy of a manuscript wrtten by CHRISTOPHER WILSON, *dated 6th mo. 30th,* 1759.

Whereas, I, Christopher Wilson, of Gray Southen, in the county of Cumberland, have been through divine goodness mercifully favored with the blessed visitation of divine truth, not only to myself, for my own reconciliation to Almighty God, but he hath enlarged my heart at times to preach the glad tidings of the gospel to others, and I had a sufficiency to live comfortable upon from my father with frugal industry, yet have been by little drawn into trading to foreign parts, and the Lord I have seen has blasted my endeavors, yet hoping to regain what I have lost, ventured out again, with a prospect as I thought to regain the loss, until I have been baffled in all my designs, and am now distressed in body and mind, and wish it may be a warning to other Friends for the future not to launch out in such a manner, those in the ministry especially; food and raiment is enough, a peaceable mind is more than all the world if we gain ever so much, to live in a cottage and have an easy mind, and eat bread and drink water is preferable to large dealings in trade. Oh! that you ministers of the gospel may take warning, and be content with what you have. A low station best suits a living minister of Christ. To eat sparingly, clothes just decent, to have the mind free from cumber and open to receive every impression of truth, and free to run when he draws. He can bless beyond our expectation, can open a way for you unseen, or blast all your endeavors if you extend beyond what is prudent or be bad examples. I now see my mistake, though acted with no improper design, having at first lost a little, then promising if I could get as much as to leave off where I began, I would be happy and content, with a full purpose and resolutions to drop there and live quietly. But oh! one misfortune hath followed another, one loss added to another, hath brought me to this distress of mind, and now I conclude it will break my heart, that any body should lose by me, or that great name I have endeavored to promote, by expense of body substance and all I was capable of, should be evil spoken of on my account; oh! this comes near me, and tenders my very soul, and brings me even to the grave. Would that Almighty Lord whom I desire to serve, if I am stripped like Job, but throw something in my way; if he does but leave me food and raiment, a cottage of the meanest, and water to drink, it would content me, provided that excellent name might pass unstained. I condemn utterly and detest my own proceeding herein, and testify to people I have missed my way, and yet I have some faith that good providence will not leave me destitute of the comforts of his Holy Spirit, which I value more than all, and if I go to the grave with anxiety and distress of mind, I have comfortable hopes that God will forgive me. If I can but pay every body their own, and have neither bed nor bread left, I should go down to the grave in peace, and have confidence that the Lord will provide for my offspring. Oh! my poor wife and tender babes, may God be with you, and bless you; a cottage and an easy mind is as a king's palace to a virtuous heart. If my dear friends condemn me I submit to it, if it may but wipe away the reproach from the truth. I conclude with this unfeigned prayer: Good God, bear up my drooping spirit, be with me in the night seasons, keep me from despair. I have no trust but in thee, I have no pleasure but in thy heavenly presence; a cloud is come over enjoyment; pain, anxiety, and the most gloomy prospects, appear in every part of the visible creation Lord deliver me, Lord save me, and appear

now for my help. It is now the needful time, thou delivered Daniel out of the lion's den; and the three children from the fiery furnance, and caused thy son to walk with them in the midst of the flames, that they escaped unhurt; is thy arm shortened, or hath space or time worn out thy omnipotence. Thou delivered out of all distresses. Oh! put hooks in the jaws of the great leviathan, that plays on the troubled sea, and disdains all superiors, and Lord I will submit to thy will, I will follow thee what way thou leadest me, but oh! let thy name be praised by me, and not stained on my account; open a way for me through the great deep to get clear on firm land, that no deceit nor no counsel, but honesty and uprightness may be my guide, that whether it may be to remove into America, or what way to turn, make way; thou art as strong as ever, omnipotence stands at thy right hand, and unconquerable strength and majesty at thy left, and I may yet say by experience thou rulest in the kingdoms of men. Lord keep me in patience, and in the divine sweetness to conquer all mine enemies, for thine is the kingdom, the power and glory, for ever and ever. Amen.

For Friends' Intelligencer.

As most of the readers of the Intelligencer undoubtedly feel an interest in the welfare of Friends in Great Britain, I would suggest the propriety of inserting an account of the London Yearly Meeting, from the British Friend, which I herewith forward.

Although some of the subjects which came before it were of unusual importance, and occasioned some diversity of sentiment, the deliberations of the body appear to have been conducted with forbearance and charity. There is reason to believe that a bolder spirit of inquiry and greater freedom of expression have been manifested among the English Friends for some years past, than formerly prevailed. Among the most important subjects that claimed the attention of the Yearly Meeting, was a document introduced by the Meeting for Sufferings, entitled "A salutation in the love of Christ *to all who bear the name of Friends.*" The title of this paper excited alarm in some minds, for it was evidently intended to embrace Friends in this country whom they have been accustomed to stigmatize as "Hicksites;" and accordingly the attempt to sanction the document by the Yearly Meeting was earnestly resisted. After reference to a large committee, and much debate, the spirit of charity prevailed over prejudice, and the "Salutation," with very little alteration, was adopted and referred to the Meeting for Sufferings, for distribution.

I trust this proceeding is the initiatory step to a better understanding and a more cordial feeling between meetings once united in Christian fellowship; but for more than a quarter of a century alienated from each other.

As the correspondence was broken off by the act of London Yearly Meeting, it is highly proper that the first step towards a reconciliation should be taken there, and I hope it will be met in this country by a spirit of cordiality and Christian love. S. M. J.

THE ELOQUENT NEGRO PREACHER.

From the Rev. Dr. Watson's "Tales and Talkings."

The next day we were all *en route* for camp-meeting, where we arrived just as the sable orator arose to officiate. I took my seat with the congregation, and scanned, with no small interest, the occupant of the "stand." He was a light-colored mulatto, aged about fifty, a little corpulent, mouth large and well-formed, eyes rather small, chestnut colored, looking a little dull, but lighted up with fire as he became excited. His brow was square, prominent and retreating. In a word, his form was symmetrical, and countenance more intellectual than any one of his race I had ever seen; nor have I since, in this respect, ever met his equal, either indicatively or in fact. Solemnity, simplicity, dignity and sincerity marked his progress through the preliminaries. He possessed but an imperfect knowledge of letters; read with hesitancy and inaccuracy; seeming to depend less upon the text to guide him, than his memory. He spoke in the true negro dialect, but seemed to employ a refined, if you please, a *classic* species. It rolled from his lips with a sharpness of outline and distinctness of enunciation that seemed to impart to it a polish and a charm, transforming it into the language of beauty. Some sentences in his prayer are noteworthy, as furnishing a fair specimen of that artless eloquence that flowed as natural from his lips, and as fresh and sparkling, and seemingly as exhaustless, as a mountain cascade. "O Load dou art bery great; all else but dee is as notting, and less dan notting; dou touchest de mountains and dey smoke; dou holdest de great and mighty sea in de hollow ob dine hand, and takes up de isles as a berry little ting, and at dine rebukes de pillars of heben shudder, and at dine purity de angels turn pale," &c. "O Load, send de Star ob Bethlehem to shine in all lands, and de angels ob de manger cradle to sing in all countries, dat de world may be full ob de light ob lobe, and de music ob salvation, and be so mightily like haben, dat when de souls of de good come back again to de world dey may scarce know de difference," etc. "O Load, gader all classes and colors to de cross, bind de parted nations togeder in a bond ob lobe, strong as de chain of dine eternal decrees, and lasting as all ages to come." His sermon, which followed, was jewelled with sentences of similar, and even surpassing merit, uttered with a well-controlled and musical voice, with brimful eyes,

and a pathos and power which it is less difficult to remember than not to envy. One would forget the visit of an angel as soon as the blazing countenance and magic mission of the orator who plays at will with his heart strings. Listening to the preacher, my delight was only excelled by my astonishment. Losing sight of color, and the degradation of his race, I reverenced, in an unlettered African slave, the genius of an Apollos and the force of an apostle. At the close of each of his periods of fire, a volley of "amens," from the pious of his excitable audience, pealed up to heaven until the pendant boughs over our heads seemed to wave in the ascending gusts of devotion. Of the length of the sermon I have no recollection. Of the sermon itself I have the most distinct recollection. His artless visions, like Hebrew poetry, hang as pictures in the memory, to which time but adds additional life and freshness. Here was unsophisticated genius, artless as childhood, strong as Hercules; taught by God only, as were the fisherman founders of our faith, and seeking the covert of the wilds of the West to lavish its sparkling stores upon a rude and fugitive population.

What follows is scarcely an outline of his sermon, but rather a sketch of some of its most eloquent passages. He announced for his text these words:

"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isaiah xxxii. 2.

"Dare be two kinds ob language, de literal and de figerative. De one expresses de tought plainly, but not passionately; de oder passionately, but not always so plainly. De Bible abounds wid bof dese mode ob talk. De text is an ensample ob dat lubly style ob speech de figerative. De prophet's mind was as clear as de sea ob glass in de Rebelations, and mingled with fire. He seed away down de riber of ages glorious coming events. He held his ear to de harp of prophecy, and heard in its fainter cadences, loudening as he listened, de birf-song ob de multitude ob de hebenly host on de meadows ob Bethlehem. He seed de hills of Judea tipped wid hebenly light; de fust sermon mountin, and de crucifixion mountin, and de mountin ob ascension, clapped deir hands in de prophet's wision of gladness. Gray-bearded Time stretched his brawney sinews to hasten on de fulness ob latter-day glory. Brederen, de text am as full ob latter-day glory as am de sun ob light. It am as full ob Christ as de body ob heben am ob God. De sinner's danger and his certain destruction, Christ's sabin lub, his sheltering grace and his feasting goodness am brought to view in de text, and impressed in de language ob comparison.

"'And a man shall be as a hiding-place from de wind.' Many parts ob de ancient countries (and it still am de case) was desert; wild wastes ob dreary desolation; regions ob fine blistering sands; just as it was left when the flood went away, and which has not been suffered to cool since de first sunshine dat succeeded dat event. No grass, no flower, no tree dare be pleasant to de sight. A scene ob unrelebed waste; an ocean made ob power, into which de curse of angered Heben had ground a portion ob earth. Now and den, a huge rock, like shattered shafts and fallen monuments in a neglected grave-gard, and big enuf to be de tomb-stone ob millions, would liff its mossless sides 'bove de 'cumulating sands. No pis'nous sarpint or venomous beast here await deir prey, for death here has ended his work and dwells 'mid silence. But de trabeler here, who adventures, or necessity may have made a bold wanderer, finds foes in de elements fatal and resistless. De long heated earth here at places sends up all kinds ob pis'nous gases from de many minerals ob its mysterious bosom; dese tings take fire, and den dere be a tempest ob fire, and woe be to de traveller dat be obertaken in dis fire ob de Lord widout a shelter. Again, dem gases be pison, and dere be de pison winds as well as de fire winds. Dey can be seen a coming, and look green and yeller, and coppery, spotted snake-like, and float and wave in de air, like pison coats on water, and look like de wing ob de death angel; fly as swift as de cloud-shadow ober de cotton field, and when dey obertake the flyin' trabeler dey am sure to prove his winding-sheet; de drifting sands do dare rest, and 'bliterate the faintest traces ob his footsteps. Dis be death in de desert, 'mid de wind's loud scream in your sand-filling ears for a funeral sermon, and your grave hidden foreber. No sweet spring here to weave her hangings ob green 'bout your lub-guarded dust. De dews shall shed no tears 'pon your famined graves. De resurrection angel alone can find ye.

"But agin dis fire wind and dis tempest of pison dat widthers wid a bref, and mummifies whole caravans and armies in dare march, dare is one brestwork, one 'hiding-place,' one protecting 'shadow' in de dreadful desert. It am 'de shadow ob a great rock in dis weary land.' Often has the weary trabeler seen death in de distance, pursuing him on de wings ob de wind, and felt de certainty ob his fate in the darkness ob de furnace-like air around him. A drowsiness stronger 'most dan de lub of life creeps ober him, and de jaded camel reels in de heby sand-road under him. A shout ob danger from de more resolute captain ob de caravan am sent along de ranks, prolonged by a thousand thirst-blistered tongues, commingled in one ceaseless howl ob woe, varied by every tone of distress and despair. To 'de great rock,' shouts de leader as 'pon his Arab hoss he heads dis 'flight to de Refuge.' Behind dem at a great distance, but yet fearfully near for safety, is seen a dark

belt bending ober de horizon, and sparkling in its waby windings like a great sarpint, air-hung at a little distance from de ground, and advancing wid de swiftness ob an arrow. Before dem, in de distance, a mighty great rock spreads out its broad and all-resisting sides, lifting its narrowing point 'bove de clouds, tipped wid de sun's fiery blaze, which had burnt 'pon it since infant creation 'woke from de cradle ob kaos at de call ob its Fader. [Here our sable orator pointed away to some of the spurs of the Ozark mountains seen off to the north-west through a forest opening, at a distance of from ten to fifteen miles, and whose summits of barren granite blazed in the strength of a clear June sun, like sheeted domes on distant cathedrals.] Dat light be de light ob hope, and dat rock be de rock ob hope to de now flyin', weepin', faintin' and famishin' hundreds. De captin' has arrived dare. [Here a suppressed cry of 'Thank God,' escaped many of the audience.] See, he has disappeared behind it, perhaps to explore its cavern coverts. But see, he has soon reappeared, and wid joy dancing in his eye, he stands shoutin' and beckonin,' 'Onward! *onward!!* ONWARD!!! ONWARD!!!!' when he reels from weariness and falls in behind de rock. ['Thank God, he's saved!' exclaimed a voice.] Onward dey rush, men, women, husbands, wives, parents and children, broders and sisters, like doves to de windows, and disappear behind dis rampart ob salvation. Some faint just as dey 'rive at de great rock, and dare friends run out and drag dem to de 'hidin'-place,' when wakin' up in safety, like dat sister dare, dat lose her strength in de prayer-meetin,' dey shout 'loud for joy. [Here many voices at once shouted 'Glory!'] De darknin' sand-plain ober which dese fled for life, now lies strewed wid beasts, giben out in de struggle, and all useless burdens was trowed 'side. De waby sheet ob destruction, skimmin' de surface wid de swiftness ob shadow, now be berry near, and yet a few feeble stragglers and lubbed friends ob dis sheltered multitude are yet a great way off. [Here words were uttered in a choked accent, the speaker seeming unable to resist the thrilling character of the analogy.] Yes, a great way off. But see, moders and broders from behind de rock are shoutin' to dem to hasten. Dey come, dey come. A few steps more, and dey are saved. But O, de pison wind is just behind dem, and its choke mist already round dem! Dare one fall, and dare is a scream. No, he rises again, and am saved. But one is still exposed. It be de fader of dat little nest ob sweet-eyed children, for which he had fled to de rear to hurry on. Dey have passed forward and are safe. He am but a little distance from de rock, and not a head dares to peep to him encouragement from behind it. Already de wings ob de death angel am on de haunches of his strong dromedary. His beast falls, but 'pon de moment ob him falling, de rider leaps out ob his saddle into dis 'hiding-place from the wind.' His little boy, crouching in a hole ob de rock, into which he thrusts his head, entwines his neck with his little arms and says, 'Papa, you hab come, and we be all here.' [Here the shouts of 'Salvation,' 'Salvation,' seemed to shake the place in which we were assembled.]

"Now, de burnin' winds and de pison winds blow and beat 'pon dat rock, but dose who hab taken refuge behind it, in its overhanging precipices, are safe until de tempest am ober and gone.

"And now, brederen, what does all dis represent in a figure? Dat rock am Christ; dem winds be de wrath of God rebealed against the children of disobedience. Dem dat be sabed be dem dat hab fled to de refuge, to de hope set before dem in Christ Jesus de Lord. De desert am de vast howling wilderness ob dis world, where dere be so little ob lub, and so much ob hate; so little ob sincerity, and so much ob hypocrisy; so little ob good, and so much ob sin; so little ob heben, and so much ob hell. It seem to poor me, dat dis world am de battle-ground ob de debil and his angels against Christ and his elect, and if de debil hab not gained de victory, he hold possession because every sinner am a Tory. God ob de Gospel, open de batteries ob heben to-day! [Here a volley of hearty 'Amens.' Sinners, de wrath ob God am gathering against you for the great decisive battle. I already sees in de light ob Zina's lightnings a long embankment ob dark cloud down on de sky. De tall thunder-heads nod wid dare plumes ob fire in dare onward march. De day of vengeance am at hand. Mercy, dat has pleaded long for you wid tears of blood, will soon dry her eyes and hush her prayers in your behalf. Death and hell hang on your track wid de swiftness ob de tempest. Before you am de 'hiding-place.' Fly, fly, I beseech you, from de wrath to come!

"But brederen, de joy ob de belieber in Jesus am set forth in a figerative manner in de text. It am compared to water to dem what be dying ob thirst. O, how sweet to de taste ob de desert trabeler sweltering under a burning sun, as if creation was a great furnace. Water, sweet, sparklin', livin', bubblin', silvery water? how does his languid eyes brighten as he suddenly sees it gushing up at his feet, like milk from de fountain ob lub, or leaping from de sides ob de mountain rock, like a relief angel from heben. He drinks long and gratefully, and feels again de blessed pulsations of being. And so wid de soul dat experience joy in beliebing, de sweets ob pardon, de raptures ob peace, de witnessin' Spirit's communings, and de quiet awe ob adoption. Such a soul be overshadowed wid de Almighty; he lingers in de shady retreats ob de garden ob God; he feed in de pastures ob his lub, and am led by still waters, and often visits

de land ob Beulah, where it always am light. But, my brederen, all comparison be two dispassionate, and an angel's words am too cold to describe de raptures ob salvation! It am unspeakable and full ob glory. De life ob innocence and prayer; de sweet, child-like smile and de swimmin' eye; de countenance so glorious in death, dat but for decay, de body ob de gone home saint might be kept as a breathin' statue of peace and patience, smiling in victory ober all de sorrows ob life and de terrors ob death, are de natural language ob dis holy passion. O, Glory to God! I feels it to-day like fire in my bones! Like a chained eagle, my soul rises toward her native heben, but she can only fly just so high. But de fetters ob flesh shall fall off soon, and den

"'I shall bathe my weary soul
In seas ob hebenly rest,
And not a wabe of trouble roll
Across my peaceful breast.'"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 18, 1857.

We acknowledge the reception of a copy of the "British Friend," with a communication from our friend S. M. J., and notice his suggestion to lay before our readers the proceedings of the late Yearly Meeting held in London. We have read the accounts published in the "British Friend," and also in the "London Friend," of what transpired in this meeting, and find a similarity in them, although the latter is more concise than the former. Its deliberations were marked by a diversity of sentiment, equal we would suppose to anything we have ever known in our body. The practice of giving publicity to its proceedings in the pages of the periodicals accustomed to publishing them, was objected to. It was ultimately agreed to refer the subject to the Meeting for Sufferings, with liberty for that meeting to print such selections or extracts as it thought suitable for transmission to the subordinate meetings.

Among the testimonies read was one on behalf of Martha Thornhill: "A long and very instructive document, it alluded to various snares into which the deceased had been led in her youth, especially an inordinate addiction to the reading of novels, to the neglect of her daily duties, and also to an infirmity, after her acknowledgment as a minister, in occasionally exceeding her gift. William Ball had not a clear judgment as to the desirability of calling such prominent attention, after the decease of a minister, to failings of this character, especially in so important a subject as the exercise of the ministry; and hoped that if the Meeting for Sufferings printed this testimony, it would use its discretion in omitting these portions. Many Friends thought, on the other hand, that a great part of the value of these testimonies would be lost, if there was any suppression of traits of character that must be regretted by others, especially when accompanied, as in this instance, by an acknowledgment of great willingness to take counsel of others, and that great profit is to be derived from a careful and impartial narrative of the lives of those whom we look up to as advanced and sincere Christians."

From the answers to the queries it would appear that the "distraints for ecclesiastical demands" amounted to £6,100, being a small diminution compared with last year. Upwards of one third of the whole amount was from the County of Essex. "Several Friends expressed their satisfaction at the very great decrease in the amount taken from Friends for church rates, the distraints for this impost having almost disappeared in some parts of England." "Many Friends addressed the meeting in valuable and highly interesting communications." "Alfred Lucas felt it his duty to express his earnest conviction of the unsoundness of the spirit of innovation now so much abroad in our Society, and that if we only went back to first principles, and depended on these alone, we should have no more of this desire for change."

"Joseph Sturge said that he had felt the great necessity of carefulness on the part of those Friends who were in the possession of wealth, and urged the responsibility that devolves on such in the mode of using their property."

"Joseph Thorp was greatly encouraged in a belief that there is in the Society at the present time a more sound appreciation, especially among our younger members, of true Christian doctrine, than at any time during the past hundred years. In his own monthly meeting, consisting of nearly one thousand members, there was not now a single case of delinquency on the books. He thought the elder Friends present must have been struck with the greater gravity of deportment and interest in the business of the meeting displayed by the younger members than in years gone by; and he believed that in many of those whom one would not recognise, from their outward appearance, to belong to our Society, there was an earnest attachment to its religious principles."

"A minute prepared by the Meeting for Sufferings, by direction of the last Yearly Meeting, advising young Friends against commencing life when they enter the married state, on a scale of living and expenditure similar to that of their parents, was submitted to the meeting." Not fully expressing the sense of the meeting it was referred to a small committee—the revision of it was approved at a future meeting. Another

minute of last Yearly Meeting, was read relative to the oversight of the younger members of the Society. Reports from nearly all the Quarterly Meetings were received expressive of some further steps since last year in holding meetings of a combined social and religious nature for the young people in large towns, appointing committees to visit them at their houses, and other similar means. The report from York Quarterly Meetings partook of the character of an essay on our distinguishing principles and peculiarities."

"A proposition was read from Gloucester and Wilts Quarterly Meeting, that the rules of the Society which preclude Monthly Meetings from passing first cousins in order to marriage should be removed, so as to allow of such marriages at our meetings." The subject was referred to next Yearly Meeting, after much discussion, in which there was an attempt to prove by the record of the Old Testament, that such connections were formed with divine sanction among the Israelites.

The subject from York Quarterly Meeting laid over from last year, was again referred "to the favorable consideration of the Yearly Meeting another year." The object of it being to obtain permission for the solemnization of marriages after the manner of Friends in meetings, in cases where only one of the parties is a member—as also in cases where *neither* of the contracting parties is in membership, provided such make profession with the Society, and on whom the being married is not to confer any rights of membership.

The subject of education claimed due attention—reports of several schools under the care of the Society were presented.

On account of the manufacture, sale, and use of "alcoholic liquors as beverages," much concern prevailed, but the meeting was not prepared to legislate upon the subject so far as to make the practice thereof a disownable offence. We should judge from what appears in the report, that English Friends are considerably behind their American brethren in this respect.

It was stated that "the number of Friends at Pyrmont has become very small, while those in Norway are on the increase, and in a living, healthy condition. The number of meetings for worship now held by them was stated to be thirteen, and those attending them amount to between three and four hundred.

Other interesting information was given in relation to those professing with Friends on the Continent of Europe.

"No epistle was issued to the Yearly Meeting of Philadelphia, but a minute had been prepared by the sub-committee, expressive of continued Christian love and interest in Friends of that Yearly Meeting, and forwarded with the general epistle and other documents, with the request that the minute might be read in their Yearly Meeting."

Of the "Salutation to all who bear the name of Friends," our correspondent S. M. J. has taken particular notice.

"One or two individuals were afraid of its being supposed that London Yearly Meeting, by this procedure, would be supposed to be desirous of embracing in religious fellowship many who had gone great lengths in deism, even to the denying of the Lord who bought them." "Another Friend observed that he set a high value upon the production, as the testimony of such a body as the Yearly Meeting of London to the great Truths of the Gospel as professed by Friends; and for its affording a satisfactory test whereby all who bear the name of Friends could judge of their claim to that distinctive appellation." Another quoted the 2 Cor. 6: 14—"Be ye not unequally yoked with unbelievers," &c. While some considering the varied and discordant character of those addressed were unwilling to style them "Dear Friends." "After all, we believe the prevailing sense of the meeting was in favor of the retention of the above epithet, but the meeting gave way to the two or three, considering the 'Salutation' itself bore throughout sufficient internal evidence of its breathing the spirit of love."

"Dr. Thomas, (of Baltimore, Md ,) liked the document, and had no doubt it would be largely read by all to whom it was addressed, and spoke of the great attraction felt among many of those who had departed from us and their descendants, for this Yearly Meeting, referring especially to the eagerness with which they had attended meetings held by travelling ministering Friends from this country; a statement which was confirmed by Daniel Williams, (from Indiana.)" "James Clark expressed his conviction that many of those who had joined the seceding bodies in America, had done so rather from party reasons and other motives than an abandonment of any of our great Christian principles." "Thomas Pumphrey thought the document should be sent to all without distinction, who bear or assume the name of Friends, and that we should not thereby become identified with any party." "William Bennett thought it ought to be clearly understood to whom it was addressed; and suggested that two or three able and impartial Friends should be appointed to convey it to those for whom it is intended, to convince them that it is issued in no sectarian spirit." With the omission of the words "dear friends," the address was signed by the clerk on behalf of the meeting.

We know not how conciliatory the tone of this epistle may be, nor are we disposed to call in question the sincere desire for the restoration of love and harmony in those who prepared it; but

when we call to mind that the convulsions through which the Society in this country passed more than thirty years ago, were occasioned by the attempt to engraft upon the simple stock of Quakerism the mysterious doctrines of theology, and to insist upon their adoption as a test of church fellowship, we are not sanguine as to the result. The charges then and since so industriously circulated against the large body of Friends who at that eventful period resisted these encroachments, have never been officially contradicted, and if believed, must still constitute a ground of disunion in the minds of those who hold these doctrines to be of paramount importance to the fundamental principle of our profession.

The body of Friends with which we are connected, now constitute six Yearly Meetings on this continent, and we believe there is among them an increasing feeling of love and unity, and this will continue to increase so long as we maintain the fundamental principle of our profession, allowing each to follow the dictates of his own judgment on speculative points.

Our primitive Friends were gathered out of a variety of sects, and no doubt retained many of their educational views, yet uniting in the testimony, that "Christ had come to teach his people himself," they regarded all else as of minor import, knowing that obedience to this "anointing" constituted their salvation.

We are fully convinced that this doctrine is the same for which they suffered imprisonment and death, the same alluded to by the apostle when he declared, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God;" and in conclusion we are reminded of the language of the blessed Jesus. "A tree shall be known by the fruits," and again, "By this shall all men know that ye are my disciples, if ye have *love* one unto another."

MARRIED,—On 25th of 6th mo., in Halfmoon Township, Centre Co., Pa., JEREMIAH WAY, son of John and Mary Way, to MARY ANN, daughter of Thomas and Ann Beans.

DIED,—At his residence in Lancaster Co., on the sixth of Fifth month, 1857, SAMUEL BRINTON, in the 70th year of his age; a member of Sadsbury Monthly Meeting.

——, Of consumption, on the 31st of Fifth mo., at his father's residence near Curwinsville, Clearfield Co., Pa., THOMAS B. WAY, son of Job and Jane Way, in the 23d year of his age.

For Friends' Intelligencer.

THE WEATHER, &C.

In the review of the weather for last week, published in the last week's Intelligencer, it was stated upon the authority of the record kept at the Pennsylvania Hospital, that 7.95 inches of rain fell during the Sixth month of *last* year.

This *should have* been for 1855, and *not* 1856, and the latter date should be substituted for "*last year*" wherever it occurs. The information was furnished the writer *correctly*, and the blunder was *his own exclusively*. J. M. E.

Phila. 7th mo. 18, 1857.

For Friends' Intelligencer.

WILLIAM PENN.

"William Penn is best known to us, perhaps, as the peaceful founder of Pennsylvania, who had the enviable distinction of having treated the Indians as they deserve to be treated, and having received from them the liveliest proofs of affection and fidelity. We follow in imagination the triumphant marches of Napoleon, and are surprised at what he overcame. We are dazzled by the splendor of his victories, and amazed at the strength of his indomitable will. But when we call to mind that he was actuated, for the most part, by nothing higher than sways the actions of ambitious school boys, our amazement is turned into shame, that man who is placed at the head of creation on earth, and endowed with the higher prerogative of a moral nature, should be a slave to himself. It was Penn's distinction, on the contrary, to obey his moral nature, to give conscience her rightful supremacy; to gain the greatest of all victories, the victory over himself.

It is comparatively easy to go forth with all the enthusiasm of a chevalier, when excited by a glow of passion, or followed by the world's applause; but it is only one in a thousand who, like him, has successfully battled with the temptations which 'do so easily beset us.' Here are the evidences of a true heroism. The power which enabled him to do this was derived from his Christian faith.

The efficacy of prayer was to him from early youth a soul-sustaining reality. He felt assured that his spirit could be acted upon by the Infinite Spirit. He knew that man could receive divine assistance, and his whole life was a demonstration of the fact. He knew that Christian faith and Christian love would sustain him in every event of his life, however dark and unusual, as on the occasion of his memorable treaty with the Indians.

"See him," says another, "with weaponless hand, sitting down with his followers in the midst of savage nations, disarming them by his justice, and teaching them for the first time to view a stranger without distrust; see him, with his companions establishing his commonwealth

on the sole basis of religion, morality and universal love." While many have sacrificed their noblest energies to a mistaken theory of life, he has taught mankind by his precept and example that no part of nature should be despised or neglected.

He was as active in his benevolence, as he was silent in his meditations; and although he knew by experience, that "the life of God in the soul of man is as far above the life of the body as heaven is above the earth, it was his wisdom to know, too, that the path to heaven leads through this world; and he was accordingly as faithful in the manifold relations of daily life as in his private devotions.

He has taught us that a life of patient meditations is not incompatible with a life of unremitted exertion; and he especially calls upon those who think that business must come first and religion afterwards, to renounce their error and seek a closer communion with the unseen and eternal.

A FRIEND.

Morgan Co., Ohio, 6th mo. 1857.

BUCKWHEAT.

Now, this very day, the twenty-third day of June, or the very day, Messrs. Readers of the Tribune, that you read this article, provided that day is before the 10th of July, in the latitude of New-York City, will be the day for you to sow buckwheat. It is a duty to yourselves and your country that we conjure you not to neglect. It is, in a favorable season, a very profitable crop. That this is and will be a favorable season we have every reason to believe. First, the ground is saturated with the late copious rains, so that it is in admirable condition for seeding, and in all probability will be, from the heat of July and August, in the very best possible condition for the growth of the plant and production of a more than average yield of grain. We have never seen a more favorable season for a buckwheat crop; and that it is likely to be a profitable one this year is proved by the fact that all coarse grain was exhausted last Spring during the terrible scarcity of food for cattle, and that such grain this Summer bears an unusually high price, and that the cold, wet Spring has prevented the sowing of the usual quantity of oats and barley, and the corn now growing is small in quantity and size, and the frequent rains have prevented its proper cultivation, so that a full corn crop is now by no means certain; and should it fail, it will make buckwheat still more necessary and more profitable, so that we feel impelled to advise every person who can possibly do it to "plant one acre more" of buckwheat, if he has failed to make that desirable addition to his crops in anything else.

We urge this last chance of increasing the production of grain this year upon all the farmers of the Northern States, because we are convinced that the salvation of the country from a great commercial revulsion now wholly depends upon the crop of 1857. If the aggregate production is a full average one, we may look for another year of great prosperity before the comet finally upsets all our calculations. But if there should be such a failure of crops as to induce any considerable increase of price of food, we shall be almost sure to see such a stoppage of business by those who employ the great mass of laborers in cities, villages, manufactories, and public works, on account of the high price of provisions and labor, that a reaction will take place, and all kinds of farm produce will in the end be so reduced in value as to seriously affect the farmer's prosperity for many years. It is, therefore, doubly important that he should put forth his energies now to prevent such a calamity.

Not only is the grain of buckwheat valuable, but so is the straw; and, if well cured, it will be eaten greedily by horses, sheep and horned cattle.

The green stalks of Buckwheat, as analyzed by Crome, exhibit the following result:

	lbs.
Water . . .	32·5
Starch . . .	4·7
Woody fibre . . .	10·0
Albumen . . .	0·2
Extractive matter and gum .	2·6
Total . . .	100 lbs.

The grain is excellent food for man and all his domestic animals, and therefore we hope that man will seize upon the present moment to increase its production. It may be sown upon almost any kind of soil, but most profitably upon land of moderate fertility, infested with weeds, which buckwheat more than any other crop helps to eradicate. The best land for buckwheat is an old meadow or pasture sod, deeply plowed and thoroughly harrowed, which may be advantageously dressed with ashes or plaster. From half a bushel to one bushel of seed per acre is sown by different persons. The best crop we ever grew was from twelve quarts of seed per acre. There is no need, as some suppose, of thrashing buckwheat immediately. It may be stacked as well as any other grain, and it may and should always be thrashed by a machine. It should be harvested before the top branches are ripe, because it continues to bloom till stopped by frost, and when that occurs it should be cut at once by a cradle.

It is cured by raking the swaths into bunches about the size of bundles of oats, and squeezing the heads together with binding, and setting upon the butts till dry enough to thrash or stack. It is a good plan to harrow the ground as soon as the crop is off, by which most of the scattered

grain will be covered so as to vegetate, and be killed by frost, and then the succeeding Spring crop will not be injured. Indian corn should never be planted upon a buckwheat stubble. It is not injurious to other crops, and, when plowed in green, the buckwheat plant serves an excellent purpose as manure.

Farmers! in conclusion, we conjure you to plant a large buckwheat crop for this year.

A Bird's-eye View of a Portion of the Inhabitants of our great Cities.—Could they be persuaded, instead of thus congregating, to emigrate to the country, and engage in more healthful labor, they might not only enjoy the pure air, but by industry secure to themselves homes which would be greatly preferable to those dens of wretchedness.—Ed.

"Rag and bone-pickers' paradise."

In the rear of Nos. 88 and 90 Sheriff street, in the Eleventh Ward, is located "Rag-pickers' Paradise." It is so named from the fact that hundreds of rag and bone-pickers reside, assort and sell their stock in trade at that point. Formerly this place, and numerous others in this ward, were greater nuisances than they are at the present time. Parties doing business at these places have, during the past year, been under the supervision of Health Warden Green. By dint of persevering daily efforts, he has partially succeeded in educating them in the matter of cleanliness. Much yet remains to be done. The entrance to "Rag-pickers' Paradise" is from Sheriff street, when you at once approach a block of dilapidated cottage buildings with narrow balconies, in which are hung large quantities of cast-off garments, rags, &c., in the process of drying.

This block is occupied by pickers both male and female. As you pass you are saluted at once on entering by a regiment of dogs, and you may regard yourself fortunate if you escape a bite. At least fifty or sixty dogs are kennelled within the yards and houses. Some of them have evidently in their day done service, harnessed to the rag carts in the transportation of the sickening nuisances in the shape of decayed vegetables, damaged meat, bones, bread, cheese and numerous other obnoxious sundries, which are scattered promiscuously in the yard, and emit a stench almost unendurable by mortal man, who has never educated his nasal organs to relish such vile stinks for the sake of hoarding up a few hundred dollars.

It is mid-day. You enter the rooms occupied by the pickers. Their rags and bones are mainly assorted there. In barrels, boxes, baskets and pans, on the table, under the table, in chairs, and every corner of the room, may be seen the most disgusting collection of matter gathered and garnered, awaiting the arrival of wholesale merchants with their two-horse wagons, to whom they are about to sell the sickening trash. You hasten to the street. The wagons are in waiting. The accumulated nastiness is moving from the yards. Progress is being made in transferring barrels, boxes and tubs from the yard. Municipal corruption corrupted! Whew! what a smell! At least a dozen carts are being loaded in the street, and this, too, at the business hour of the day, 1 o'clock p. m. Well would it be if this was but once in a lifetime. It is a regular daily transaction, yet, strange to say, respectable families reside and do business in that neighborhood and vicinity. These carts frequently remain in the streets for three or four hours, waiting for their daily customers who may have strolled too far away from Paradise with their heavy burdens to return in due time.

Our reporter, with Health-Warden Green, visited several other kindred places in the Ward, and came to the conclusion that, notwithstanding the Warden had made a great improvement in the sanitary condition of the pickers, they are still a nuisance, detrimental to the health of the Ward and City; and the business should at once be discontinued and transplanted beyond the city limits. If that cannot be done, certainly the carts should be placed under the superintendence of the City Inspector's Department, and the day-scavengers compelled to submit to all the rules and regulations which govern night-scavengers.—*Exchange paper.*

Palm Oil.

The oil palm of Western Africa, besides contributing largely to the domestic wants of the natives, supplies, in the oil which is extracted from its nuts, an article of commerce most important in the European and American markets of the present day. The value of palm oil annually imported into England from West Africa alone, at the present time, is very little short of a million sterling. The nuts, which are commonly shaped like, though something smaller than, a pullet's egg, grow in large clusters of five or six hundred and upwards. They are externally smooth, of a rich yellow and red color, and contain a thick oily fungous flesh, with a small stone in the centre. After exposure for some days in the sun, they are bruised, and the crushed paste is placed in boiling water, and afterwards passed through cloth, when a large quantity of a limpid orange-yellow oil separates, which has scarcely any taste, but exhales a powerful odor that has been compared to violets. This hardens when cool to the consistence of butter, and is used as such, as well as for other purposes, by the natives, and especially as an ingredient for a sort of gallymaufry, which bears the name of "palaver sauce." They also eat

the nuts roasted, and in that state regard them as a great delicacy. Moreover, at the present time, and for some years past, the trade in the oil from this one species of palm has been exercising a great moral influence on the minds of the inter-tropical tribes on the western shores of Africa, in the promotion of legitimate commerce, as a check to the slave-dealing propensities of the natives, and as a means, it is to be hoped, with other subsidiary appliances, of suppressing eventually domestic slavery within these regions.

Leisure Hour.

PERSEVERANCE.

BY F. S. COZZENS.

"A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make a nest, and then did bring
Wet earth, and straw, and leaves.

Day after day she toiled,
With patient heart; but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And, with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its simple floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and lo! three swallows slept
Within the earth made walls.

What truth is here O man!
Hath hope been smitten in its early dawn!
Have clouds o'ercast thy purpose, trust or plan?
Have FAITH *and struggle on!*"

HYMN.

Thou art with me, O my Father,
At early dawn of day;
It is Thy spirit brighteneth
The upward streaming ray:
It calls me by its loveliness
To rise and worship Thee:
I feel thy glorious presence—
Thy face I may not see.

Thou art with me, O my Father,
In the changing scenes of life,
In weariness of spirit,
In loneliness of strife:
My sufferings, my comfortings,
Are ordered by thy will;
I trust Thee, O my Father,
I trust Thee and am still.

Thou art with me, O my Father,
In evening's darkening gloom;
When night o'erspreads the sleeping earth,
Thy presence fills my room.
The little stars send messages
Of comfort from above;
I love Thee, O my Father,
And I know that Thou art love.

SIR JOHN FRANKLIN.

[BY SIR JOHN RICHARDSON.]

(Continued from page 272.)

In 1836, Lord Glenelg offered Sir John the lieutenant governorship of Antigua, and afterwards to Van Diemen's Land, or Tasmania, which latter he accepted with the condition that he might be allowed to resign it, if, on a war breaking out, he was tendered the command of a ship. He preferred rising in his own profession, to the emoluments of the civil service. In as far as a man of independent political principles, of strict honor and integrity, conspicuous for the benevolence of his character, without private interests to serve, and of a capacity which had been shown on several important commands, was likely to benefit the colony he was sent to govern, the choice was a judicious one, and did honor to Lord Glenelg's discernment. Dr. Arnold, no mean judge of character, rejoicing in the promise the appointment gave of a new era in the annals of colonial management, expressed the delight with which, had circumstances permitted, he would have labored with such a governor in founding a system of general education and religious instruction in that distant land. Sir John's government, which lasted till the end of 1843, was marked by several events of much interest. One of his most popular measures was the opening of the door of the legislative council to the public, a practice soon afterwards followed by the older colony of New South Wales. He also originated a college, endowing it largely from his private funds with money and lands, in the hope that it would eventually prove the means of affording to all parties, secular and religious, instruction of the highest kind. At Sir John's request, Dr. Arnold selected a favorite pupil, the Rev. John Philip Gell,* to take the direction of this institution; but much opposition to the fundamental plan of the college was made by various religious bodies, and after Sir John left the colony the exclusive management of it was vested in the Church of England, with free admission to the members of other persuasions. In his time also the colony of Victoria was founded by settlers from Tasmania; and towards its close, transportation to New South Wales having been abolished, the convicts from every part of the British empire were sent to Tasmania. Up to the period of his quitting the government this concentration had occasioned no material inconvenience, neither was there at that time any organized opposition to it. On an increase to the lieutenant-governor's salary being voted by the colonial legislature, Sir John declined to derive any advantage from it personally, while he secured the augmentation to his successor. In 1838 he founded a scientific society at

*In later years he became Sir John's son-in-law, as mentioned above.

Hobarton (now called the "Royal Society.") Its papers were printed at his expense, and its meetings were held in Government House. He had also the gratification of erecting in South Australia, with the aid of the governor of that colony, a handsome granite obelisk, dedicated and inscribed to the memory of his former commanding officer, Captain Flinders, to whose discoveries we owe our earliest knowledge of that part of the continent of Australia. It stands on a lofty hill serves as a land-mark to sailors. A magnetic observatory, founded in 1840, at Hobarton, in connection with the head establishment under Colonel Sabine at Woolwich, was an object of constant personal interest to Sir John; and Tasmania being the appointed refitting station of several expeditions of discovery in the Antarctic regions, he enjoyed frequent opportunities of exercising the hospitality he delighted in, and of showing his ardor in promoting the interests of science whenever it lay in his power to do so. The lamented Dumont d'Urville commanded the French expedition, and Sir James Clark Ross the English one, consisting of the Erebus and Terror. The surveying vessels employed in those seas during that period came also in succession to Hobarton—namely, the Beagle, Captain Wickham; the Pelorus, Captain Harding; the Rattlesnake, Captain Owen Stanley; the Beagle (2d voyage,) Captain Stokes; and the Fly, Captain Blackwood; all of whom, with the officers under them, received from the lieutenant-governor a brother sailor's welcome. Thus pleasantly occupied, the years allotted to a colonial governorship drew towards a close, and Sir John contemplated with no common satisfaction the advancing strides of the colony in material prosperity; but he was not destined to be spared one of those deep mortifications to which every one is exposed, however upright may be his conduct abroad, who is dependent for support and approval upon a chief at home that changes with every party revolution. When Sir John was sent to Tasmania, England had not yet recognized as an established fact that the inhabitants of a colony are better judges of their own interests, and more able to manage their own affairs, than bureaucracy in Downing Street, with a constantly shifting head, ill informed of the factious oligarchies that infest colonies, and of the ties that connect them with subordinate officials at home. Previous to leaving England, Sir John was advised, and indeed instructed, to consult the colonial secretary of Tasmania in all matters of public concern, as being a man of long experience, thoroughly acquainted with the affairs of the colony; and he found on taking charge of his government, that this was a correct character of the officer next to himself in authority. Mr. Montagu was a man eminently skilful in the management of official matters, but he was also the acknowledged head a of party in the colony bound together by family ties, and possessing great local influence from the important and lucrative situations held by its members, and the extensive operations of a bank of which they had the chief control. Party struggles ran high in the legislative council, and the lieutenant-governor's position was one of great delicacy, while the difficulty of his situation was vastly augmented through the practice of the officials in Downing street of encouraging private communications on public measures from subordinate officers of the colony, and weighing them with the despatches of the lieutenant-governor.

For some years, by Sir John's prudent conduct, the harmony of the colonial executive was not interrupted; but at a later period the colonial secretary, having visited England, returned to Tasmania with greater pretensions, and commenced a course of independent action, ever hostile to his chief, subversive of the harmonious co-operation heretofore existing, and thus injurious to the interests of the colony, so that Sir John was under the necessity of suspending this officer from his functions until the pleasure of Lord Stanley, then secretary of state for the colonies, was known. Mr. Montagu immediately proceeded to England to state his own case, and he did it with such effect that Lord Stanley, while admitting that the colonial secretary had acquired a local influence which rendered "his restoration to his office hightly inexpedient,"* penned a dispatch which is not unjustly characterized as a consummate piece of special pleading for Mr. Montagu, whom it absolves, while it comments on the lieutenant-governor's proceedings in a style exceedingly offensive to a high-minded officer who had acted, as he conceived, with the strictest regard to the public interests. The extraordinary measure was also resorted to of instantly furnishing Mr. Montagu, then in attendance at Downing street, with a copy of this dispatch, so that he was enabled to transmit it to Hobarton, where it was exposed in the Bank to public inspection. At the same time there was circulated privately amongst the officers of the colonial government and others a journal of his transactions with the lieutenant-governor, and of his private communications with members of Franklin's family, which he had kept for years while on terms of close social intercourse with them. This volume having answered in England the purpose for which it was intended, was now exhibited in the colony as containing an account of the subjects in which he stated he had held conversations with Lord Stanley. All this took place before the lieutenant-governor received official information of Lord Stanley's decision. The recovery of a document which had lain secluded in an office in the colony enabled Sir

* Lord Stanley's dispatch, September 13, 1842. Mr. Montagu was promoted to be colonial secretary at the Cape of Good Hope.

John afterwards more fully to substantiate one of the most important charges he had made; nevertheless Lord Stanley refused to modify the terms he had employed, or to make any concession calculated to soothe the wounded feeling of an honorable and zealous officer. The arrival of a new lieutenant-governor, the late Sir John Eardley Wilmot, bringing with him the first notice of his own appointment, and consequently finding Sir John still in the colony, served to show more strongly than could otherwise have been done, the hold the latter had gained on the affections of the colonists, and the verdict pronounced on Lord Stanley's dispatch by the people, to whom all the merits of the case were most fully known. Sir John, after three months' longer residence at Hobarton as a private individual, waiting for a passage to England, during which time he received addresses emanating from every district of the colony, was attended to the place of embarkation by the most numerous assemblage of all classes of people which had ever been seen on those shores, the recently consecrated Bishop of Tasmania* walking at their head, along with the new colonial secretary, the late Mr. Bicheno, who for some months had acted in the greatest harmony with Sir John. A local paper, after describing the scene in much detail, adds: "Thus departed from among us as true and upright a governor as ever the destinies of a British colony were intrusted to." Years afterwards, when the enthusiasm of party feelings could have no share in their proceedings, the colonists showed their remembrance of his virtues in a more substantial manner, as will be mentioned below. Sir John, on receiving the secretary of state's dispatch, had tendered his resignation, but his successor was appointed before his letter could reach England, though, as we have just said, his recall dispatch did not come to Tasmania till some days after Sir Eardley's arrival.

(To be concluded.)

* The erection of Tasmania into a see was promoted by Sir John's exertions and representations.

A Female Friend, well qualified to take charge of a School, and who has had several years experience in teaching, is desirous of a situation in city or country. A girls' school would be preferred, but a mixed or an entire male school would be accepted. For further particulars inquire of

WM. W. MOORE, 324 south 5th st.

PHILADELPHIA MARKETS.

Flour and Meal.—The market is dull, and mixed brands are offered at $7 12 per bbl., and brands for home consumption at $7 25 a $7 50, and extra and fancy brands at $8 25 a 8 75. There is very little demand for export, and little stock to operate in. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal at $4 00 per barrel.

Grain.—There is little demand for Wheat. Sales of prime Pennsylvania red were made at $1 85 a 1 88, and $1 90 a 1 91 for good white. Rye is dull. Penna. is worth $1 04. Corn is in demand. Sales of Penna. yellow at 88c, afloat. Oats are steady; sales of Pennsylvania and Delaware at 55 a 56c per bushel.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON, HANNAH W. SUTTON } *Superintendents.*

7 mo. 11th, 1857.—8w.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—Beulah S. Lower and Esther Lower, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.

7th mo. 11th, 1857.—8 w.

Our Boarding and Day School for the young of either sex will re-open, after the Summer vacation, on the 10th of Eighth month. Descriptive circulars will be sent to any who may desire them.

Address either of the Proprietors, P. O. Attleboro', Bucks Co., Penna.

SIDNEY AVERILL,
ELMINA AVERILL.

Seventh month 10th, 1857. 3 t.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Continued from page 275.)

Having laid wind-bound a week and four days, the wind sprung up fair for us, and we weighed anchor the 29th of the Fifth month, 1728, with a fresh and fine gale. Robert Jordan seemed much pleased that we were on our way, and a secret joy filled my heart, being thankful that I had been preserved so well in health, and assisted with strength of both body and mind to accomplish this long and tedious journey, through the very severe extremes of both heat and cold, in about eighteen months, and missed but seven meetings, which were far back in the woods, viz. one in the government of New York, two in the Jerseys, and four in Pennsylvania. I was not easy to miss them, but my friends thought the weather and season of the year, together with the great scarcity of the provision both for man and horse, and the great and thick snow, with the extremity of the frost, rendered that journey hazzardous, if not impracticable, and to stay till the winter broke up, I could not see it my place; besides which, by staying so long I should have lost my passage by the homeward-bound ships, otherways I should have been willing to have taken those meetings, if I could have saved my passage, and accomplished it so as I might waste no time, but go on diligently as I had done before, for there were but very few of their meetings but that I visited two, three, and sundry of them four, five, or six times, several of them being situated in my way in passing to and fro. I was not by any disorder or sickness, or any accident, hindered (I think I may safely say) one hour all this time. Indeed Friends had sent word to appoint a meeting for me about thirty miles on my way, but the weather was so extremely tempestuous, that when we came there, no meeting was appointed, and it was concluded I could not possibly come, so I was under a necessity to stay one day longer in that place, which was the greatest hinderance I met with in all the journey that I remember.

Now to return. In our voyage, about two hundred and fifty leagues from land, as we thought, the water seemed like a river after a hasty storm of thunder; on seeing it thus, our people were under surprise, and in that surprise tried with the lead for ground, but could find none; it was so uncommon a thing, that the sailors could not tell what to think of it. This was about the 15th of the Sixth-month; we had fine pleasant weather, and a great plenty of dolphins and other fish, for which providence I was very thankful; but on the 22d of the same month, about three in the afternoon, an exceeding gust of wind, such an hurricane as our sailors said they never knew, came from the north, which bore so unexpectedly without any warning upon us, that to all appearance our ship would be in a moment swallowed up in the sea, the waves running over us and the water coming into the great cabin windows and the forecastle, so that from five or six inches of water in the hold, it so increased, that we had more than so many feet in a few minutes; the decks seemed as though they would break down; being so very heavy with the waves breaking in upon them; they also staved us above a ton and a half of water in casks fastened upon deck, washed some hogs overboard, and drowned us several dozen of turkeys, geese, and other fowls, which afterwards, with the water and swine, were much missed by us; besides all this, the wind tore our sails like paper, broke our foretopmast, and several of the yards, like rotten sticks, and the round foretop; the ship by the violence of the tempest lying so much on one side, as though she would not right up again, so that they were for cutting away her masts and rigging, but I begged the master not to do it, but to trust to Providence, for I was satisfied she would rise again as soon as the wind abated. And the wind began to abate in a little time, and the ship righted up, but the tiller of the rudder being broke, it was very dangerous, until they had got the rudder fastened, which in a little time before it was dark was effected with great difficulty and danger; but the sea running so very high, tost the ship very much, and the sea came in with that violence, that there was no appearance of

any thing but foundering and sinking immediately, for some time, especially till the rudder was put to rights; but when they had the command ofthe rudder there were some hopes of relief, but while the rudder was at liberty there was no commanding of the vessel, but she lay at the mercy of the sea, and it seemed as though that would alone carry away the stern of the vessel, by being forced through the violence of the waves from one side to the other. But when we had got up the dead lights, and secured ourselves in the best manner we could, then all hands to pump, for we found between seven and eight feet of water in the hold, but as the tossing of the ship made that very difficult to guess right, it might be more or less; however having a good ship, new and firm, we found hope increased, but we were all very wet, and very much fatigued, and a dark and troublesome night it was, and we much longed for day, but the wind was very much abated, not lasting above two hours so very strong. And when daylight came we were glad, but that was soon turned into mourning, by discovering the mean state of our ship, especially the rigging and sails, and finding so great a loss of water and fresh provisions, things of value, next to life itself. All these losses put together were cause of trouble, but by grieving we could not help ourselves, therefore we could with the Psalmist, in something of the like nature, say, such trials put people to their wit's end; (Psalm. cvii, 27;) howbeit, in turning the mind to that divine Power and Providence which is present every where, ruling both by sea and land, and whom the winds obey, I found comfort in meditating on his promises to care for those who put their trust in him.

Now our men, who were all preserved from any other damage, saving the taking of cold, which we all felt the effect of to a great degree, went about putting the rigging to rights again, which took up a full week before we could make sail, the wind blowing strong and variable; and when they had got things in a good condition the wind was against us for several days, which made us thoughtful to take care of what water and provision we had, that we might not be surprised with want, when we had no power to arm against it. The men were all called up to hear a proposal, which was thus; three pints of water a man for twenty-four hours, and five pounds of bread for a man a week, having other provisions, both fresh and salt, a good handsome stock, to the full allowance. At this there was uneasiness; but this allowance would hold by our calculation but for about four weeks, so that if we saw not some hopes of getting in, in two weeks, we must come to less allowance again.

The wind continued still against us till the 7th of the Seventh month, and then veered a little to the southward, and we apprehending ourselves to be too much to the north, were not willing if we could avoid it, to put into Ireland. But in about three days after this we had a brave wind, which lasted for some days, and it gave us hopes of seeing land, which we much longed for, being threatened with want of provision, of both bread and water, but not flesh, if Providence did not interpose. Our hearts were cheerful, and gladness appeared in every countenance, but alas! it was but a short lived-joy, for in the forenoon on the 13th the wind scanted upon us again, and about five in the afternoon we sounded, trying for ground, but found none; this made us all look pale, and sadness of heart appeared in every countenance; besides, our ship being a dull sailer, added somewhat to our trouble, fearing that we were farther from land than we thought by our reckoning, and the greatest comfort we had, was a good ship under us, though a heavy sailer, therefore we cheered each other with the hope of gaining our port in due time with safety and comfort. And this I moralized to myself, by considering the resemblance of a Christian's progress through this life, sometimes in a degree of prosperity, being under encouragement to press forward with a fair wind, and anon under as great adversity and discouragement by temptations, persecutions and afflictions.

In two days more we sounded, and found ground at eighty-two fathom, judging ourselves from the Lizard sixty leagues; but alas! the wind veered and blew seven days strong against us, so that we were driven from land, as we thought, a hundred leagues. This made us talk of shortening our allowance again, but that night about twelve o'clock the wind veered in our favor, and the sailors cried, "a large wind, a large allowance;" nothing being more disagreeable in its kind than a large wind and short allowance. And the wind being fair, we went on with cheerfulness, and upon the credit of this fair wind some of the men had not a morsel of bread left by night, nor a spoonful of water, and had near thirty-six hours of their week to come. However, we went along so agreeably, that every body looked pleasant, and it was comely to behold; but alas! this lasted but about sixteen hours before it came right in our teeth again, and blew very strong. Such ups and downs we had, that the sailors grew very uneasy, and did curse and swear, nay did not stick to blaspheme in such a way, as made it very uneasy and unpleasant to hear; but this did not last long before it was calm, and the wind came up fair again, and we speaking with a ship outward bound, they gave us new heart, by advising us that Scilly bore from us north-east about twenty-two leagues distance. Also this day we spoke with the king's ship called the Dragon, come from Jamaica, and in the evening saw sundry ships coming in; this made it look very pleasant, besides a fine gale in our favor, so that on the 27th we saw the land about five in the evening,

and a ship to the windward bore down to us, and told us it was the Lizard, and we judged that it bore E. N. E. from us about six leagues distance. Next day the wind was against us, turning in the night E. N. E. so that we lost sight of the land again, but tacking and standing the other way we soon saw it, and having the tide under foot, though but a scant wind, we shot in a considerable way, yet after the tide was spent we thought we lost ground, but the wind veering to our advantage, and a better gale, did help us much, so that on the 28th we shot pretty near in, thinking to have put into Falmouth, but the wind being still more favorable, we stood for the *Ramhead; then it grew almost calm, so that what we got by the flood we lost by the ebb, and we could but just discern the Eddistone like the mast of a ship through a glass, and scarcely at all with the naked eye; but on the 29th, it being the First-day of the week, having a fine tide and good wind all in our favor, gave us some hopes to get into Plymouth by meeting time, the very thought of which was agreeable. But alas! by eight in the morning we found to our sorrow, the tide against us, and the wind dying away, we lost ground, but shortly after the wind blew pretty strong and fair; then we found we stemmed the tide and got a little forward, and when the ebb was spent, the flood with the wind came in very strong, though a neap-tide, so that we raised the land very fast, and about two in the afternoon came abreast of the Eddistone, about a musket-shot from it, and had a full view thereof, going along with pleasure. In about a quarter of an hour after this, pilots came off, several ships wanting safe conduct, and about nine we got safe to an anchor, just by the passage against Edgcombe house, and on the 30th I landed at Plymouth, and staid in town that day, and was very thankful I was safe on shore again, having been just nine weeks on our passage, and the last five of it was a very trying and afflicting time, but the four first were very pleasant and comfortable.

Being now on shore amongst my friends, I took horse on the 1st of the Eighth-month, and came to Exter that night. Next morning being the 2nd of the month and Fourth day of the week, I came home, and as I entered my own house, oh! the inward comfort and pleasure which I felt, ravished my heart, that I could scarce forbear to cry out, God! that God who judgeth men, is just in all his ways, and rewardeth peace into the bosoms of those who fear and obey him. And being by all my family and friends kindly received, made my return exceedingly delightful.

In about twenty-two months and odd days I finished this journey, from the 22d of the Tenth-month, 1726, to the 2nd of the Eighth-month, 1728, and in that time I travelled by land and over rivers about five thousand three hundred and twenty-two miles, besides passing and repassing the great ocean; and as I had been out of that country somewhat more than twenty-one years, and found so great an increase of the Professors of truth, I had a curiosity to examine a little into it, finding most of the old meeting-houses very much enlarged, some to hold double, and some treble, and some four times the people that the old ones would in my first going thither, and even now some wanted to be either enlarged, or new ones built at proper distances; besides the account of new houses built in that time, in places where were none, nor meetings but what were kept in private houses, which grew so numerous, that necessity put them upon erecting houses to accommodate themselves. In New-England and Rhode-Island are twelve. In the government of New-York are six. In both East and West-Jersy are nine. In Pennsylvania thirteen. In Maryland four. In Virginia nine. And in North Carolina three. In all, there have been fifty-six new meeting houses built within these two or three-and-twenty years past, and in these provinces there are about ten places more that want where they have none, and many old ones want to be enlarged, not having room for half the people. Now the extraordinary increase of professors is much to be attributed to the youth retaining the profession of their parents, and marrying such. For the chief part of the people in Pennsylvania are of this profession, as well as in the Jerseys, and Rhode-Island, so that young people are not under the temptation to marry such as are of different judgments in religion, as in some parts.

Now being safe returned home, I was diligent in my way, minding my business, and attended public meetings, funerals, &c. until the year 1740, at which time I found a concern to visit some parts of the North, and Ireland, which comes next in course, with respect to both time and place.

[To be continued.]

*A point of land so called.

The little I have seen of the world teaches me to look upon the errors of others in sorrow not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggle and temptations it has passed through; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; I would fain leave the erring soul of my fellow man with Him from whom it came.

The promises of the Bible shine as freely in at the windows of the poor man's cottage as the rich man's palace. A mountain of gold, heaped as high as heaven, would be no such treasure as one promise of God.

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 267.)

But when I was determined to resent, and punish an affront, or personal injury, when it was done in contempt, or with design: and yet I never met with any, save once; and then I kept to my own maxims with success; and yet so, as neither to wound, nor be wounded; the good Providence of the Almighty being ever over me, and on my side, as well as knowing my meaning in all my conduct. But in process of time, as these prevalent and potent motions of corruption and sin became stronger and stronger in me, so the Lord in great goodness and mercy made manifest to my understanding the nature and end of them; and having a view of them in the true light, and the danger attending them, they became irksome, disagreeable, and exceedingly heavy and oppressive to my mind. And then the necessity of that great work of regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the great uncertainty of the continuance of the natural life; and it began to put a secret stain upon the world, and all its glory, and all that I had to glory in; though I kept these thoughts within my own breast, not knowing of any soul to whom I could seriously and safely divulge them. And indeed none, for a considerable time, discerned my inward concern by any outward appearance; which, I found afterwards, had been much to my advantage and safety.

It is admirable by what various steps the Lord is pleased to lead the soul of man out of this world, and the spirit of it, home to himself; and yet I am apt to think, that, in his divine and unlimited wisdom, he does not take the same outward method and steps with every one, but varies the work of his Providence, as their states and circumstances may best suit and bear: for by an accident that befel me, I was further alarmed to consider my ways, the uncertainty of life, my present state and latter end.

It was this: Intending to go to a country church with an acquaintance, as we were riding gently along, my horse stumbling, fell, and broke his neck, and lay so heavily upon my leg, that I could scarce draw it from under him; yet I received no hurt. But as we stood by him a little, I had this consideration, that my own life might have been ended by that occasion, and I did not find myself in a condition fit for Heaven, having yet no evidence of that necessary qualification of regeneration, which brought great heaviness over my mind; which did not totally depart till, through the infinite mercy of God, I was favored with further knowledge and a better state.

Hitherto I had known the grace of God in me only as a manifester of evil and of sin, a word of reproof, and a law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions, temptations, and influences of the evil one work and prevail. By which divine grace I was in some good degree enlightened, reformed and enabled thereby to shun and forbear all words and acts thus known to be evil, and moral righteousness restored in my mind, and thereby brought forth in me. I became then sequestered, weaned, and alienated from all my former acquaintances and company; their manners and conversation, though not vicious (for such I never liked,) became burdensome, tedious and disagreeable; for they had not the knowledge of God, nor such a conversation as I wanted. And yet I did not know the divine grace in its own nature, as it is in Christ; not as a word of faith, sanctification, justification, consolation and redemption; being yet alive in my own nature, the Son of God not yet revealed in me; nor I by the power of his holy cross yet mortified and slain; being without the knowledge of the essential truth, and in a state contrary to him, and unreconciled. But the Lord did not leave me there, but in his matchless mercy followed me still by his holy admonitions, and more and more inclined my mind in an earnest enquiry after himself, and his own essential truth and word; concerning whom, I did not know of any in all the earth could teach me, the world being universally as I judged, by the general ways and courses of men, of all forms and ranks, altogether ignorant of the Lord, knowing only some historical and traditional hints concerning him, and of his doctrine and ways; which having little or no effect or influence upon the minds and conversations of men, it seemed but a dead knowledge or image, and they dead whilst they yet lived, did not really and savingly believe in the true God, and Christ Jesus, of whom they made profession and talked; so that I did not then know that the Lord had any people then in the world, owned by his presence with them as his flock and family; which reminds me of that saying of the Lord, "Nevertheless, when the son of man cometh, shall he find faith on the earth?"

My mind being truly earnest with God, thirsting unto death for the knowledge of the way of life, he was pleased to hear the voice of my necessity; for I wanted present salvation, and the Lord knew my case could not admit of further delay. And therefore being moved by his own free mercy and goodness, even in the same love in which he sent his Son, the beloved, into the world, to seek and save the lost, on the first day of the second month, in the evening, in the year (according to the common account) 1689, being alone in my chamber, the Lord brake in upon me unexpectedly; quick as lightning from the heavens, and as a righteous, all-powerful, all-

knowing, and sin-condemning judge; before whom my soul, as in the deepest agony, trembled, was confounded and amazed, and filled with such awful dread, as no words can reach or declare.

My mind seemed separated from my body, plunged into utter darkness, and towards the north, or place of the north star; and being in perfect despair of returning any more, eternal condemnation appeared to surround and inclose me on every side, as in the centre of the horrible pit; never, never to see redemption thence, or the face of him in mercy, whom I had sought with all my soul; but in the midst of this confusion and amazement, where no thought could be formed or any idea retained, save grim eternal death possessing my whole man, a voice was formed and uttered in me as from the centre of boundless darkness,—"Thy will Oh! God be done;" "if this be thy act alone, and not my own, I yield my soul to thee."

In the conceiving of these words, from the Word of Life, I quickly found relief; there was all-healing virtue in them, and the effect so swift and powerful, that even in a moment all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the day of the Lord dawned, and the son of righteousness arose in me, with divine healing, and restoring virtue in his countenance, and he became the centre of my mind.

Here I had a taste and view of the agony of the Son of God, and of his death and state upon the cross, when the weight of the sins of all human kind were upon him, and when he trode the wine press alone and none to assist him. Now all my past sins were pardoned and done away, my own willings, runnings, searchings and strivings were at an end; and all my carnal reasonings and conceivings about the knowledge of God and the mysteries of religion were over; which had long exercised my mind, (being the natural,) both day and night, and taken away my desire of food and natural repose. But now my sorrows ended, and my anxious cares were done away; and this true fear being to me the initiation into wisdom, I now found the true Sabbath a holy, heavenly, divine and free rest, and most sweet repose.

This deep exercise being over, I slept till the next morning, and had greater and better refreshment and comfort than I had felt for some weeks before.

The next day I found my mind calm and free from anxiety, in a state like that of a little child. In this condition I remained till night, and at about the same time in the evening that the visitation before related came upon me, my whole nature and being, both mind and body was filled with the divine presence in a manner I had never known before, nor had ever thought such a thing could be; and of which none could form any idea, but what the holy thing itself alone doth give.

The divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superseded and immerged, by an intuition of that divine and truly wonderful evidence and light which proceeded from himself alone, leaving no place for doubt, or any question at all. For as the sun in the open firmament of heaven is not discovered or seen, but by the direct efflux and medium of his own light, and the mind of man determines thereby, at sight, and without any train of reasoning, what he is; even so and more than so, by the overshadowing influence and divine virtue of the Highest, was my soul assured it was the Lord.

(To be continued.)

FRIENDS IN IOWA.

It has been stated that a little history of the circumstances connected with the establishment of a Monthly Meeting of Friends in Iowa, to be a branch of Fairfax Quarterly Meeting in Virginia, would be likely to interest some of the readers of the Intelligencer, and the following is therefore communicated for publication, if the Editor should approve of placing it before his readers.

Within the last two or three years, a number of families of Friends, members of Hopewell, Goose Creek, and Fairfax Monthly Meetings, removed from Virginia, and formed a settlement at Prairie Grove, in Wayne Township, Henry County, Iowa. One was an approved minister, and some occupied the station of elder. In their new settlement, amongst the greatest privations they experienced, was that of religious communion and social worship, to which they had long been accustomed in their meetings at home. They addressed a letter to each of the Monthly Meetings from which they had removed, expressing in touching language and great tenderness their painful situation in being deprived of an opportunity of attending religious meetings, and requesting that a Monthly Meeting might be established amongst them, to be a branch of Fairfax Quarterly Meeting. These communications were forwarded by the Monthly Meetings, in their reports to the Quarter, and the reading of them awakened a feeling of deep sympathy with our absent brethren and sisters, in their remote and tried situation. After weightily considering the subject, there was a full and free expression of sentiment in favor of granting their request at a proper time, and a committee was appointed to correspond with them upon the subject.

It was seen to be rather a new case. They were very remote, and our Yearly Meeting was not the nearest to their settlement. Still, there was no Monthly Meeting to which to send their certificates, except what was so remote as to render it impracticable for them regularly to attend

it. Besides, it was their united and ardent wish to have a Monthly Meeting near home, which the children as well as the parents could attend. The expression of that wish produced such a covering of precious solemnity in the Quarterly Meeting, both men's and women's, as seemed to give evidence that the proceeding was owned by Best Wisdom. In this state it was thought safe to proceed, as Truth might open the way, in the hope and confident belief, that if their request should now be granted, to establish a Monthly Meeting to be a branch of Fairfax Quarter, and the right time came to attach them to another Quarterly Meeting nearer to them, way would be made easy to all therefor.

The committee communicated to them the feeling that prevailed in the Quarterly Meeting, and requested them to propose a time for opening and holding the different meetings. In their reply, they proposed a time for holding a Monthly and First day meeting, but proposed holding no mid-week meeting for the present. One reason for which was, that their meetings were to be held at a public school house, in which they could hold meetings for worship on First days, and Monthly Meetings on 7th days, but could not hold mid-week meetings, as the house was at that time occupied. This produced great exercise in the Quarterly Meeting; and notwithstanding the great sympathy in their favor, it was the united judgment of the Quarter, to grant no meeting till way should open for the holding of mid-week meetings also, and the committee was intrusted to communicate to them the decision of the Quarterly Meeting at this point. It is an interesting feature in the history of the subject, that previous to their receiving any communication from the committee, their own minds had become dissatisfied with the proposition they had forwarded, and they were entirely prepared, indeed glad, to have mid-week meetings, and to hold them by turns at their private homes, till a more suitable place could be procured. This information was communicated to the Quarterly Meeting in the 11th mo. last, and the meeting was united in the belief that it would be right to establish meetings at Prairie Grove, in accordance with the request of Friends there, and appointed a committee to proceed to Iowa, and aid them therein. This committee, in the 2d month last, made a report which was fully approved and adopted by the Quarterly Meeting. As this report gives a statement of the proceedings of the Committee, a copy is appended as follows:

"To Fairfax Quarterly Meeting, to be held at Hopewell, 2d mo. 16th, 1857.

The Committee appointed at last meeting to visit the settlement of Friends at Prairie Grove, in the State of Iowa, and aid in the establishment amongst them of meetings for worship, and the organization of a Preparative and a Monthly Meeting, report, that soon after their appointment, five of their number proceeded to Iowa, for the performance of the duty entrusted to their charge. They, with Friends of Prairie Grove, held a meeting for worship, and a Preparative meeting, on 5th day, the 4th of 12th mo., a Monthly Meeting on the following 7th day, and a meeting for worship on First day. The meetings were all precious, favored seasons, the Friends seeming encouraged and strengthened by the condescension and care of the Quarterly Meeting, in granting their request to have meetings established amongst them, and in sending out a Committee to aid them therein.

"In the Preparative Meeting, a Committee was appointed to prepare for the Monthly Meeting a list of those Friends now residing at Prairie Grove, who had formerly been members of Fairfax Quarterly Meeting, it being those only who were at present to constitute Prairie Grove Monthly Meeting. Other Friends residing in the settlement, will bring certificates to this meeting from the Monthly Meetings from within the limits of which they had removed.

"It was found necessary to hold two sittings of the Monthly Meeting, in order that it should be properly organized. In the morning meeting, Committees were appointed in both men's and women's meetings, to bring forward to a future sitting, the names of suitable Friends for Clerks, Overseers and Elders, and in the men's meeting, a Friend for Treasurer, and one for Recorder, in addition.

"These several Committees reported to the afternoon sitting, and the Friends named for the different offices were fully united with by the meeting. It was very gratifying to the Committee in attendance from the Quarterly Meeting, to find there were Friends already members, so well qualified as those named appeared to be, for the several offices which they were called upon to fill; and when the other Friends in the settlement shall produce their certificates, which will be in a short time, considerable addition w ll be made to the number of active and useful members of the Monthly Meeting.

"The Committee took out with them books, suitably prepared, in which to keep a register of their members, and a record of the births and deaths amongst them, to record the minutes of the Monthly Meeting, to record certificates of removal, and marriage certificates. They also took out several copies of our discipline for the use of the members of that meeting.

"The Committee and the Friends there then regarded Prairie Grove Monthly Meeting, together with the meetings for worship, and the Preparative Meeting, fully organized and established, as a branch of Fairfax Quarterly Meeting. And we may add there existed amongst the Friends of the settlement, an openness, humility, unity, and affection, which it was encouraging and instructive to the Committee to witness.

"Although the meetings were thus organized as far as the Committee were instructed or empowered to proceed, there was still a deficiency to which the Committee took occasion to draw the attention of the Friends of Prairie Grove, and now wish to bring to the notice of the Quarterly Meeting. *They have no place at which to hold their meetings regularly.* By permission, they hold their First day meetings at a public school house in the neighborhood; but this house being occupied during the week, they are compelled to hold their mid-week meetings, including the Monthly and Preparative Meetings, *at their private houses*, the meeting circulating amongst them. The Committee believed, and the Friends there fully united with them in this opinion, that, while such arrangement would answer temporarily, the meeting could not be regarded as properly established in conformity to our order, without having a place of their own, at which all their meetings could be regularly held. In conformity with this view of the subject, a Committee was appointed by the Monthly Meeting, to unite with the Quarterly Meeting's Committee, in selecting a situation, making an estimate of the cost of a suitable house, and in endeavoring to devise ways and means to have such house erected. With a liberality most creditable to the Friends of the settlement, and evincing the great interest they felt in the subject, every member was willing to give three acres of his land, as a site for a meeting house and burial ground; so that the joint Committee had an opportunity, which they embraced, of selecting three acres, part of the property of two different Friends, in a most eligible situation.

"Judging from the size of the meeting we attended on First day, it was estimated that the cost of a suitable building, including sliding partitions, and seats, would amount to 1300 dollars. Friends of Prairie Grove said they would cheerfully contribute, in work and otherwise, one half of this sum, which we think, under the circumstances of their recent emigration, is as much as could reasonably be expected of them, or as they should be encouraged to do. The Committee therefore are united in recommending to the Quarterly Meeting, that it raise the other half, say 650 dollars, and remit it to those Friends, to be applied to this interesting object.*

"In closing this report, the Committee take occasion to add, that although they had to travel a great distance in the fulfilment of the duties placed upon them by the Quarterly Meeting, and at an inclement season of the year, they still have no cause to regret having submitted to the appointment, but have rather been made to rejoice in believing they had been messengers of comfort from the Quarterly Meeting to those distant Friends, and strengthened in the feeling of the everlasting goodness and protecting care of the Great Father of us all."

The Monthly Meeting is held on the last 7th day in each month, and the Preparative Meeting on the 5th day of the preceding week, all at 11 o'clock. No mid-week meeting is held on the week of the Monthly Meeting.

The Monthly Meeting, and the meeting for ministers and elders, send their answers to the Queries, and their reports to the Quarterly Meeting by mail, and the Quarterly Meeting communicates to them through the same channel.

7th mo. 1857. ONE OF THE COMMITTEE.

* It is gratifying to be able to add, that with commendable promptness and liberality, the Quarterly Meeting, through its constituent Monthly Meetings, has raised the sum named, and placed it in the hands of a Friend to send to Prairie Grove for the object proposed.

JOHN RANDOLPH ON SLAVERY.

The closing expression in the following account of a conversation with John Randolph is very similar to the one made by Thomas Jefferson on the same sorrowful subject, when he said, "*I tremble for my country when I reflect that God is just,*" &c.

"A few years before the death of J. Randolph, he was one morning, during the session of Congress, walking from his lodgings in Washington to the Capitol, in order to take his seat in the House. It so happened, that as he passed along Pennsylvania avenue he fell in company with Edward Stabler, with whom he was acquainted. As they were passing along the street, they met a wagon, into which were crowded a number of colored women and children, followed by twenty or thirty colored men, handcuffed and chained together, and guarded by two armed white men, on horseback. This spectacle, coming as it did suddenly before them, produced a strong sensation in them both, and they involuntarily stopped until the whole had passed, without a word being spoken by either of them. After a short pause, Mr. Stabler remarked: 'This is indeed a shocking spectacle—to be exhibited here, almost under the shadow of the Capitol of the United States! We profess to be the first people in the world, and yet we here see before us a number of our fellow-men, without having committed any breach of the laws, or being charged with any offence whatever, chained like condemned criminals, and driven under the very eyes of the national Legislature, now in session, like beasts to market! The nations of Europe have their several ministers and representatives here, who will witness this scene, and who probably will make it known to their respective Governments. What must people of other nations think of us, when they will learn that in the face of all our boasting professions about liberty, we permit the most odious tyranny and cruel oppression to be openly practised upon

millions of our people with impunity?' Randolph remained silent for a minute, and then said, with emphasis, 'Sir, I do not care what Europe, or what the people of any other country, may think or say of us—this is of no consequence, and I wholly disregard it." He then, in a subdued tone, and with much earnestness, added: '*But when I reflect upon what God Almighty may think of us, I confess to you that I tremble for my country!*'"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 25, 1857.

MARRIED,—On the 16th inst., at the residence of R. H. Miller, according to the order of the religious Society of Friends, HENRY C. HALLOWELL, of Alexandria, to SARAH MILLER. And at the same time and place, HENRY REESE, of Baltimore, to MARY ANN MILLER, daughter of Robert H. Miller, of Alexandria, Va.

——, On the 14th inst. at Friends' Meeting House, Lombard St., Baltimore, MARSHALL TYSON, of Philadelphia, to CATHARINE ELLEN, daughter of Matthew Smith, of the former city.

DIED,—At his residence, Bayside, on Long Island, on First day 7th mo., 12th, 1857, JACOB H. WILLETS, (eldest son of Samuel Willets of New York city) in the 39th year of his age.

His death occurred under peculiarly trying circumstances. About two months previous to it, he was bitten by a dog, which they had but little reason to fear was rabid, but still apprehensions were felt by his friends as well as himself, that such might be the case, and every precautionary measure possible was taken to avert the development of the dire disease, liable to be attendant upon such a casualty. But alas! their fears were but too well founded, and after the most intense suffering of about thirty hours duration, he has fallen in the prime of life, and vigor of manhood, a victim to the fell destroyer. He was an honorable and upright man, esteemed by all who knew him, and a useful member of the community in which he moved.

Truly it may be said that the ways of Providence are inscrutable. He was surrounded by every comfort and luxury that wealth could purchase. A feeble wife, and five children, and parents looking to him as the prop of their declining years; yet he has been called hence "to be seen of men no more." Although his agonies during the paroxysms were extreme, yet in the intervals his mind was perfectly clear, giving satisfactory evidence that his peace was made and that he had a full assurance that he should enter into rest. The last words he uttered were. "Glory to God, peace on earth and good will to man, hallelujah! hallelujah!"

——, On the 13th inst., MARY JOHN, wife of Asa T. John, aged 68 years, eleven months and one day. She was a member of Roaring Creek Monthly Meeting, and Shamokin Particular Meeting, in Shamokin township, Northumberland County, Pa.

——, On 7th day, the 11th inst., at the residence of Benjamin P. Moore, in Fallston, Harford Co. Md., MARY C. STABLER, wife of Edward H. Stabler, of Baltimore.

For Friends' Intelligencer.

When we take into consideration the labors and examples of those who are called from works to rewards, it seems as though there is something more due to their memory than just to record that they were born and have died. I feel induced to offer the following tribute of love to the memory of my deceased father, Stephen Bowerman, who died at his residence, in the Township of Hallowell, County of Prince Edward, C. W., the 3d of 6th month, 1857, in the 84th year of his age, after an illness of nearly fourteen months, the effect of paralysis, which rendered him both speechless and helpless. He was a member of West Lake Monthly Meeting, of which he had long been a useful one. He was born in Dutchess Co., N. Y., and emigrated with some of the older members of his father's family to Canada, in the 16th year of his age, performing the long wilderness journey on foot by the assistance of a compass. After he grew up to manhood, he and some others not feeling easy to join themselves to any religious Society except Friends, and there being no meeting settled in Canada for transacting the business of that Society, they sent their requests to Nine Partner's Monthly Meeting, where they were received members, and informed of their right of membership by a committee that was sent about that time to establish a Monthly Meeting in Canada, entitled "Adolphustown Monthly Meeting." As the country was new when he removed here, he became early inured to hardships and privations, and in his youthful days formed habits of industry, which in after life, when he became the head of a family, enabled him to adopt the language of the Apostle Paul, "these hands have ministered to my necessities and to the necessities of those that are with me." He also had a portion to spare to the poor and needy, whom he was ever ready to aid and relieve. It may be said he was a friend to the widow and a father to the fatherless, many of the latter finding a comfortable asylum in his hospitable home. For the last fifty years of his useful life he was seldom, if ever, without more or less orphan and destitute children under his care, to whom he acted the part of a father; he also obeyed this injunction, "be ye not forgetful to entertain strangers," as his home was ever open to them. His life and conversation were truly exemplary, yet he entertained a humble opinion of his own virtues, expressing in the latter part of his life that it seemed as if he had never done any good in the world. But, as our Saviour said, "Blessed are the poor in spirit, for their's is the Kingdom of Heaven." We trust his removal was from a scene of pain and affliction, to that blessed mansion prepared for the righteous, where all is joy and peace, and none can say "I am sick." ELEANOR BOWERMAN.

Bloomfield, C. W., 6th mo, 1857.

ENSLAVEMENT OF A BRITISH SUBJECT—FORTY FIVE YEARS IN BONDAGE.

The New York Times of Friday publishes a highly interesting account of the struggle for freedom of a man who has been cruelly and illegally held as a slave for forty-five years. The subject of the history is a man who has lately arrived in New York from Savannah, where he was known by the name of Demock Charlton, and served forty years as a slave of various persons, while he claims to have been a British subject, and entitled to the protection of the British government. His orignal name was Tallen, and he was taken from Africa by a Spanish slaver, when only twelve years old. The slaver was captured by a British brig-of-war, when Tallen was sent on board the British brig Peacock, to serve as a cabin boy during the war of 1812. When the Peacock was sunk by the American schooner Hornet, in 1813, Tallen was sent a prisoner of war, to Savannah, Ga., where a party got control of him, forwarded a report to Washington that he was dead, and sold him into slavery. After upwards of forty years' servitude, during which time he purchased his freedom thrice, he has at last escaped from bondage, and now, claiming to be a British subject, seeks indemnity at the hands of those who have so long and unjustly held him in servitude. His wife and children are still held in slavery, and he is now endeavoring to raise the money for the purchase of their freedom. The story of the man is straightforward and candid, and seems every way worthy of credit.

NATURAL HISTORY, FOR THE YOUNG.

The study of natural objects is now almost universally allowed to be one peculiarly suited to youth—to that period, as Burke observes, "when the senses are unworn and tender, when the whole being is exquisitely alive, and the glow of novelty is fresh upon all the objects which surround us." Yet though all this is abundantly evident, it is singular enough that the regular introduction of natural science into our educational seminaries in this country is as yet but of rare occurrence. The period from five to fifteen—that period which is usually devoted to elementary training—is that in which the mind has the greatest avidity for facts and phenomena. It is pleasing at this period to see how the mind grasps at every kind of information regarding physical objects—how it delights in tracing analogies—forming combination—and arranging and methodizing into systems—how, in short, the ideas of beauty, order, fitness, and harmonious congruity take possession of the mind. The young and eager intellect at this period finds such studies peculiarly suited for its powers; there is nothing too deep for its comprehension—nothing too abstract, or too much beyond the calibre of its as yet immature and not fully developed powers. But if this golden opportunity be allowed to elapse, the mental appetite will seek other and more grovelling gratifications: the pleasures, the dissipations, the business of the world, will absorb all the attention; or if other studies are persevered in, they engross and occupy the whole mind, so that rarely, indeed, do we find a love of natural science cultivated in mature life, unless it has been implanted at an early period.

Our continental neighbors seem more alive to these branches of early instruction than we are. There, botany, zoology, and geology are regularly taught in their elementary schools, and their connection with geography, history, and the arts of life fully demonstrated. To some extent these studies are gradually being introduced into our most approved seminaries in this country, though in a very small number, indeed, have they become regular branches of educational training. They are as yet only timidly introduced as extra and optional studies; encroaching sometimes on the hours appropriated to relaxation, or given so shortly, and at such long intervals, as to fail to make any due impression on the minds of the pupils. We hope, however, yet to see them introduced as indispensable branches of education, with competent teachers, into all our leading institutions throughout the kingdom. In a great commercial and agricultural community such as ours, the elements of natural science, in all its departments, ought surely to be within the reach of every individual, however humble the calling to which he may be destined.

In our richly-endowed educational hospitals, where we occasionally hear of listlessness and insubordination on the part of the pupils, such studies might doubtless be introduced with the best advantage. We know nothing more likely to engage the youthful mind there, both innocently and advantageously, or more calculated to supply the absence of the domestic circle, and all the home feelings, of which they are necessarily deprived.

A little work on zoology, intended as a text-book for school tuition, has prompted to the repetition of these remarks. It is the first part of a history of animal life, commencing at the lowest end of the scale, and including the invertebrate animals. It is not merely a common compilation, but exhibits the spirit and originality of a mind evidently well-stored with accurate facts, and enthusiastic in the admiration of the works of nature. Its illustrations are numerous, and consist of the wood-cuts of Milne Edwards's French work on the same subject. Next to the actual objects themselves, good illustrations are indispensable to the student of natural history.

During the past season, an unusual number of those jelly-looking creatures called medusæ, or

sea-nettles, have swarmed along our shores. They are amongst the simplest and lowest of the scale of animated beings, and are thus described :—

"There is much in the structure of these creatures to excite our surprise. Their frail and gelatinous bodies seem little else than a mass of vivified sea-water, or some analogous fluid. 'For,' says Professor Owen, 'let this fluid part of a large medusa, which may weigh two pounds when recently removed from the sea, drain from the solid parts of the body, and these, when dried, will be represented by a thin film of membrane, not exceeding thirty grains in weight.' They baffle the skill of the anatomist by the very simplicity of their structure. Feeble as they appear, fishes and crustacea are quickly dissolved in their stomachs. The organism of their stinging power is yet but imperfectly understood, and the luminosity which many species possess, equally demands investigation. They are found in all seas, and please the eye both by their glassy transparency and by their brilliant hues. Some are furnished with a central peduncle, and resemble a mushroom with its stalk; others have its place supplied by prehensile arms; some have one simple central mouth; in others both its structure and position are different: in some the margin is furnished with long contractile tentacula, whence the well-known stinging secretion is supplied; in others this formidable apparatus is altogether wanting. These differences, which are easily observable, enable the naturalist to classify the gelatinous medusæ, for such is their collective appellation. Their locomotion is effected by the contraction and expansion of the outer margin of the disc, the animal striking the water in the opposite direction to that in which it is moving. The motion is easy and graceful, admitting of progress in any direction. The lower surface of the disc is covered with a delicate network of vessels, in which the circulating fluids are exposed to the oxygen contained in the sea-water. Each contraction of the margin, therefore, not only impels the animal in its course, but assists in the process of respiration.

"The medusæ differ extremely in size. Some are occasionally thrown upon our coast which are as large as a good-sized umbrella; many are not larger than peas; and some scarcely exceed in dimensions the head of a large-sized pin. Some species are adorned with brilliant colors, and equal in the richness of their hues the brightest of our garden flowers. When from a small boat, in a glassy and transparent sea, they are beheld rising and falling at pleasure, and occasionally turning over in the apparent exuberance of enjoyment, they form objects of contemplation so very attractive, as to excite the astonishment of the child, while they furnish matter for the contemplation of the naturalist.

"The species of medusa most abundant on our coasts during the early part of our summer (*Cyanea aurita*,) is well known by the four conspicuous lunar or heart-shaped figures which it exhibits. These are of a pinkish or purplish color, and are, in fact, the ovaries. Four pouches are observed on the lower surface of the body. To these the young, at a certain period, are transferred from the ovaries, and undergo a species of development analogous to that of the young quadrupeds of Australia in the marsupial pouch of the mother. After changes in their size and color, they exhibit a change of form, become clothed with vibratile cilia, and leaving the maternal pouch, swim freely about, the larger extremity being always in advance. The little creature soon attaches itself to some fixed object, and four arms appear, surrounding a central mouth. The arms lengthen, four additional ones are developed, all are highly contractile, covered with cilia, and actively employed in the capture of food. The number of these arms increases until it reaches twenty-four or thirty; and the body, originally about the size of a grain of sand, becomes a line, or the twelfth part of an inch in length. During the winter months it remains in security "where the waves have no strife," and even throws out germs or buds, which in time becomes perfect medusæ. But with the approach of spring, the body becomes marked with transverse lines, which gradually assume a wrinkled or furrowed appearance. These furrows become deeper, dividing the body into from ten to fifteen distinct portions, which for a time remain in contact, but without organic connection, "like piled-up cups." After complete separation, each part swims freely about, presenting an appearance so unique, that the young in this state has been figured, and described as belonging to a new genus. The last change observable is its putting on the appearance of the perfect animal, and under the influence of the sun, the waves, and the currents, becoming a mature medusa. 'We thus see,' says Professor Owen, 'that a medusa may actually be generated three successive times, and by as many distinct modes of generation—by fertile ova, by gemmation, and by spontaneous fission—before attaining its mature condition.'

"With regard to the medusæ, we may mention an anecdote which we learned from an eminent zoologist, [E. Forbes,] now a professor in one of the English universities. He had, a few years ago, been delivering some zoological lectures in a seaport town in Scotland, [St. Andrews,] in the course of which he had adverted to some of the most remarkable points in the economy of the acalephæ. After the lecture, a farmer, who had been present, came forward and inquired if he had understood him correctly, as having stated that the medusæ contained so little of solid material, that they might be regarded as little else than a mass of animated sea-water?

On being answered in the affirmative, he remarked that it would have saved him many a pound had he known that sooner, for he had been in the habit of employing his men and horses in carting away large quantities of jelly-fish from the shore, and using them as manure on his farm, and he now believed they could have been of little more real use than an equal weight of sea-water. Assuming that so much as one ton weight of medusæ, recently thrown on the beach, had been carted away in one load, it will be found that, according to the experiments already mentioned, the entire quantity of solid material would be only about four pounds avoirdupois weight—an amount of solid material which, if compressed, the farmer might with ease have carried home in one of his coat pockets!"

The waters of the ocean teem with life in a variety of forms. We cannot take up a glassful of this element without including many beings of interest. "The cheapness of the pleasures which natural history affords, should of itself form a reason for the general cultivation of such pursuits. They are within the reach of the most humble, and are not dependent on costly or complicated apparatus. By means so simple as a glass of sea-water, we have caused the balani or acorn-shells to exhibit a series of movements, which we have never shown to the youth of either sex without hearing from them expressions of the most unfeigned delight. Let the reader try the experiment. Go at low water to a rock on the beach, choose a few of the oldest and largest limpets left uncovered by the receding tide, and incrusted with the acorn-shells. As the inclosed animals have then been without nourishment for two or three hours, they will be quite ready for another meal. Thow the limpet-shells into the glass of sea-water, and in a minute or two the acorn-shells upon them will begin to open. Presently a beautiful feathered apparatus will be extended, then withdrawn. It will again be put forth, and again retracted; but with such grace, regularity, and precision, that the eye regards it 'with ever new delight.' And when the same exquisite mechanism is exhibited by every one of them, either in succession or simultaneously, and when we consider that it thus ministers at the same moment both to respiration and nutrition, a train of ideas is excited which rises from the humble shell to Him by whom it has thus wondrously been fashioned."

Chambers' Journal.

Long Prayers.—Speaking against long prayers, Elder Knapp says: "When Peter was endeavoring to walk on the water to meet his Master, and was about sinking, had his supplication been as long as the introduction to some of our modern prayers, before he got half through *he would have been fifty feet under water.*"

SIR JOHN FRANKLIN.

[BY SIR JOHN RICHARDSON.]

(Concluded from page 288.)

Owing to the fortunate rendezvous at Hobarton of the scientific expeditions and surveying ships above named, as well as many of her Majesty's vessels engaged in the ordinary service of those seas, the intrigues of the family faction and their supporters in the colony being matters of common discussion, became known to numbers of Sir John's brother officers, and a true estimate of the treatment he had received from the colonial minister was formed by the profession to which he belonged. He found, therefore, on reaching England, that the confidence of the Admiralty in his integrity and ability was undiminished, and this was speedily shown by his appointment in 1845 to the command of an expedition, consisting of the Erebus and Terror, fitted out for the further discovery of the north-west passage. With an experienced second in command, Captain Crozier, trained under Parry and James Ross from 1821 in the navigation of icy seas, a select body of officers chosen for their talent and energy, and excellent crews, in ships as strong as art could make them, and well furnished, Franklin sailed from England for the last time on the 26th of May, 1845. He was last seen by a whaler on the 26th of July, in Baffin's Bay, at which time the expedition was proceeding prosperously. Letters written by him a few days previously to that date were couched in language of cheerful anticipation of success, while those received from his officers expressed their admiration of the seamanlike qualities of their commander, and the happiness they had in serving under him. In the autumn of 1847, public anxiety began to be manifested for the safety of the discoverers, of whom nothing had been heard; and searching expedition after expedition dispatched in quest of them in 1848, and the succeeding years down to 1854, regardless of cost or hazard, redound to the lasting credit of England. In this pious undertaking Sir John's heroic wife took the lead. Her exertions were unwearied, she exhausted her private funds in sending out auxiliary vessels to quarters not comprised in the public search, and by her pathetic appeals she roused the spmpathy of the whole civilized world. France sent her Bellot; the United States of America replied to her calls by manning two searching expeditions, the expenses of which were borne by Mr. Grinnell, a wealthy private citizen of great humanity and liberality; and the inhabitants of Tasmania subscribed £1,700, which they transmitted to Lady Franklin, as their contribution towards the expense of the search.

In August, 1850, traces of the missing ships were discovered, and it was ascertained that their first winter had been spent behind Beechey Island, where they had remained as late as April,

1846. Yet in spite of every exertion by the searching parties, no further tidings were obtained until the spring of 1854, when Dr. Rae, then conducting an exploring party of the Hudson Bay Company, learnt from the Esquimaux that in 1850, white men to the number of about forty, had been seen dragging a boat over the ice, near the north shore of King William's Island, and that later in the same season, but before the breaking up of the ice, the bodies of the whole party were found by the natives on a point lying at a short distance to the north-west of Back's Great Fish River, where they had perished from the united effects of cold and famine. These unfortunate men were identified as the remnant of the crews of the Erebus and Terror, by numerous articles which the Esquimaux had picked up at the place where they perished, many of which Dr. Rae purchased from that people and brought to England. Point Ogle is supposed by this gentleman to be the spot where the bodies lie; and this summer (1855) Mr. Anderson of the Hudson Bay Company, started from Great Slave Lake to examine the locality, pay the last tribute of respect to the dead, and collect any written papers that might remain there, or books and journals said to be in the hands of the Esquimaux. By considering the direction in which the party that perished were travelling when seen by the natives, and the small district that remains unexplored, we must come to the conclusion that the ships were beset between the 70th and 72d parallels of latitude, and near the 100th meridian. Two entrances from the north may exist to this part of the sea, one along the west coast of North Somerset and Boothia, which is an almost certain one; and the other which is more conjectural, may occupy the short unexplored space between Captain Sherard Osborn's and Lieutenan Wynniatt's extreme points. To approach this last strait, if it actually exists, Cape Walker would be left on the eastern side of the passing ships. It is a singular and most melancholy fact, that the very limited district of the Arctic Sea thus indicated, and which was specially adverted to in the original plan of search, is almost the only spot that has defied the exertions of the skilful and persevering officers who have attempted to explore it. Sir James Ross failed in reaching it; it intervenes between the extremes of the long and laborious journeys made by Captain Sherard Osborn and Lieutenant Wynniatt. Dr. Rae's two attempts to enter it were frustrated by the state of the ice and other circumstances, and Captain Collinson was also stopped short on its southern side by the want of fuel. Lady Franklin had sent out the Prince Albert for the express purpose of searching this quarter, but Mr. Kennedy unfortunately instead of adhering to the letter of instructions, trusted to a distant view of the passage from the north, which seemed to him to be closed, and turning to the west, made his memorable winter journey through a space, which, though he was ignorant of the fact at the time, had been previously examined.

With the utmost economy in its use, fuel would soon become precious on board the Erebus and Terror; and it is probable that after three years one of the ships would be broken up to furnish this essential article. Provisions could not last longer without placing the crews on short allowance, and to do so in that climate, subjected them to sure and destructive attacks of scurvy. Fish and vension, it is true, might be procured in quantities sufficient to modify these conclusions, but not to a great extent: and, beyond all question, the numbers of the intrepid sailors who left England in such health and spirits in 1845, had waned sadly by the close of the season for operations in 1849. The forty men seen by the natives early in 1850, were doubtless the only survivors at that date. Franklin, had he lived till then, would have been sixty-four years old, but no one of that age was in the number seen by the natives. Had he been then in existence, he would have taken another route on the abandonment of his ship, as no one knows better than he the fatal result of an attempt to cross that wide expanse of frozen ground lying between the mouth of the Great Fish River and the far distant Hudson Bay post on the south side of Great Slave Lake. Who can conjecture the reason that turned the steps of the weary wanderers in that direction? Perhaps the desire of solving that long-sought problem of a north-west passage, even then animated their emaciated frames, and it is certain that they did solve it, though none of them lived to claim the grateful applause of their countrymen. Later in point of time, and in a higher latitude, Sir Robert M'Clure also filled up a narrow gap between previous discoveries, and so traced out the north-west passage by travelling over ice that has in the five several years in which it has been attempted, proved to be a barrier to ships. If ever in the pursuit of whales, or for conveyance of minerals, commercial enterprise endeavors to force a north-west passage by steam, the southern route, whose last link was forged by Franklin's party with their lives, will undoubtedly be chosen. And it is to be deeply regretted that the parliamentary committee in recommending the grant of public money to Sir Robert M'Clure, which his courage and enterprise so well deserved, should have omitted to mention the prior discovery made by the crews of the Erebus and Terror.*

* Spars and pieces of rail recognized as having belonged to the Erebus and Terror were picked up by Captain Collinson near his wintering place in Cambridge Bay, and are sufficient evidence of currents setting in that direction, through a passage incumbered doubtless with drift ice.

This sketch of Sir John Franklin's character and public services has been written by one who served long under his command, who during upwards of twenty-five years of close intimacy had his entire confidence, and in times of great difficulty and distress, when all conventional disguise was out of the question, beheld his calmness and unaffected piety. If it has in some passages assumed the appearance of eulogy, it has done so not for the purpose of unduly exalting its subject, but from a firm conviction of the truth of the statements. On the other hand, the writer has abstained, in the only sentences in which it was necessary to speak of opponents, from saying a single word more of their conduct or motives than strict justice to Franklin's memory demanded. Franklin himself was singularly devoid of any vindictive feeling. While he defended his own honor, he would have delighted in showing any kindness in his power to his bitterest foe; and in emulation of that spirit the preceding pages have been penned.—*Encyclopedia Britannica.*

THE QUAKER POET.

Verses on seeing myself so designated.

By Bernard Barton.

"The Quaker poet!"—is such name
A simple designation;
Or one expressive of my shame,
And thy vituperation?—

If but the former—I, for one,
Have no objection to it;
A name, as such, can startle none
Who rationally view it.

But if such title would convey
Contempt, or reprobation,
Allow me briefly as I may
To state my vindication.

It is not splendor of costume
That prompts harmonious numbers;
The nightingale of sober plume
Sings while the peacock slumbers.

The shallow brooks, in spring so gay,
In summer soonest fail us;
Their sparkling pride has pass'd away,
Their sounds no more regale us.

While the more deep but quiet streams,
By alders overshaded,
Flow on, in spite of scorching beams,
Their beauties uninvaded.

And on their peaceful verge we see
Green grass, fresh flowers; and round them
Hover the butterfly and bee,—
Rejoicing to have found them.

Is it the gayest of the gay,
The votaries of fashion,
Who feel most sensibly the sway
Of pure and genuine passion?

No!—hearts there be the world deems cold,
As warm, as true, as tender,
As those which gayer robes enfold,
However proud their splendor.

Of mine I speak not;—He, alone,
Who form'd can truly know it;
Nor of my verse; I frankly own
Myself no lofty poet.

But I contend the Quaker creed,
By fair interpretation,
Has nothing in it to impede
Poetic aspiration.

All that fair nature's charms display,
Of grandeur, or of beauty,
All that the human heart can sway,
Joy, grief, desire, or duty;—

All these are ours—the copious source
Of true poetic feeling:—
And wouldst thou check their blameless course,
Our lips in silence sealing?

Nature, to all her ample page
Impartially unfolding,
Prohibits neither saint nor sage
Its beauties from beholding.

And thus the muse her gifts bestows
With no sectarian spirit,
Her laurel wreaths invest the brows
Which such distinctions merit.

Through every age, in every clime,
Her favor'd sons have flourish'd,
Have felt her energy sublime,
Her pure delights have nourish'd.

From Lapland's snows, from Persia's bowers,
Their songs are still ascending,
Then, Quaker Poets, try your powers!
Why should you fear offending!

Still true to nature be your aim,
Abhorring affectation;
You, with peculiar grace may claim
Each simpler decoration.

And with such you may blend no less,
Spite of imputed weakness,
The godlike strength of gentleness,
The majesty of meekness!

The blameless pride of purity,
Chast'ning each soft emotion;
And, from fanaticism free
The fervor of devotion!

Be such your powers; and in the range
Of themes which they assign you,
Win wreaths you need not wish to change
For aught that fame could twine you,

For never can a poet's lays
Obtain more genuine honor,
Than whilst his Gift promotes the praise
Of him who is its Donor!

For Friends' Intelligencer.

Oh 'tis a glorious thing to walk
As dead to man, alive to God,
Nobly to view the given track
And steady keep, nor dare look back,
Lest doubt assail
And fear prevail
To slay us on the road.
Awake, great God, this living fire
In every breast—
Kindle afresh a new desire,
Nor let us rest
Short of that ever blessed rock
On which to build our heart's best hope,
Nor let us fear, ought but *Thy* frown,
For what is life, if not for thee to strive?
We'd better *die, than out of Thee to live.*

7 *mo.* 6*th*, 1857. R.

SPONTANEOUS COMBUSTION.

How frequently do we read in the newspapers of the outbreak of conflagrations, more or less devastating in their character, to which it is difficult to assign an adequate origin. Some of these may doubtless be attributed to spontaneous combustion—meaning by that term a conflagration occasioned by the contact of substances which, innocuous in their normal condition, become fraught with danger when brought into collision. A few notes upon this curious subject will be interesting.

Cotton which has been wetted with oil speedily takes fire. It is well known how difficult, almost impossible, it is to prevent the escape of oil from casks; and yet, the slightest quantity of this liquid issuing from between the staves upon cotton may produce combustion. Upon this point the following occurrence is to be found in the "Philosophical Transactions."

"Mr. Golding, an official of the East India Company, had left a bottle containing oil upon a table in the arsenal, beside a chest filled with coarse cottons. The bottle was overturned in the night, probably by rats; it broke upon the lid of the chest and the oil penetrated the cottons. When the chest was opened upon the ensuing morning, the cottons were found burning and partially consumed, while the chest itself was upon the point of bursting into flames. In his first alarm Mr. Golding imagined that an attempt had been made to set the arsenal on fire; but as no traces of inflammable materials were found, after the strictest search in the vicinity of the chest, he communicated the matter to Mr. Humphries, a brother official. This gentleman had studied chemical works, among others that of Hopson, in which various cases of spontaneous combustion were detailed. Struck by the similarity of the occurrence which had just taken place, to some of those of which he had read, he determined upon essaying an experiment.

"For this purpose he moistened a piece of cotton, of a similar description to that which had been burnt, with linseed oil, and placed it in a small box, which he then locked. Three hours after, the box began to smoke, and upon being opened, the cotton was discovered in precisely the same condition as Mr. Golding had found the contents of his chest."

In 1781, some Russian ships at Cronstadt, upon which it was well known no fires had been lighted for five years, suddenly burst into flames, without ostensible cause. The Empress gave orders to the Academy at St. Petersburg to institute inquiries and experiment upon the subject, and it appeared that the soot proceeding from vegetable substances—that is to say, pine-tree soot, and such as proceeds from trees containing resin—when wetted with hemp-oil, is liable to spontaneous combustion, which is not the case with soot arising from animal substances.

The fearful conflagration of the large rope-magazine at St. Petersburg, as well as a fire at the dockyard of Rochfort, in 1757, were ascribed to similar causes. In 1757, the sail-magazine at Brest was entirely consumed in consequence of heaping waxed cloths upon one another, which had been painted upon one side and dried in the sun. Authentic reports of experiments instituted to discover the cause, ascribe this calamity to spontaneous combustion. Saladin and Carette have demonstrated that vegetable stuffs, boiled in oil or grease, and even some time afterwards placed upon one another, burst into flames upon the admission of air; and it is very remarkable that the same substances, if they were damp before being placed in oil, speedily consume, while they smoulder away into ashes without flaming if previously well dried.

Papermakers know that the heaps of rags which lie piled up in their factories, would speedily break out into spontaneous combustion if precautionary measures against their becoming unduly heated were not adopted in proper time. The danger of damp or wet hay kindling is a matter with which no farmer is unacquainted. Wheat also occasionally becomes inflammable, but far less frequently than hay, owing to its being seldom stacked in so damp a condition, as well as to greater care being exercised. Tobacco leaves in casks will likewise become heated at times.

Count Marozzo relates a case of spontaneous combustion, accompanied by an explosion, which took place in a flour magazine at Turin. This was ascribed to a quantity of flour dust, which, in consequence of the removal of some of the sacks, was floating in the air, having caught fire at the flame of an open lantern, and having thus communicated with the remaining contents of the magazine; but the cause of the conflagration was never accurately ascertained.

Frequent instances have been known of the spontaneous combustion of wools, particularly of those still in the grease; pieces of cloth in a greasy condition have also been seen to burst out into flames without apparent cause. Occurrences of this description, however, have only been observed to take place when the superincumbent substances possessed a certain amount of dampness, the decomposition of the water by the increased temperature occasioned by fermentation feeding the conflagration. From this may be seen how careful one should be in heaping bales of wool, which frequently arrive in a damp condition, one upon the other, and how necessary to their preservation it is that they should be throughly dried before being placed in store. Cotton and oil should always be carefully separated; the former should never be preserved in cellars, from their liability to impart dampness, occasioning the very danger it is desired to avoid. Wool and cotton smoulder, as long as no free

current of air is admitted; when this takes place they burst into flames.

It is unnecessary to enter upon the many other cases in which spontaneous combustion may occur. Its causes are extremely diverse, tending more or less to the same conclusion—that the utmost care should be observed in magazines which contain inflammable substances. These should never be stored in large quantities, especially when in a damp condition; they should be frequently examined, and measures of precaution adopted if the slightest tendency to heat be manifested, for the least delay may lead to conflagration. If the examination is undertaken at night, it should not be by the light of a naked flame, as the gases which these substances develop are frequently kindled by the contact.—*Leisure Hour.*

CHARACTER OF THE CHINESE PEOPLE.

Last evening, at the meeting of the Ethnological Society, held at the Society's house, Cavendish square—Alderman Kennedy in the chair—

Dr. Hodgkin read a very interesting paper upon the character of the Chinese people. The present he thought the most opportune moment for endeavoring to dispel the prejudice against the poor Chinese, which had been so cultivated by many newspapers and books published in England and America. He most strongly denied that the people of China were that worthless race they were generally represented to be. China was the most misunderstood country in the world. It had existed from the time of an event, before the pyramids of Egypt were built, had outlived the Persians, Greeks, and Romans, and would outlive the Arabs; and now, although so ancient, China possessed as much vitality as the youngest of nations. He strongly condemned the sweeping calumnies so generally circulated against the Chinese people, who were a moral, intellectual, persevering, and altogether an extraordinary race—a race the English nation had always been taught to despise, but one worthy of the support of the whole civilized world.

The Chairman, seeing the great traveller, Montgomery Martin, in the room, and knowing his extraordinary knowledge of the character of the Chinese people, would be glad to hear a few remarks from him.

Montgomery Martin said the Chinese people numbered not less than 400,000,000, which was a large proportion of the entire population of the earth—that being 1,000,000,000. There were about 15,000,000 Tartars, who were the principal impediment in the way of progress at the present time. Previous to 1644, when the Tartars were first introduced, European nations were freely admitted into China, and enjoyed uninterupted intercourse with the natives. Any alteration that had taken place in this respect had been occasioned by the Tartars. No doubt could be entertained that the Chinese were highly civilized long before Christ. The Chinese understood the mariner's compass, gunpowder, the manufacture of glass, printing on blocks, manufacturing paper, when the ancestors of Englishmen were naked savages. They constructed canals thousands of miles in length, and made roads superior to those built by the Romans. Every trade has its guild, as in the city of London; and every town its wards, as existed at the present time all over England. But about eight hundred years ago the high state of civilization in China appeared to be suddenly arrested; he knew not how, except by the will of the Great Redeemer, in consequence of their refusal to acknowledge the true God. Certain it was that they were stopped short in the advancement of knowledge in a most mysterious manner, and from that time to the present they had rather retrograded than improved in civilization. It was like a spell placed upon them for some distinct purpose unknown to man. The European could do anything with the Chinese, and, with the exception of the inhabitants of Canton, where the people had been taught to look upon them as barbarians and spiteful enemies, the Chinese regarded Europeans with much affection, and reposed the greatest confidence in them. As an illustration, he stated that on one occasion upwards of 200 Chinese fled from him, when they could have crushed him had they so desired, for he only menaced them with a small stick. They did not flee because they were afraid, for they would fight amongst themselves, and scorces would be killed during the day; but he was a European, and that was enough. The Chinese too, were the most industrious people in the world—they were the ants of the earth; their indefatigability was most extraordinary; they would turn sand-banks into fields, which they would till with the greatest success; they would reclaim waste land, and rapidly turn it to good account; their agriculture was more like horticulture, so beautifully was it was managed. They were very courageous when properly led, and their physical power was extraordinary. He trusted steps would be taken to prevent an unnecessary slaughter at Canton, and to open the hand of friendship to the Chinese of the south, as the Chinese of the north held it out to the Englishman. The Chinese people were eminently adapted for religion, and gladly received any religious instruction from whomsoever it came. Then China had done much for England. The introduction of tea had achieved more than all the moralists in the world. Great freedom existed in China. Any person might travel from one end of the country to the other, without being stopped, or asked questions respecting tolls or passports. The press was perfectly free, and newspapers were very numerous, and not a vil-

lage existed without a library. The amount of printing was enormous, not even the smallest fishing village being without its printing press. The love of learning was extraordinary in the extreme, and many sacrifices were made in order to gratify the wishes of the Chinese in that respect. In conclusion, he hoped the unhappy affair at Canton would not extend, but would result in a more extended intercourse with the people, in order that peace and happiness might prevail for the future.

The Archdeacon of Cardigan said he had recently had an interview with the Bishop of Hong Kong, who stated that the antagonism to the English was entirely confined to Canton, where he hoped soon to see missionaries allowed to enter, as in other parts of China.

After a few remarks from the chairman, in corroboration of the previous speaker, the meeting separated.—*London Morning Star.*

PHILADELPHIA MARKETS.

Flour and Meal.—The market is dull, and mixed brands are offered at $7 00 per bbl., and brands for home consumption at $7 00 a $7 50, and extra and fancy brands at $7 85 a 8 75. There is very little demand for export, and little stock to operate in. Rye Flour $4 75 per barrel. Pa. Corn Meal 3 92 per barrel.

Grain.—There is little demand for Wheat. Sales of prime Pennsylvania red were made at $1 85 a 1 87, and $1 90 a 1 95 for good white. Rye is dull. Penna. at $1 02. Corn is in demand at 90c, afloat. Oats are steady; sales of Penna. and Delaware at 53c.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON, HANNAH W. SUTTON } *Superintendents.*

7 mo. 11th, 1857.—8w.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS, AT WHEATTLAND, MONROE CO., N. Y. The School Year is divided into Three Terms, of fourteen weeks each.

The Fall Term will commence on the 3d of 8th mo., 1857.

The Course of Instruction in this school, embraces an elementary, practical, liberal, and thorough English Education, including Drawing. Lectures will be given on the different branches of Natural Science, which will be clearly and fully illustrated by experiments, with appropriate apparatus.

The School is located in a healthy and pleasant situation, within a hundred rods of Scottsville Station, on the Genesee Valley Rail Road, ten miles south of Rochester.

It will be the aim of the Managers and Teachers to render the pupils as *thorough* as possible in the studies pursued, and also to inculcate habits of order and propriety of conduct.

No pains will be spared that tend to promote the best welfare of the pupils.

Terms, $42 per Session of 14 weeks, for Tuition, Board, Washing, Fuel, Pens and Ink,—one half payable in advance, the other half at the end of the Term.

Class Books furnished by the school, for the use of which $1.50 per Term will be charged. No extra charges, except for Languages, which will be $5 per Term for each. Stationery furnished at the usual prices.

Each Pupil will provide herself with a pair of Overshoes, Wash-Basin, Towels, Tooth-Brush and Cup. Each article of clothing to be distinctly marked.

Conduct-papers will be forwarded to the Parents or Guardians of each Pupil every month, showing the progress in study, and general deportment.

For further particulars address,

STEPHEN COX, Principal,

Scottsville P. O., Monroe Co., N. Y.

7th mo. 25th, 1857.—4t.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—Beulah S. Lower and Esther Lower, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.

7th mo. 11th, 1857.—8 w.

Our Boarding and Day School for the young of either sex will re-open, after the Summer vacation, on the 10th of Eighth month. Descriptive circulars will be sent to any who may desire them.

Address either of the Proprietors, P. O. Attleboro', Bucks Co., Penna.

SIDNEY AVERILL,
ELMINA AVERILL.

Seventh month 10th, 1857. 3 t.

REMOVAL.—SARAH M. GARRIGUES, Bonnet Maker, removed from No. 235 Arch Street, to North Ninth Street, 6th door below Vine, east side, Philadelphia, where she still continues her former business.

6th mo. 15, 1857.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, EIGHTH MONTH 1, 1857. No. 20.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

An account of the life, travels, and Christian experiences in the work of the ministry of Samuel Bownas.

(Concluded from page 291.)

We have given copious extracts from the the life and travels of this dedicated servant, to the year 1740, the time of his return from his second visit to Friends in America. The succeeding three years were occupied in visiting a second time the North of England, and Ireland, in which journey he says, "I travelled in Ireland, exclusive of sea, six hundred and seventy-eight miles, and in England, nine hundred and thirty miles, which in all is sixteen hundred and eight miles, and save my illness at Bury, had my health as well as I could expect, being humbly thankful that I was so strengthend both inwardly and outwardly to accomplish my journey so well, not having, that I remember, left any thing undone in that nation, save something I had to say in the men's meeting at Dublin, but their hasty breaking up prevented it, which gave me uneasiness for some weeks after, and I remark it here for a caution to others; for I missed such an opportunity as I could never more expect to have, and this added to my uneasiness. Thus I saw that my fear of breaking in upon the meeting, and hindering their business, made me lose my time, so that I came off with a burden upon my mind."

A circumstantial account is given of the next six years, after which his journal appears to have been discontinued; but the following testimony issued by the Monthly Meeting of which he was a member, furnishes a brief account of his labors during the four years subsequent to his death.

From our Monthly meeting held at Bridport, the 21st of the Ninth month 1755, *to Friends at their Second-day's Morning-meeting in London.*

Dear Friends and Brethren,—The journal of our dear and worthy friend Samuel Bownas, seems to break off somewhat abruptly, ending the 2d of the Ninth month, 1749, and we cannot find he kept any account of his travels, labors and services in the ministry, from that time to to the time of his decease, which was on the second day of the Fourth-month 1753, during which time he took no long journeys, for being advanced in years, his hands shook and eye-sight failed him much, but he was very diligent in attending meetings both at home and in the neighborhood, for twenty or thirty miles round, as long as his health and strength continued; and his ministry was lively and powerful to the last, to the edification and comfort of those that were favored with it, and his removal was a great loss to Friends in these parts, but we have reason to believe it was his great gain, for in his last illness, which was very short, he seemed quite sensible of his approaching change, saying, that he could not stay long with us, and hoped that kind Providence would be pleased to take him to himself.

Signed in and on behalf of the said meeting, by JOSEPH CURTIS,
and several other Friends.

POLITENESS AND TRUTH.

Many persons plead a love of truth as an apology for rough manners, as if truth was never gentle and kind, but always harsh, morose, and forbidding. Surely good manners and a good conscience are no more inconsistent with each other than beauty and innocence, which are strikingly akin, and always look the better for companionship. Roughness and honesty are indeed sometimes found together in the same person, but he is a poor judge of human nature who takes ill-manners to be a guarantee of probity of character; or suspects a stranger to be a rascal, because he has the manners of a gentleman. Some persons object to politeness, that its language is unmeaning and false. But this is easily answered. A lie is not locked up in a phrase, but must exist, if at all, in the mind of the speaker. In the ordinary compliments of

civilized life, there is no intention to deceive, and consequently no falsehood. Polite language is pleasant to the ear, and soothing to the heart, while rough words are just the reverse; and if not the product of ill-temper, are very apt to produce it. The plainest of truths, let it be remembered, can be conveyed in civil speech, while the most malignant of lies may find utterance, and often do, in the language of the fish-market.

We have recently been furnished with a pamphlet entitled, "The Life of God in the Soul of Man," by Henry Scougal, with a brief notice of the author. We have read it with deep interest as the production of one who lived 200 years ago, and who finished his earthly career at the early age of 27 years. The extracts which we design making will speak for themselves. We commend them to the careful perusal of our readers.—Ed.

BRIEF SKETCH OF THE AUTHOR.

Henry Scougal, the deeply pious and heavenly-minded author of the following pages, was born in June, 1650, and died at the early age of twenty-seven. His father, Patrick Scougal, was for twenty years bishop of Aberdeen, a man of extraordinary talents and piety. Of such a father, it is natural to expect a son of similar character; and in this instance, expectation is far outstripped by reality. He gave early indications of uncommon piety, and an extraordinary disposition for learning. At *fifteen* he entered the University of Aberdeen. Here his conduct rendered him as much superior to his companions, in a moral point of view, as his extraordinary talent set him above them in literary attainments. His proficiency in philosophy, belles lettres, history, mathematics, and the sciences, was truly remarkable. Scarcely had he taken his degree, then only *nineteen* years of age, when he was chosen Professor of Philosophy in the University. After filling this station with honor to himself and profit to the University during four years, he, by the advice of his father and other respected friends, received holy orders, and entered upon the charge of the parish of Auchterless, a small village about twenty miles from Aberdeen. In this new office, he displayed the most unwearied diligence, and the most fervent zeal, united with that consummate prudence which distinguished the whole course of his life. After having remained in this charge about a year, and having acquired the love and veneration of all his flock, he was summoned, by the unanimous vote of the clergy of the diocese of Aberdeen, to the divinity chair of the University. For this office he was eminently qualified. After a life of industry, usefulness, and honor, this excellent Christian, pastor, and instructor, died of a slow consumption, at the age mentioned above, at Aberdeen, in 1678. Besides the fruit of his personal labors, he left as a legacy to posterity this little treatise on practical religion, "The Life of God in the Soul of Man," and nine short, but excellent discourses on religious subjects.* This work was at first designed for the private use of a friend of the author, but at the solicitation of some who had seen it, it was given by the latter to Dr. Burnet, afterward Bishop of Salisbury, with permission to publish it.

THE LIFE OF GOD IN THE SOUL OF MAN.

My dear Friend,

This designation doth give you a title to all the endeavors whereby I can serve your interests; and your pious inclinations do so happily conspire with my duty, that I shall not need to step out of my road to gratify you; but I may at once perform an office of friendship, and discharge an exercise of my function, since the advancing of virtue and holiness (which I hope you make your study) is the peculiar business of my employment. This, therefore, is the most proper instance wherein I can vent my affection, and express my gratitude towards you, and I shall not any longer delay the performance of the promise I made you to this purpose; for though I know you are provided with better helps of this nature than any I can offer you—nor are you like to meet with any thing here which you knew not before—yet I am hopeful that what cometh from one whom you are pleased to honor with your friendship, and which is more particularly designed for your use, will be kindly accepted by you; and God's providence, perhaps, may so direct my thoughts, that something or other may prove useful to you. Nor shall I doubt your pardon, if, for moulding my discourse into the better frame, I lay a low foundation, beginning with the nature and properties of religion, and all along give such way to my thoughts in the prosecution of the subject, as may bring me to say many things which were not necessary did I only consider to whom I am writing.

Mistakes about religion.

I cannot speak of religion, but I must lament that among so many pretenders to it so few understand what it means; some placing it in the understanding—in orthodox notions and opinions; and all the account they can give of their religion is, that they are of this or the other persuasion, and have joined themselves to one of those many sects whereinto Christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties, and a model of performances; if they live

*These Sermons, and the following treatise, as edited by Bishop Jebb, have just been issued by the Protestant Episcopal Press, in the 9th Vol. of the Parrish Library. (1831.)

peaceably with their neighbors, keep a temperate diet, observe the returns of worship, frequent the church and their closet, and sometimes extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others again put all religion in the affections, in rapturous heats and ecstatic devotion; and all they aim at, is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court their Saviour, till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation, which they esteem the chief of Christian graces. Thus are those things which have any resemblance of piety, and at the best are but means of obtaining it, or particular exercises of it, frequently mistaken for the whole of religion; nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties wherewith the Heathens were wont to worship their gods: there are but too many Christians who would consecrate their vices, and hallow their corrupt affections; whose rugged humor and sullen pride, must pass for Christian severity; whose fierce wrath and bitter rage against their enemies, must be called holy zeal; whose petulancy towards their superiors, or rebellion against their governors, must have the name of Christian courage and resolution.

What Religion is.

But certainly religion is quite another thing, and they who are acquainted with it will entertain far different thoughts, and disdain all those shadows and false imitations of it: they know by experience that true religion is a union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul; or, in the apostle's phrase, "It is Christ formed within us." Briefly, I know not how the nature of religion can be more fully expressed than by calling it *a divine life;* and under those terms I shall discourse of it, showing first how it is called *a life*, and then how it is termed *divine.*

The Permanency and Stability of Religion.

I choose to express it by the name of *life*, first, because of its permanency and stability. Religion is not a sudden start, or passion of the mind, not though it should rise to the height of a rapture, and seem to transport a man to extraordinary performances. There are few but have convictions of the necessity of doing something for the salvation of their souls, which may push them forward some steps with a great deal of seeming haste, but anon they flag and give over; they were in a hot mood, but now they are cooled; they did shoot forth fresh and high, but are quickly withered, because they had no root in themselves. These sudden fits may be compared to the violent and convulsive motions of bodies newly beheaded, caused by the agitations of the animal spirits after the soul is departed, which, however violent and impetuous, can be of no long continuance: whereas the motions of holy souls are constant and regular, proceeding from a permanent and lively principle. It is true, this divine life continueth not always in the same strength and vigor, but many times suffers sad decays, and holy men find greater difficulty in resisting temptations and less alacrity in the performance of their duties; yet it is not quite extinguished, nor are they abandoned to the power of those corrupt affections which sway and overrule the rest of the world.

The Freedom and Unconstrainedness of Religion.

Again, religion may be defined by the name of *life*, because it is an inward, free, and self-moving principle, and those who have made progress in it, are not actuated only by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws; but are powerfully inclined to that which is good, and delight in the performance of it: the love which a pious man bears to God and goodness, is not so much by virtue of a command enjoining him so to do, as by a new nature instructing and prompting him to it; nor doth he pay his devotions as an unavoidable tribute, only to appease the divine justice, or quiet his clamorous conscience; but those religious exercises are the proper emanations of the divine life, the natural employments of the new-born soul. He prays, and give thanks, and repents, not only because these things are commanded, but rather because he is sensible of his wants, and of the divine goodness, and of the folly and misery of a sinful life; his charity is not forced, nor his alms extorted from him; his love makes him willing to give; and though there were no outward obligation, his heart would devise liberal things; injustice or intemperance, and all other vices, are as contrary to his temper and constitution, as the basest actions are to the most generous spirit, and impudence and scurrility to those who are naturally modest; so that I may well say with St. John, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. Though holy and religious persons do much eye the law of God, and have a great regard unto it, yet it is not so much the sanction of the law, as its reasonableness, and purity, and goodness, which do prevail with them: they account it excellent and desirable in itself, and that in keeping of it there is great reward; and that divine love wherewith they are actuated, makes them become a law unto themselves.

Quis legem det amantibus?
Major est amor lex ipse sibi.
Who shall prescribe a law to those that love?
Love's a more powerful law which doth them move.

In a word, what our blessed Saviour said of

himself is in some measure applicable to his followers, that it is their meat and drink to do their Father's will. And, as the natural appetite is carried out towards food though we should not reflect on the necessity of it for the preservation of our lives; so are they carried with a natural and unforced propension towards that which is good and commendable. It is true, external motives are many times of great use to excite and stir up this inward principle, especially in its infancy and weakness, when it is often so languid that the man himself can scarce discern it, hardly being able to move one step forward but when he is pushed by his hope or his fears; by the pressure of an affliction, or the sense of a mercy; by the authority of the law, or the persuasion of others. Now if such a person be conscientious and uniform in his obedience, and earnestly groaning under the sense of his dulness, and is desirous to perform his duties with more spirit and vigor; these are the first motions of a divine life, which, though it be faint and weak, will surely be cherished by the influences of heaven, and grow into greater maturity. But he who is utterly destitute of this inward principle, and doth not aspire unto it, but contents himself with those performances whereunto he is prompted by education or custom, by the fear of hell, or carnal notions of heaven, can no more be accounted a religious person, than a puppet can be called a man. This forced and artificial religion is commonly heavy and languid, like the motion of a weight forced upward: it is cold and spiritless, like the uneasy compliance of a wife married against her will, who carries it dutifully towards the husband whom she doth not love, out of some sense of virtue and honor. Hence also this religion is scant and niggardly, especially in those duties which do greatest violence to men's carnal inclinations, and those slavish spirits will be sure to do no more than is absolutely required: it is a *law* that compels them, and they will be loath to go beyond what it stints them to; nay, they will ever be putting such glosses on it as may leave themselves the greatest liberty: whereas, the spirit of true religion is frank and liberal, far from such peevish and narrow reckoning; and he who hath given himself entirely unto God, will never think he doth too much for him.

Religion a Divine Principle.

By this time I hope it doth appear, that religion is with a great deal of reason termed *a life*, or vital principle; and that it is very necessary to distinguish betwixt it and that obedience which is constrained, and depends on external causes. I come next to give an account why I defined it by the name of *divine life;* and so it may be called, not only in regard of its fountain and original, having God for its author, and being wrought in the souls of men by the power of his Holy Spirit; but also in regard of its nature, religion being a resemblance of the Divine perfections, the image of the Almighty shining in the soul of man; nay, it is a real participation of his nature—it is a beam of the eternal light—a drop of that infinite ocean of goodness: and they who are endued with it, may be said to have 'God dwelling in their souls, and Christ formed within them.'

What the Natural Life is.

Before I descend to a more particular consideration of that divine life wherein true religion doth consist, it will perhaps be fit to speak a little of that natural or animal life, which prevails in those who are strangers to the other; and by this I understand nothing else but our inclination and propension towards those things which are pleasing and acceptable to nature; or self-love issuing forth and spreading itself into as many branches as men have several appetites and inclinations: the root and foundation of the animal life I reckon to be *sense*, taking it largely, as it is opposed unto *faith* and importeth our perception and sensation of things that are either grateful or troublesome to us. Now these animal affections, considered in themselves, and as they are implanted in us by nature, are not vicious or blameable; nay, they are instances of the wisdom of the Creator, furnishing his creatures with such appetites as tend to the preservation and welfare of their lives. These are instead of a law unto the brute beasts, whereby they are directed towards the ends for which they were made: but man being made for higher purposes, and to be guided by more excellent laws, becomes guilty and criminal, when he is so far transported by the inclination of this lower life, as to violate his duty, or neglect the higher and more noble designs of his creation. Our natural affections are not wholly to be extirpated and destroyed, but only to be moderated and overruled by a superior and more excellent principle. In a word, the difference betwixt a religious and a wicked man is, that in the one, divine life bears the sway; in the other, the animal life doth prevail.

(To be continued.)

All that your friend says to you, as to his friends, is intrusted to you solely. Much of what a man tells you, in the hour of affliction, in sudden anger, or in an outpouring of his heart, should be sacred. In his craving for sympathy, he has spoken to you as his own soul.

It is a good thing to be prompt, active, and decided; but nothing is ever done well that is done in a hurry. *Festina lente*, says the Latin maxim—Hasten slowly. It is the only mode by which you can accomplish a purpose with accuracy as well as celerity.

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 293.)

I saw him in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that eye which he himself had formed and opened, and also enlightened, by the emanation of his own eternal glory.

Thus I was filled with perfect consolation, which none but the Word of Life can give. It was then and not till then I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is eternal light, and that in him there is no darkness at all.

I was also highly favored with a view and certain demonstration of the manner of the operation of the Almighty, in assuming human nature, and clothing therewith his inaccessible divine light and glory, even with an innocent, holy and divine soul and mind, homogeneal to the children of men: and this as with a vail, whereby the Most High hath suited himself, and condescended to the low condition of man, and in whom also man, being refined and tried gold, and thereby fitted for the Holy One, can approach to him, as by a proper medium, and therein abide and dwell with the Lord, and enjoy him forever.

From henceforth I desired to know nothing but the Lord, and to feed on that bread of life which he himself alone can give, and did not fail to minister daily and oftener than the morning: and yet of his own free will and goodness, he was pleased to open my understanding, by degrees, in all the needful mysteries of his kingdom, and the truths of his Gospel; in the process whereof he exercised my mind in dreams, in visions, in revelations, in prophecies, in divine openings and demonstrations.

Also, by his eternal and divine light, grace, spirit, power and wisdom; by his word he taught, instructed and informed my mind; and by temptations also, and provings, which he suffered Satan to minister, that I might see my own weakness and dangers, and prove to the utmost the force and efficacy of that divine love and truth by which the Lord, in his boundless goodness and mercy, had thus visited my soul.

By all things I saw and heard in his wonderful creation; by my own mind and body, and the connection and duration of them as one for a time; by their separation, and distinct existence of each by itself, in very different states and modes, as if they had never been in union, or composed one man; by the differing states, ranks, and understandings of the children of men, their superiority, inferiority, offences and aids, the motive of every natural man to act regarding only himself.

By the animals, reptiles, and the vegetables of the earth and sea, their ranks and subserviences one to another, and all of them to the children of men.

By the sun, moon, and stars, the innumerable host of Heaven, and infinite worlds, and that boundless space which they move and roll in, without interfering, or in any way annoying one another, as all depending one upon another, as meet helps and coadjutors; all connected without a charm, and all governed by the steady laws which the Almighty word and Fiat that gave them being, and formed them, placed them under, and settled them in.

But, as the diadem of all, and the only true and certain way, when it pleased the Most High, by the effusion of his own goodness, to reveal in me the Son of his love, even his wisdom and power, by whom he designed and effected all things, then I was taught to fear Him; then I was taught to love Him, then, oh! then, and not aright till then, was my soul instructed and informed indeed.

But these secret operations were confined to my own breast, so that no one knew anything of them; only an alteration was observed in me, but the cause of it was not seen. I put off my youthful airs, my jovial actions and address, and laid aside my sword, which I had worn, not through design of injury, or fear of any, but as a modish and manly ornament. I burnt, also, my instruments of music, and divested myself of the superfluous parts of my apparel, retaining only that which was necessary or deemed decent. I declined the public worship, not with a design to join myself to any other sect; for I was rather apt to conclude, from what I had then observed, that these manifestations were peculiar to me, and there was not any people I might properly associate with; and also, at that time, I was induced to believe, that one day I should be obliged to oppose the world in matters of religion, but when or how that should be brought to pass I did not foresee.

Remaining in a still and retired state, and the Book of Life being opened in my mind, I read what the Lord himself, by the finger of his power, had written, and the Lion of the tribe of Judah had opened there; and the Scriptures of Truth, written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them, and made clear and plain to my understanding and experience, as far as they related to my own state, and also in a general way; though I lusted not to know any mystery or theory contained therein, other than the Lord, in his own free will and wisdom, thought fit to manifest.

And one night being in bed, and all sleep and slumbering being involuntarily suspended, and my mind quiet and easy, and directed toward the north, about the second hour in the morning,

and, after a short space, "I beheld a storm to arise in the Northern Ocean, towards the North Pole; and looking steadfastly upon it, and the heighth, fury, and force of the mighty waves, I saw an army innumerable walking thereon, toward the south: and when they came ashore, they covered the whole breadth of the Island of *Britain*, and all the northern lands; and the rear I could not see, or whence they issued. They were strangers in the earth; such as have not been known: their apparel plain, appearing as if they had come from far, and travelled long. But I saw no provision, baggage, sword, spear, or weapon of war, but only staffs in their hands, suiting their journey. Their countenances were grave, sober and calm, importing wisdom and peace; and they offered no violence or hurt unto any: and yet all nations, being surprised and amazed, with great and sudden fear, fled before them; and they did not pursue, otherwise than by walking forward in the same steady pace and order as upon the stormy seas, which had not obstructed their march. The inhabitants of Britain, and of other lands, of all stations, ages, sexes, and ranks, as distracted and confounded with fear, and flying as for their lives, when none pursued, fell, many of them by the way; and lest they should be overtaken, when no man gave them chase, they cried out aloud, with confused shrieks and voices, raising their trembling hands and intermitting voices towards heaven, (which they had deeply offended and neglected before,) to implore deliverance from the dreadful army, which offered them no harm. And when Britain's children arrived at her southernmost bounds, she joined herself to the land of the ancient Gauls. And all nations thus flowing together, as the concourse of the waters into one sea, they vanished together, and I saw them no more."

2*d mo.*, 1689. Some weeks after this, having been in a very sound sleep I was awakened in this manner: "There appeared a city, near the gates whereof stood the fairest house therein, which was high and magnificent, into which a man of low stature seemed to enter; he was habited as a post or courier of a prince, bringing great and swift commands and news, with a trumpet in his right hand, transparent as fine polished crystal, and without wrinkle or wreath, and therewith he sounded towards the north, with a strong, constant, equal and inarticulate voice; and the breath of his mouth issuing through it, was a flame of fire, in the form of a two-edged sword.

"This voice raised me from the dead, (for I thought I had been in the grave,) and the cogent attractive virtue thereof drew me towards him that sounded; and, filled with awful reverence, I stood on his right hand; though he uttered not a word, and I was likewise silent.

"Having finished his sounding towards the north, he took the trumpet from his mouth, and held it in his right hand, with his arm stretched towards the east, and his face still towards the north, with his eyes intent towards heaven; his right ear turned upward, reclining toward the east; his mouth a little open, and his breath glowing therefrom as a lambent flame; and as one hearkening, with deep attention, for fresh orders from the King of Kings.

"But I looked unto himself alone, and, in the twinkling of an eye, he set the trumpet to his mouth again, with majesty and zeal, and, turning it toward the earth, the breath of his mouth there through was as a stream of fire and brimstone, which pierced the earth, drove it hither and thither, and melted the stones before him.

"The city was then alarmed, and pale death appeared on every face, the gay of this world were astonished, and the mighty thereof in war trembled in great amazement and fear, but knew not where to hide themselves."

My sleep then vanishing, and being fully awake, the blessed effects of this voice remained in my mind, with heavenly consolation, unknown to the dead, and the sons and daughters of men, in the state in which, by nature, they are.

[To be continued.]

EDWARD STABLER'S LETTER OF ADVICE TO HIS DAUGHTERS.

Petersburg, 3d mo. 31st, 1781.

My dear daughters,—You are now arrived at an age, and are also blessed with understanding, which will enable you to distinguish between good and evil, and to know what is right and what is wrong. You are left motherless, and it is uncertain how soon you may be fatherless; however, you will be in a manner so at present. It will therefore require more thoughtfulness and care on your part, to fill your stations in life with propriety and reputation; and in case time and ability should not be afforded me, to give you any farther counsel or assistance, I have set down a few things which I desire you may frequently read, and seriously attend to.

In the first place, consider that you have nothing but what you have received. All your abilities, both of body and mind, are given you by your Heavenly Father, and you must give an account to Him how you have employed them. He hath also placed His witness in your hearts, which will be a faithful monitor to you on all occasions, and will not fail to reprove you for evil thoughts, evil words, or evil actions, but will also afford you the answer of peace in your own breasts, when you do that which is right. Therefore, attend diligently to it, and watch its motions; and before you engage in any matter of importance, seriously consider how it will appear in the eyes of Him, who sees and knows even your most secret thoughts; and if it should

have a tendency to promote the glory of God, and the good of your fellow creatures, it will bring peace; but if it should only have a tendency to gratify a vain mind, or sensual inclination, it will bring sorrow. This care and these considerations will not prevent you from enjoying the comforts of this life, but will give you a truer taste and sweeter relish for them.

Carefully guard against pride, high-mindedness and self-conceit, and be modest and humble. Cleanliness and neatness, accompanied with plainness, is commendable; but a disposition to imitate and follow the vain and changeable fashions which are now so prevalent, will neither procure you peace of mind, the love of God, nor the affection and regard of good men and women.

You are now going to a strange place, and much depends on your conduct, to make it profitable to yourselves, and agreeable to those with whom you may reside. You will have the opportunity, (if you make a right use of it,) both on your journey, and at other times, of making observations which may be useful to you in your several stages through life.

When I have beheld the poor negroes toiling under an overseer, some of them almost naked, and others quite so, and perhaps not bread enough to satisfy their appetites, I have said in my heart, they are children of the same Universal Father that I am why then am I placed in a situation so much more easy and agreeable? It is from the mercy and favor of God and not from any merit of mine. Surely then much more is required of me. When I have seen many poor families not able to procure necessary food and clothing, many of them laboring under painful sickness and disease, which I have been exempt from, some deprived of the use of their senses, and others of the use of one or more of their limbs, I have had to query with David, "what shall I render to the Lord, for all His benefits to me?" I hope and believe that some such thoughts and considerations will some times occur to you, and when they do, I entreat you not to put them away, but cherish and encourage them; if you give them their weight, you will find them to convey both pleasant and profitable instruction; they will teach you to be humble, and make you thankful to the Giver of every good gift, for the many blessings and favors bestowed upon you and many others.

They will also teach you to be courteous and civil to all, let their station in life appear ever so low, and make you delight in doing good, and affording assistance to others, when it is in your power.

You may have many snares, temptations and difficulties to pass through, but always keep in remembrance that there is a God above, who is all powerful and able to deliver, and so merciful that He "will not suffer you to be tempted above what ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." But then you must not depend upon your own strength, but seek unto Him for wisdom and ability, for unto them who ask in sincerity, "He giveth liberally, and upbraideth not."

Be particularly careful of your reputation, for if that be once blasted it is scarcely ever to be regained. Be not too familiar with young men, nor court their company, neither admit them into confidence, that may lesson the dignity of character that ought always to be maintained by the virtuous and amiable of your sex.

Marriage is the most important act in this life; and if you should marry, not only your temporal happiness depends upon making a right choice, but it may also be a means of promoting or hindering your spiritual progress. Therefore be very careful and upon your guard; do not fix your affections upon those who may be unworthy of you, and pretend they love you, neither trust altogether to your own judgment in a matter of such moment, but diligently seek for wisdom and direction from above, and if you should not have me to consult with, do not be ashamed to consult and advise with some weighty, sober friends on the occasion, who may have more knowledge of the person than you have.

Do not set your mind upon, nor look for great things in this world; neither give encouragement to any who are not religious, or that you think you cannot love sincerely; and before you fix your choice make particular enquiry into his natural disposition and moral conduct.

From the present appearance of affairs, it does not seem likely that I shall have much left to give you; it will therefore be necessary for you to be frugal and industrious, and learn to be satisfied with real necessaries; for happiness consisteth not in the possession of abundance, but in having food and raiment, and being therewith content; if you "seek first the kingdom of Heaven and the righteousness thereof," you need not fear but all things necessary will be added unto you; and I can tell you for your encouragement, that when I was separated from both father and mother, the Lord was my preserver in my youth, and my deliverer out of many temptations. I can therefore say unto you, as David said unto his son Solomon, "know you the God of your fathers, and serve Him with a perfect heart, and with a willing mind; if you seek Him, He will be found of you, but if you forsake Him, He will cast you off forever."

I have committed these few hints to writing in order to give you an opportunity of perusing and considering them when I may be dead and gone. I once more entreat you to choose the Lord for your portion, and seek for "the wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits;" and if I should

never see you again in this world, remember the advice of an affectionate parent, who ardently desires and prays for your happiness, both here and hereafter.

EDWARD STABLER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 1, 1857.

We have been gratified to observe that the request made to the subscribers of Friends' Intelligencer, in one of our former numbers, has not passed by unnoticed. They have occasionally forwarded from their stores of old manuscripts, valuable mementoes of the piety and experience of those who lived in other times. In our columns of this day's issue, we publish a letter of advice from Edward Stabler of Petersburg, Virginia, to his daughters, written in the year 1781. The good sense and fervent piety which animated the bosom of this judicious parent, recommend his admonitions to the attentive perusal of our readers. He appears to have been encompassed by many trials; he had lost the beloved companion of his days, and his children were motherless; his fellow-countrymen were at that time enduring the darkest period of their revolutionary struggle; the operations of commerce, of agriculture and of the mechanical arts, were either quite suspended, or much interrupted, and the privations of the members of the Society of Friends were greatly increased by their want of conformity to the warlike disposition of the times, yet with few exceptions they remained steadfast to the faith which breathes "peace on earth and good will to men." The spirit of this faith appears to have covered our friend as with a mantle; he does not indulge himself in severe strictures against the powers who had produced such a train of circumstances, but endeavors by his Christian precepts to lead his daughters into that straight and narrow way wherein they might experience safety, though surrounded by outward besetments. His abiding concern, therefore, appears to have been, to place in an impressive manner before their view the idea of their accountability, the importance of cherishing a humane spirit, and the certainty of an increase of happiness to those whose attention is steadily directed to the admonitions of the Divine Monitor and Counsellor in the heart, whose teachings present to the dedicated pilgrim a foretaste of those glorious realities which are out of the reach of the mutations of time.

Thus exercised with matters of vital interest, he does not pass over, as unnecessary attainments, the acquisition of useful knowledge, the cultivation of courteous and agreeable manners, and cleanliness, neatness and plainness (simplicity in dress, whilst he deprecates pride, high-mindedness, and self-conceit.

It may not be out of place here to remark, that Edward Stabler, of Petersburg, Va., was the father of the late Edward Stabler, of Alexandria, whose powerful and eloquent ministry, together with his extensive information on literary and scientific subjects, and his benevolence and usefulness as a citizen, caused him to be extensively known and respected.

DIED,—In Bristol, Bucks County, on the 10th inst., of consumption, MARY ANNA CROASDALE, aged 18 years, 2 mo. and 1 day. A member of Middletown Monthly Meeting.

——, On Fifth day evening, the 2nd of the 7th mo., at the house of his son-in-law Cyrus Griest, in Monallen Township, Adams County, Pa., SAMUEL COOK, Sen. a member of Warrington Monthly Meeting, York County, Pa. in the 85th year of his age.

——, On Seventh day morning, the 11th of 7th month, at her residence in Horsham Township, Montgomery County, Pa., HANNAH, wife of Jacob Walton, in the 56th year of her age. A valued member of Horsham Monthly Meeting. Although attended with severe physical suffering, her close was a peaceful one, her work having been attended to, and her duties performed in the "day time." Her remains were interred in Friends' burial ground at Horsham, on 3d day the 14th of 7th mo., 1857.

——, On the morning of 4th mo., 3d, 1857, at the residence of his son Edward, in Fall Creek township, Madison Co., Ind., ABRAM VERNON, in the 84th year of his age; he was formerly a resident of Chester Co., Pa.

NATURE AND POWER OF COMETS.

Although comets occupy an immense space in the heavens, surpassing millions of leagues, yet, on account of the absence of atmosphere in those regions permitting fluids to be infinitely rarefied, the matter of these bodies is reduced to the most feeble proportions. Sir John Herschel says, that the tail of a large comet as far as any idea can be formed of it, is composed of a few pounds of matter, and perhaps, only of a few ounces. And M. Babinet, well known in both hemispheres as one of the greatest authorities of the age, in physical astronomy, has gone so far in respect to this subject as to say that the earth, in coming in collision with a comet, would be no more affected in its stability than would a railway train coming in contact with a fly.

AIDS AND OBSTACLES TO SELF-CULTURE.

A PAPER FOR YOUNG MEN.

The mere acquisition of elementary truths—the outline of knowledge obtained at school—is but a key to a casket—a gate by which we enter upon the more recondite paths of true knowledge. School education (so called) is often but a bad preface to an unread volume. The key is forced upon us, but we alone can open the casket; we have the preface read to us, but we alone can read the book. The fruit of this tree of knowledge never falls: it must be plucked. The tree never grows unaided: it must be pruned and tended; but the more it is pruned, the faster it grows; the more the fruit is plucked, the quicker it is re-produced. Knowledge is a sparkling, ever-flowing stream that marks out a track of verdant loveliness in the desert of human ignorance.

To pluck this fruit, to drink of this stream, is man's duty, if he would fulfil the purposes of his creation. "That the soul be without knowledge it is not good;" God has given reason to be developed—mind to be cultured—soul to be elevated; and this, despite obstacles in us and without us. Self-culture and improvement are as clearly our duty as Adam's duty in the Garden of Eden was to dress it and to keep it.

The first great aid to self-improvement is literature. The literature of this country is so vast and so accessible to the determined student, that the difficulty lies in the selection of books; and the danger is rather that the number may produce apathy to each book, than that any one volume may be read simply from its accessibility. One tolerably good book well used is more productive of good than a library skimmed over. The greatest men have often begun with but one old book, which they have read over and over again; while many a shallowpate has devoured a pyramid of books, but it has never been digested. Read and mark, and you will learn and digest. Read much and superficially, and your mental digestion will become impaired, and your mind will be incapable of assimilating the food you receive. Study history, and you will incidentally acquire the teachings of philosophy. Art, science, ethics, political economy—all are in one sense subservient to history; they are all communicated to man by her agency; and if we would understand our present relation, or contemplate the future with any serenity, we must reverently listen to her story of the past. In this land of cheap publications and books there is no lack of historical treasures; but they are too hastily and cursorily read. Associative study should be oftener resorted to. Take a standard book—let a few students meet, and one read aloud certain chapters; let the listeners take notes, from which they may write out from memory the principal facts; let them meet again, discuss the events of the period, the springs of action in the performers, the resulting effects on succeeding times, and this one period of their country's history will be, as it were, painted upon the mental retina. The student, in reading, should have a constant companion—a common-place book or index rerum. When any remarkable fact or striking passage occurs that is peculiarly deserving of retention, it should be noted in the index; and years afterwards it may be readily found. The index rerum should be entered in a blank book, say of 150 or 200 pages, ruled in columns two or three inches wide; it should be divided alphabetically in the usual proportions to each letter. While the student is reading, the index rerum should be within reach, and anything specially noteworthy may then be readily entered. Not one minute will be occupied by such a brief entry, and yet the reader will gradually acquire a ready key to all the more important facts in his library. How often the student wants a fact, a brilliant passage, a cogent argument, which he knows he has *somewhere*, but—where? Such an index will be found invaluable to those who read for permanent instruction. The common-place book is merely an extension of the index rerum: it is larger, say folio size, 300 pages, and affords room for extracts from works we may never see again; notes of the student's opinions of the books he reads, etc., duly indexed.

Another aid to self-culture is the attendance upon lectures. Lectures by eminent men, on the most important subjects, are constantly delivered in our great towns. But the objections urged against reading, by the idle and careless, that they cannot remember what they read, applies with double force to the lecture. There are but two remedies for this—the cultivation of memory and the taking notes. For the latter purpose any system of short-hand is available to secure the substance; and even a self-made system of contracted long-hand will enable the student to note some of the more salient points of the lecture. Half a dozen facts noted at a time, and entered in the common-place book, will usually adhere to the memory in the process; and if not, they may be readily found when wanted. Most of our great writers and thinkers have resorted to these aids.

Associations of young men, for purposes of study and mutual improvement, for the interchange of thought and sentiment, and for the perusal and discussion of essays, may be made subservient to the most beneficial ends. They may be perverted, but they are on the whole productive of good. Mechanics' Institutions and Literary Associations are especially adapted for those whose early education has been neglected. When Aristotle was asked what boys should be taught, he replied, "What they will want to practice as men." Hundreds of those who have

not been taught on this principle,—and how few have,—thus annually educate themselves.

A combination of these aids to culture will afford the external apparatus for the acquisition of knowledge. To fix them into one focus should be the aim of the student. Concentrate them as much as possible on one subject at a time. Read upon it; hear a lecture upon it; take notes of the more prominent points; and, lastly, write upon it; and, in nine cases out of ten, by the use of these means, you will acquire a respectable acquaintance with it.

A glance at some of the chief obstacles to self-culture, and we have finished. "Want of time" is the stereotyped excuse, which a little self-examination would often prove to be want of inclination; for the indifference and apathy *within* us are far more formidable barriers to progress than all the obstacles that exist *without* us. Late hours of business is one of the great evils of this great country; but it is rapidly becoming mitigated. The bane of long hours of daily toil is one which needs no comment now from us—it is admitted on all hands. The only difficulty is the remedy, which, as has been proved over and over again in the most practical way, often lies with the young men themselves. While they aim at more time for self-improvement, let them well use what they have, and opportunities of self-culture will not be wanting.

Want of purpose is far more fatal to the improvement of the mind than want of time. Most of those who have elevated themselves from the ranks of mere hewers of wood and drawers of water, have first *made* their own opportunities, and then rightly used them. Have an object; let it be a good one; steadily pursue it; and you will be surprised how much time you have previously thrown away.

Frivolous pursuits—the mere tickling of the ear, pleasing the eye, or gratifying the palate—take up far too much of the attention of the young men of the present age. What must necessarily be the mental condition of that young man who spends his whole leisure in lounging, gossipping, dressing, smoking, and the evanescent amusements which are regularly set as traps for the butterflies of society? Knowledge and wisdom are not thus to be won. We must sow, if we would reap; we must work, if we would win the reward. If the great philosopher Theophrastus could say, at one hundred and seven years old, that life was too short for the student, and that it terminated just when we were beginning to solve its problems, how much rather may we say—

> "Art is long, and time is fleeting,
> And our hearts, though stout and brave,
> Still, like muffled drums, are beating
> Funeral marches to the grave."

In conclusion: one of the most devoted students of modern days has left us a saying which it would be well for the young men of our day wisely to use: "I can truly affirm," he says, "that my studies have been profitable and availing to me only in as far as I have endeavored to use immediately my other knowledge as a glass—enabling me to receive more light, in a wider field of vision, from the Holy Scriptures."—*Leisure Hour.*

Extract from a Review of Maury's work "upon the great and watery empire of the Globe."

"There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic Seas. It is the Gulf-stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of an indigo blue. They are so distinctly marked, that this line of junction with the common sea-water may be traced by the eye. Often one-half of the vessel may be perceived floating in Gulf-stream water, while the other half is in common water of the sea; so sharp is the line and such the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf-stream to mingle with the common water of the sea."

This eloquent passage delineates, in terms happily chosen, some of the most striking features of this wonderful stream. But there are yet others to be noted; and we shall dwell somewhat in detail on a natural phenomenon thus remarkable: one, moreover, in which we, the people of the British Isles, have a direct and momentous interest, as well in reference to commerce and navigation, as to its certain and various influences on the climate under which we live.

The general description of the Gulf-stream, apart from any present question as to its sources, is that of a vast and rapid ocean-current, issuing from the basin of the Mexican Gulf and Caribbean Sea; doubling the southern cape of Florida; pressing forwards to the north-east, in a line almost parallel to the American coast; touching on the southern borders of the Grand Banks of Newfoundland, and at some seasons partially passing over them; thence, with increasing width and diffusion, traversing the whole breadth of the Atlantic, with a central direction towards the British Isles; and finally losing itself, by still wider diffusion, in the Bay of Biscay, on our own shores, and upon the long line of the Norwegian coasts. Its identity in physical characters is preserved throughout the many thousand miles of its continuous flow—the only change undergone is that of degree. As its waters gradually com-

mingle with those of the surrounding sea, their deep blue tint declines, their high temperature diminishes, the speed with which they press forward abates. But taking the stream in its total course, it well warrants the vivid description of our author, and the name he bestows upon it of "a river in the ocean." This epithet (bringing to memory the ῥοὴ Ὠκεανοῖο of Homer), is, in truth, singularly appropriate to this vast current, so constant and continuous in its course, and so strangely detached from the great mass of ocean waters; which, while seemingly cleft asunder to give path to its first impulse, are yet ever pressing upon it, gradually impairing its force and destroying its individuality.

The maximum of velocity, where the stream quits the narrow channel of Bemini, which compresses its egress from the gulf, is about 4 miles an hour. Off Cape Hatteras in North Carolina, where it has gained a breadth of 75 miles, the velocity is reduced to 3 miles. On the parallel of the Newfoundland Banks it is further reduced to 1½ miles an hour, and this gradual abatement of force is continued across the Atlantic. The temperature of the current undergoes similar change. The highest observed is about 85° Fah. Between Cape Hatteras and Newfoundland, though lessened in amount, the warmth of the stream in winter is still 25° or 30° above that of the ocean through which it flows. Nor is this heat wholly lost when it reaches, and is spread over, the coasts of Northern Europe. The waters, thus constantly flowing to us from the tropical regions, bring warmth, as well as abundant moisture, to our own islands; and Ireland especially, upon which they more directly impinge, doubtless derives much of its peculiarity of climate, its moisture, verdure, and abundant vegetation, from this source. Were it needful to seek proof of the permanence of the great natural phenomenon of which we are speaking, we might find it in those curious passages of ancient geographers,—Pomponius Mela, and J. Solinus Polyhistor, for example—which describe the peculiarities of the Irish soil and climate eighteen centuries ago, almost as we should depict them now. But the influence of the Gulf-stream does not stop even here. The climate it may be said to convey is diffused, more or less, over the whole Norwegian coast; the aspects and produce of which singularly contrast with those of the corresponding latitudes in North America, Greenland, and Siberia. Other causes doubtless contribute to this effect; but none, we apprehend, so largely or unceasingly.

The influence of the temperature of the Gulf-stream upon animal life in the ocean is very curious. The whale so sedulously shuns its warm waters, as almost to indicate their track by its absence; while yet abundantly found on each side of it. The physical reasons are doubtless the same which prevent this great marine mammal from ever crossing the equator from one hemisphere to the other—a fact now well ascertained. The various species of fish, which are firm and of excellent flavor in the colder belt of sea upon the American coast, lose all their good qualities when taken out of the Gulf-stream, running closely parallel to it. On the other hand, the more delicate marine productions, whether animal or vegetable, which multiply and prosper by warmth, are redundant in the Gulf-stream, even after it has quitted the tropical regions whence its heat is derived. The food is thus matured for the whale field of the Azores, where this huge denizen of the seas flourishes in colder waters amidst the abundance so provided.

Lieut. Maury describes yet other peculiarities of this wonderful current. Its waters are found to be warmest at or near the surface, cooling gradually downwards, so as to render it probable that there is a bed or cushion of cold water between them and the solid earth lying below. Again, the surface of the stream is shown to be not strictly a plane; but having its axis or central portion raised somewhat higher than the level of the adjoining Atlantic; thus giving it a sort of roof-shaped outline, and causing the surface water to flow off on each side. The existence of such surface current has been proved by boats floated near the centre of the stream, which drift either to the east or west, according to the side of the axis on which they may be. This curious fact has been attributed to the central waters of the current being the warmest, and, therefore, of least specific gravity. It may be so; but we cannot altogether discard another physical cause, viz., the enormous lateral compression exercised upon the stream by the ocean waters through which it forces its way; tending to *heap it up* towards the axial line. Those who have beheld the wonderful spectacle of the Niagara River, three miles below the falls, so urged and compressed into a narrow ravine, that the middle of the stream rises twelve or thirteen feet above the sides, will be able to conceive this hydrodynamic influence, even on the wide scale of operation which we have now before us.

There is some evidence that the waters of the Gulf-stream, when emerging from the Caribbean Sea, are salter than those of the Northern Atlantic through which they flow. But as the difference scarcely exceeds a half per cent, we hesitate in believing, with Lieut. Maury, that this greater saltness is the soul source of the deep blue color they assume. We receive too with some distrust his speculations on what he considers the probable "*galvanic qualities*" of this great stream. We have little doubt, indeed, that the electrical element pervading, in one or other of its forms, the whole material world—giving motion and change to masses as well as molecules, and evolved or altered itself by every such motion and change—may have some con-

cern, as cause or effect, in the natural phenomenon before us. But we perceive at the present time so much tendency to make use of this great power as the basis of vague and fruitless speculation, that we are always suspicious in the outset, when we find its agency invoked to solve a physical problem. In the present instance we see no especial reason for having recourse to it. The physical conditions of the Gulf-stream—its definite direction, its force, its temperature, its saltness, its relation to Atlantic winds and storms, and its tardy intermingling with the mass of ocean—may be referred, with more or less probability, to other natural causes in certain and constant operation. We cannot exclude electricity from the number, but we must not invoke it on the slender evidence which our author places before us.

BEATTIE'S METHOD OF TEACHING HIS SON.

In the corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I carelessly, on coming to the place, "I see it is so; but what is there in this worth notice? Is it not mere chance?" and I went away. He followed me, and taking hold of my coat with earnestness, "It cannot have happened by chance—somebody must have contrived matters so as to produce it?" "So you think," said I, "that what appears as the letters of your name cannot be by chance?" "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "and consider your hands and fingers, and legs, and feet, and other limbs; are they not regular in their appearance, and useful to you!" He said they were. "Came you then hither," said I "by chance?" "No," he answered, "that cannot be; something must have made me." "And who is that something?" I asked. He said, "I do not know." I had now gained the point I had aimed at, and saw that his reason taught him (though he could not express it) that what begins to be must have a cause; and that what is formed with regularity must have an *intelligent* cause. I therefore told him the name of the Great Being who made him, and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it.—*Beattie's Life.*

[Selected.]

TRUST IN THE LORD.

"See the light tenants of the barren air:
To them, nor stores, nor granaries, belong;
Naught but the woodland, and the pleasing song;
Yet your kind heavenly Father bends his eye
On the least wing that flits along the sky.
To him they sing when spring renews the plain;
To him they call in winter's pinching reign;
Nor is their music, nor their plaint in vain:
He hears the gay and the distressful call,
And with unsparing bounty fills them all.
Observe the rising lily's snowy grace;
Observe the various vegetable race:
They neither toil, nor spin, but careless grow;
Yet see how warm they blush! how bright they glow!
What regal vestments can with them compare!
What king so shining! or what queen so fair!
If ceaseless thus the fowls of heaven he feeds;
If o'er the fields such lucid robes he spreads;
Will he not care for you, ye faithless, say?
Is he unwise? or, are ye less than they."

Tho' griefs unnumbered throng thee round,
Still in thy God confide,
Whose finger marks the seas their bound,
And curbs the headlong tide.

RAMBLINGS IN THE OLD DOMINION.

Leaving Harrisonburg for Weyer's Cave, we pass in nearly a southerly direction, through a hilly yet productive country, watered by the south branch of the Shenandoah. This stream we were obliged to ford, (for the "Old Dominion" has yet to form the intimate acquaintance of bridges,) though it was very much swollen, and fording rendered quite dangerous by the late rains.

The Cave is situated in the northern part of Augusta county, 17 miles north-east of Staunton, and about the same distance south of Harrisonburg, in a hill a few miles west of the Blue Ridge. We arrived at the Hotel kept by the guide, about 9 o'clock A. M., and were informed that 11 was the hour for entering the Cave.

In the meantime we were entertained by an account of its discovery—by our polite host, the guide. He said that in the year 1804, these hills and the mountains to the east were ranged by a veteran Nimrod in the person of Bernard Weyer. One day, while visiting some traps set upon the side of this hill, he missed one, and traced the robber (a lawless ground hog) to his domicil, a hole near by.

Prompted not so much by the wish to discover and arrest the thief, as to recover his trap, Weyer, one day, with spade and pickaxe, made a vigorous assault upon his hiding place, and a few moments' labor brought him to the antechamber of this stupendous cavern. He entered it and there found the trap for which he was searching, safely deposited. At that time the entrance was rather difficult of access, but by the enterprise of the present proprietor of the cave, it has been enlarged and rendered quite

commodious. Hence, by a mere accident, one of the most beautiful and wonderful of nature's master-pieces, after having been concealed for ages from the gaze and investigation of man, was thrown open to his view; and now is the resort of the admirers of nature's beauties, of the curious loving and wonder searching world.

At about 300 yards from Weyer's is the entrance to Madison's Cave, which was well known, and much visited long before the discovery of Weyer's, and the beauties of which were honored with a description from the pen of Jefferson, but it is now passed by the visitor, as unworthy his notice when compared with its younger yet more imposing rival. But the hour has arrived for entering, and a company of twenty ladies and gentleman are waiting impatiently to start. After providing ourselves with clothes, which an occasional splashing of mud, or dropping of water, or clambering over rocks will not injure, we commence the ascent of the path leading from the hotel to the cave. We arrive at the entrance, and by request of our guide, seat ourselves in the wooden cot built over it, until we are each provided with a candlestick and lighted candle.

Upon enquiry our guide informed us that there never had been found any poisonous gases in the cave, and that the air (the temperature of which is 54½ Fahrenheit at all times,) was bracing and healthful. After our company had given an emphatic "yes" to the call of "all ready," we commenced descending, at an angle of about 20°, and a few moments brought us to the Statuary Chamber, which has received its name from a number of perpendicular stalagmites, resembling small statues, scattered about the floor. Directly above this chamber and connected with it by an aperature through its roof, is another room irregular in shape, called the Gallery. From the Statuary Chamber, we pass through a high yet narrow passage into Solomon's Temple, thought by many to be the finest room in the cave. Its general shape is irregular—yet its general course is at right angles to the direction of the cave. Here the first curiosity that meets the eye of the visitor, is a seat or throne, glittering in the light of the candles with sparry incrustations, and reminding him at the first glance of the idea he has formed of its namesake, Solomon's Throne. To the right of this is a wave-like stalagmitic formation, reaching nearly from the ceiling to the floor, not unaptly named the Cataract. Near its centre, and raised perhaps two feet from its surface, stands a stalagmite, to which some unskilled nomenclator has given the name of Sam Patch. With little veneration and less appropriateness, we find the name of "the wise man" prefixed to nearly every object of interest in this chamber.

Our guide next conducted us to the Shell Room, which from its peculiar beauties is thought by many equal to any in the cave.

To convey upon paper, or even without seeing to imagine, correct ideas of the magnificence of this room is impossible. The ceiling is inlaid with the most brilliant stalactites resembling cone-shaped shells, and the sides are variegated with sparkling incrustations of the most fragile texture, making the scene one that might well shame the gaudy, affected magnificence and pompous splendor of the finest oriental palace. Compared with this, the finest, the most complicated and wonderful works of art, are mere common-place, unsightly structures. As this is a side chamber, we return to the side opposite the entrance of the Temple, just passed through, and from thence pass under a swinging gallery to a chamber containing stalagmites, supposed by some to resemble heathen deities, the Madonna and her infant, birds, &c., and hence called the Pantheon. There is little worth examining here and we pass on to the left into one of the two passages leading into the Lawyer's Office, thence to Weyer's hall, the Armory, and back again by the other. In Weyer's Hall are two stalagmites which have been named after himself and dog, in honor of his discovery of the cave. In the Armory, hung from the ceiling, is a thin, circular-shaped stalactite deposite, called from the resemblance it bears to that ancient implement of war, Ajax's Shield.

But were we to dwell upon particulars here, and minutely describe every object of interest, the task would be, if not endless, at least tedious, to both writer and reader.

But we return to the main passage through the Pantheon, and the next room which we pass through is called the Twin Room, from the pairs of stalactites and stalagmites scattered over it. Upon a close examination of the concretions which line the walls and ceiling of this room we find much that resembles the finest and most exquisitely wrought, fret and filigree work, laid off and arranged in the most fantastic manner. We are next led to the Balustrade Room, from which a passage leads, directly above the one we have just passed, back to Solomon's Temple. This, however, is only accessible by dint of hard climbing, and none of our party ventured the task. From the Balustrade Room, by a descending passage, we next pass to the Tapestry Room, which from the fine tapestry which decorates its walls, is very appropriately named. Here is much to admire, much that resembles the finest tapestry, and so fancifully is it arranged, and with such uniform, graceful folds, that at the first view the beholder can hardly believe that he is not entering some recently vacated legislative hall, or some fashionable parlor, so striking is the resemblance of the tapestry he sees.

But a minute examination, or even a second

view, dispels the delusion, and convinces him that nowhere can such tapestry be found but in "halls not made with hands." It is full of beauties, from the largest curtain so gracefully hung from the ceiling, to the smallest tassel which decorates the Bishop's Desk, everything reminds one but too forcibly, of the vanity, the presumption, of the Artist, who would choose for his motto "Excelsior." Farther on in this Hall, there are massive pillars, and colossal statues lying promiscuously about the floor, and huge columns still standing, making the scene a strange medley of beauty and decay, not unlike that of the mouldering ruin of some ancient castle, which may be said to be even "beautiful in ruin." At the farther extremity of the room is a thin stalactitic partition extending from the ceiling to the floor, which when struck emits a deep bass sound not unlike that of the bass drum, from which circumstance this part of the room is known by the name of the Drum Room. From this descending a flight of natural steps, and then an artificial stairway we enter the far famed Ball Room which is one hundred feet in length, thirty-six in width, and twenty-five in height, and is at right angles to the general course of the cave. Adjoining this room, and connected with it alone, is a small chamber called the Dressing Room, from the fact that it is used for that purpose when parties meet in these subterranean halls "to trip the light fantastic toe." —Near the centre of the room stands a large calcareous formation, which furnishes a good position for music, and hence has received the name of Paganini's Statue. Here a portion of our party, to the discordant notes of a three stringed, antique violin, had the courage, or rather the presumption to commence an "accompaniment," which terminated as we had anticipated—in a series of serious "collisions" and contusions. What could art do to add to the effect or beauty of such a scene? We fancied that that arch, those massive pillars, and pendant stalactites, frowned rather than smiled upon such desecration, and said silently yet audibly, "better that solemn than mirthful thoughts should haunt you here." We left the Ball Room by a gradual ascent of a few feet called Suntag's Hill. Here, a few years since, a circumstance occurred of unusual novelty, from which the hill takes its name. A gentleman belonging to the French legation at Washington became unexpectedly immured in what, to some, might seem the most dismal of dungeons.—The following account, written by himself, of that perilous adventure, is copied from the Album of the cave, and I give it entire.

"This morning, in my way to Weyer's Cave, reflecting on the state of those visitors who found their graves in the Catacombs of Rome and Paris, I observed to my young guide that his two candles, without any means of re-lighting them in case of accident, were not a sufficient provision for such an excursion, but I was far from expecting that I should so soon afford an illustration of my remark. After we had gone through all the beautiful grottoes, we were coming back, when my foot happening to slip I fell, and the commotion occasioned in the air by the fall extinguished the two candles. A deeper darkness cannot exist, and our first impression was most unpleasant; but soon recovering his presence of mind, my guide undertook to direct me through that fearful obscurity and out of those dangerous defiles. After half an hour passed in this situation we began to see the light of the sun, and soon got out of the cave without further accident. I cannot commend enough the intelligence, skill and intrepidity of young Mohler, (he conducted us through the cave,) and I am much indebted to him for his attentions, attended with great danger to himself, for he tried every foot of the ground in our way, and went frequently reconnoitering in different directions in order not to miss the right one."

We next proceed through a long, narrow passage, to a small room called the Ice House, and thence down a flight of natural steps called Jacob's Ladder, to the Senate Chamber. Here a large horizontal shelf of calcareous deposite extends from the sides about ten feet from the floor, over half the room, which is fifty feet in diameter. This deposite seems to have set at defiance all acknowledged and established laws of geological formation. That by the continual dripping of the limestone water from the ceiling, stalactites and stalagmites should form in a perpendicular position, and finally unite and form columns, is easily accounted for, but how a horizontal shelf should form of uniform thickness and mathematical regularity twenty-five feet in width and supported only by one side by the same process, is, to say the least, a question not so easily solved. And in this connexion let me remark, that here are formations which have assumed nearly every conceiveable angle of inclination from 1° to 90°, the Leaning tower of Pisa, and the Mammoth Oyster Shell, for instance, and others of a similar kind.

We now pass to Congress Hall, so called from its proximity to the last mentioned one, rather than any appropriate form peculiar to it. Ten feet from this is a small room called the Lobby, for at the present day such an appendage is as necessary in the manufacturing of laws as the legislative halls themselves. By a descent of a few feet, our party is ushered into the most magnificent hall in the whole cavern. This is named after the founder of our nation, Washington's Hall, and is well worthy of the title it bears. It is 250 feet in length, and about thirty feet high and wide. The general form is very regular, and the floor is quite smooth

and level the whole length. Here are a hundred objects of interest, commencing with the Sword of Democles, the Shield of Achilles, the Tower, the Pyramids, &c., to give even the names of which would swell this cursory sketch to a small volume. Not far from the centre of the hall stands a single stalagmite, eight feet in height, resembling a statue clothed in beautiful drapery, called Washington's Statue. By the dim light of only two or three candles held in a particular position, we could easily imagine that we saw the features and expression commonly given in the portrait of its great namesake. The Hall was then illuminated by upwards of two hundred candles, and the effect produced by the reflection from the thousand mirrors upon every spar and stalactite upon each other and the eye, was most striking.

The beholder stands and in mute astonishment gazes at the scene around him, conscious that a word, a foot-fall may dissolve the charm, and traces in every direction, upon every ornament, the unmistakable "footprints of a Creator." The mind unconsciously forgets the things of time and sense, and in the enthusiasm of the moment is drawn from the admiration of its visible surroundings to the adoration of their invisible omnipresent Creator.

From this hall our party were conducted through a long, narrow passage, to the Church, a hall 120 feet in length, fifteen to twenty feet wide, and fifty feet high! from one extremity of which shoots up a tall white spire, called the Steeple, by which no doubt the name of the room was suggested. Passing on we soon come to the Garden of Eden, which though very inappropriately named has some remarkable curiosities. Immense stalactites hanging from the roof have united with the stalagmites formed upon the floor, forming curtains, amidst which one can pass as through the mazes of a labyrinth. They are from one-half to an inch in thickness, and quite translucent, so that our candles, when placed behind them, shed a dim light upon the room, giving it the appearance of a Winter scene by moonlight. After passing the Natural Bridge, the Causeway, the Tower of Babel, all of which are immense stalagmitic concretions, which at the present rates of formation could never have been formed in millions of years, we arrive at Jefferson's Hall, the farthest room in the cavern. We had now travelled upwards of half a mile, and spent four hours in these submundane labyrinths, and yet there are a thousand and one curiosities which we have not mentioned, and as many side rooms and cavities, which we have not seen. For the variety and beauty of its natural ornaments, for its splendid hangings and finely wrought fret work, Weyer's Cave must ever remain one of the greatest of nature's curiosities. It must be seen to be known. After four hours wandering in the streets of this natural Herculaneum.

"Still wonders here on wonders crowd,
But wrapt in their perennial shroud,
Their charms unsung must now remain,
Save in the Genii's caverned strain;
For lo! our lights are roaming fast,
And beauty's thoughts are homeward cast."

EMIGRATION TO THE UNITED STATES.

According to official documents, 4,212,624 persons of foreign birth arrived in the United States, during the period of 36¼ years, ending Twelfth mo. 31st, 1855.

Of these, 207,492 were born in England; 747,930 in Ireland; 34,559 in Scotland; 4,782 in Wales, and 1,348,682 others were born in Great Britain and Ireland, the division not designated; 2,343,445, total number born in the United Kingdom; 1,206,087 were born in Germany; 35,895 in Prussia; 17,583 in Holland; 6,991 in Belgium; 31,071 in Switzerland; 188,725 in France; 12,251 in Spain; 6,049 in Portugal; 3,059 in Demmark; 29,441 in Norway and Sweden; 1,318 in Poland; 938 in Russia; 123 in Turkey; 7,185 in Italy; 108 in Greece; 338 in Sicily; 706 in Sardinia; 9 in Corsica; 116 in Malta; 526 others were born in Europe, the division not designated; 91,699 were born in British America; 5,440 in South America; 640 in Central America; 15,969 in Mexico; 35,317 in the West Indies; 16,714 in China; 101 in the East Indies; 7 in Persia; 16 others were born in Asia, division not designated; 14 were born in Liberia; 4 in Egypt; 5 in Morocco; 2 in Algiers; 4 others were born in the Barbary States, the division not designated; 2 were born at the Cape of Good Hope; 118 others were born in Africa, the division not designated; 278 were born in the Canary Islands; 1,288 in the Azores; 203 in Madeira; 22 in Cape Verde; 59 in Sandwich Islands; 5 in Society Islands; 79 in South Sea Islands; 3 in Isle of France; 14 in St. Helena; 20 in Australia; 157,537 in countries not designated by the returns.

Ireland contributed the largest portion, for it is estimated that in addition to the number above stated, 747,930 who arrived in the United States, and were known to have been born in Ireland, at least one million of the number attributed to Great Britain and Ireland were also born in the latter country. This would make the the total Irish immigration 1,747,930.

The common people do not accurately adapt their thoughts to the objects; nor, secondly, do they accurately adapt their words to their thoughts; they do not mean to lie; but, taking no pains to be exact, they give you very false accounts. A great part of their language is proverbial; if anything rocks at all, they say it rocks like a cradle; and in this way they go on.—*Johnson.*

THE PHENOMENA of cold forms the subject of some interesting statements by a writer in the Scientific American. It appears that for every mile we leave the surface of our earth the temperature falls five degrees. At forty-five miles distance from the globe we get beyond the atmosphere, and enter, strictly speaking, into the regions of space, whose temperature is 225 degrees below zero; and here cold reigns in all its power. Some idea of the intense cold may be formed by stating that the greatest cold observed in the Arctic Circle, is from 40 to 60 degrees below zero; and here many surprising effects are produced. In the chemical laboratory, the greatest cold that we can produce is about 150 degrees below zero. At this temperature, carbonic acid gas becomes a solid substance like snow; if touched it produces just the same effect on the skin as a red hot cinder; it blisters the finger like a burn. Quicksilver, or mercury, freezes at 40 degrees below zero—that is, 72 degrees below the temperature at which water freezes. The solid mercury may then be treated as other metals, hammered into sheets, or made into spoons; such spoons, however, would melt in water as warm as ice.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market is dull, and mixed brands are offered at $7 00 per bbl., and brands for home consumption at $7 00 a $7 12, and extra and fancy brands at $7 50 a 9 50. There is very little demand for export, and little stock to operate in. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal $3 94 per barrel.

GRAIN.—There is little demand for Wheat. Sales of prime Pennsylvania red were made at $1 80 for good prime Southern red, and $1 90 a 1 93 for good and fair white. No new offering. Rye is dull. Pennsylvania is worth $1 00. Corn is in demand. Sales of Pennsylvania yellow at 90c, afloat. Oats are steady; sales of Pennsylvania and Delaware at 59c.

A FEMALE TEACHER, to take charge of the male department, of Friends School, at Salem N. Jersey, is wanted.

The School to be opened about the 1st of 9th month next, apply to ELISHA BASSETT, or
8mo.1—4t ELIJAH WARE.
Salem N. J.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON } *Superintendents.*
HANNAH W. SUTTON }
7 mo. 11th, 1857.—8w.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS, AT WHEATTLAND, MONROE CO., N. Y. The School Year is divided into Three Terms, of fourteen weeks each.

The Fall Term will commence on the 3d of 8th mo., 1857.

The Course of Instruction in this school, embraces an elementary, practical, liberal, and thorough English Education, including Drawing. Lectures will be given on the different branches of Natural Science, which will be clearly and fully illustrated by experiments, with appropriate apparatus.

The School is located in a healthy and pleasant situation, within a hundred rods of Scottsville Station, on the Genesee Valley Rail Road, ten miles south of Rochester.

It will be the aim of the Managers and Teachers to render the pupils as *thorough* as possible in the studies pursued, and also to inculcate habits of order and propriety of conduct.

No pains will be spared that tend to promote the best welfare of the pupils.

TERMS, $42 per Session of 14 weeks, for Tuition, Board, Washing, Fuel, Pens and Ink,—one half payable in advance, the other half at the end of the Term.

Class Books furnished by the school, for the use of which $1.50 per Term will be charged. No extra charges, except for Languages, which will be $5 per Term for each. Stationery furnished at the usual prices.

Each Pupil will provide herself with a pair of Overshoes, Wash-Basin, Towels, Tooth-Brush and Cup. Each article of clothing to be distinctly marked.

Conduct-papers will be forwarded to the Parents or Guardians of each Pupil every month, showing the progress in study, and general deportment.

For further particulars address,
STEPHEN COX, Principal,
Scottsville P. O., Monroe Co., N. Y.
7th mo. 25th, 1857.—4t.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—BEULAH S. LOWER and ESTHER LOWER, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.
7th mo. 11th, 1857.—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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INTRODUCTION TO THE LIFE OF MARY DUDLEY.

As it is declared that "*the memory of the just is blessed,*" and "*the righteous shall be in everlasting remembrance,*" it seems to be the duty of those who possess the requisite materials to select and bring forward such particulars, respecting the lives and characters of pious and devoted individuals, as may tend to instruct and encourage survivors, and exalt the power of divine grace.

My beloved mother did not keep a regular journal; yet when absent from home she mostly transmitted copious details of her engagements, and sometimes made memoranda to which she often mentioned her intention of adding; but frequent attacks of illness, and the occurrence of trying circumstances, combined to frustrate her purpose; so that when not actively engaged in the service of her Lord and Master, the leisure she possessed was seldom accompanied by sufficient ability for much writing. In the following pages, however, her own language has been generally adhered to, although in making extracts some trifling verbal alterations were found necessary; but great care has been taken to preserve the true sense and import where any small variation seemed expedient. The prosecution of this interesting employment has been attended with a consciousness of inability to do justice to the valuable documents committed to my trust, or the character of my departed parent; both of which are capable of being made extensively useful, had the office of editor been filled by one more competent to perform its duties.

The work is, however, submitted to the public, with an earnest desire, that one who spent so large a proportion of a lengthened life in seeking to promote the highest interests of her fellow-creatures, may, though dead, continue to speak instructively to the hearts and understandings of those who are alike "*called to glory and virtue.*" ELIZABETH DUDLEY.

Peckham, 11th Month, 1824.

EXTRACTS FROM THE LIFE OF MARY DUDLEY.

Mary Dudley was the daughter of Joseph and Mary Stokes, and born in the city of Bristol, the 8th of the 6mo. 1750. Being of a delicate constitution, she was, during infancy and childhood, subject to frequent and severe indispositions, yet she was early sent to school, and has often mentioned, as a proof of serious thoughtfulness, her love of reading the Holy Scriptures, and that her partiality for the Prophecies of Isaiah was such, as to make her Governness repeatedly inquire whether she had not yet got through that book? Being of quick parts, and possessing facility at acquiring knowledge, she made rapid progress in learning; and as she advanced to youth, her vanity was much fed by the admiration of her relations and acquaintance; yet, even at this early period, she was at times sensible of the humbling visitation of Divine Love; and in expressing her solicitude for young people, she has often been heard to say, how highly she should have valued the privilege of Christian counsel and sympathy, under those convictions which were at times counteracted on one hand by incitements to worldly pleasure, and on the other by ridicule for wishing to appear better than her cotemporaries; nor were these efforts untried on the part of those whose duty it was to act very differently. The following are her own observations:

"I am drawn to commemorate the gracious dealings of a merciful Father and Creator in early visiting my mind, which, though ignorant of the nature of deep religious feelings, was certainly often impressed with them in the morning of my day; though, from a remarkably lively disposition, I did not yield to that awful fear (at seasons felt) which preserving from the snares of death would have led into a conformity to the divine will. Being educated in great strictness by my parents, respecting the observance and ceremonies of the worship they professed, (that of the Establishment,) I was a constant attendant upon them from childhood, though with this, allowed to enter into most of the vain amusements of the world, to which my natural disposition greatly inclined; while in the midst of dissipation I often felt a dissatisfaction, and

my mind was visited with something so awful that I appeared to others very grave, and have frequently been laughed at for it. I was fond of reading, and found much pleasure in yielding to it; which, with a turn for poetry, and the intimate acquaintance of several sensible, seriously inclined persons, occupied much of my time from seventeen to eighteen years of age. These circumstances, together with the death of my beloved grandmother, gave a shock to that vanity, in the gratification of which she had much contributed to support me; and a disappointment in an affectionate attachment terminated the attraction to visible objects, so that my mind was like a blank, waiting to be filled up, and prepared for the more extensive reception of the precious visitation, which, early in the twentieth year of my life, was sweetly vouchsafed; so that all that was within me bowed in deep prostration, and yielded to the superior power of heavenly love. My mind being in the prepared state above described, it would be unsafe to date this change from the particular period of my attending the Methodist meetings; though in doing so I certainly felt more of divine impressions than at any previous season, and particularly when under the ministry of one of their preachers, who seemed like an angel commissioned with a message to my mind. I continued to hear him, with many others; attended all the means (as they are called,) and was often sweetly affected and comforted; yet even at such times there was something within me craving the purity of an inward, spiritual life—and seeing that without holiness no man could see the Lord, *as* I did believe was attainable, how did my whole soul breathe for this knowledge to be revealed, and, in the depth of silence, struggle that I might rightly seek and experience it. I went into various places of worship among the Dissenters, and was at one time greatly taken with the Baptists; but still found a want, a vacuum unfilled with that good I was thirsting after. Not from conviction, but partly from persuasion, and something in me yielding to the way I thought might *easily* settle me, I joined the Methodist Society, and also continued constantly to attend the established worship, that of my education; but in the several ceremonies of this, and the different meetings of the other, such as classes, bands, &c., I felt unsatisfied, and often, while others were engaged in attention to the preaching and singing, has my spirit in solemn silence communed with the 'Lord *[my strength,]*' so that I scarcely knew what was passing around me, and even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were prepared for the congregation. Oh! how did I then feel the Heavenly Mystery, and sweetly partake of the bread of life, so that *all* forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance. During these feelings and consequent shakings from all visible things, I often went into Friends' Meetings, and there, especially in silence, did my spirit feed, as it also did in deep awful retiredness, when no eye saw me; but when, by this powerful attraction, hours have passed away, so that my body seemed to do with a very small portion of rest or sleep, I felt like a child clinging to its parent's breast; and in this state covenant was made, which to this hour I humbly trust has not been forgotten."

Her totally withdrawing herself from those scenes of amusement in which she had dissipated much precious time, brought upon her the ridicule of her young companions, and even the censure of many who were much older though less thoughtful than she was; and the expectation of her again returning to worldly pleasures was frequently evinced; while both flattery and entreaty were made use of, to counteract that seriousness of demeanor which was deemed so unnecessary at the age of nineteen. The change which she felt it her duty to make, by leaving off ornaments, and wearing such attire as was consistent with her views of Christian simplicity, being very mortifying to some of her nearest connexions, she suffered considerably on this account. The peace, however, with which her mind was favored, more than counterbalanced these trials; and strength being mercifully proportioned to the occasion, she was enabled to persevere in the path of obedience, and has frequently been heard to say, that her company soon became as undesirable to her former gay associates, as their's was to her; while her society and example proved the means of solid advantage to some of her cotemporaries, who continued or sought her acquaintance.

She was much esteemed by John Wesley, and other distinguished characters in the Methodist connexion, and was frequently urged to become what is called a class leader; but she freely confessed to him, and other members of the Society, that her views were not perfectly accordant with their tenets, and she uniformly refrained from taking any active part amongst them. Her exercises of mind, under the gradual discoveries of the divine will concerning her, being in degree unfolded in some letters to a dear and intimate friend, it is thought the following extracts will be acceptable to the reader.

May 10th, 1771.—"I have nothing, my dear friend, to tell you, but of mercies—nothing but unbounded love should be my theme. The Lord is indeed gracious, and has lately given me to feel it. Oh! what sweet calls, what gentle admonitions has He indulged me with. The feeble structure of clay is impaired—but, glory to my God, my soul feels the invigorating influence of his grace; in some moments of retirement lately it has been ready to burst its barrier, and

I have earnestly longed to be with my *Beloved*, nor can I think it will be long first. Glorious prospect! Oh! my friend, if our next meeting should be around the throne! While I write my heart feels unutterable desires. Pray for me, that the work of grace may be completed in my soul. I believe it will—I *feel* I want every thing, and am fully confident Jesus will supply all that is lacking. In the eyes of some this might appear as the wild excursion of enthusiasm; to my friend it will wear a different aspect, and (I trust) engage her in my behalf at the throne of grace. *This*, however, we are certain of, there is no danger from any thing that leads to God, and an impression, whether real or imaginary, of our nearness to death, cannot but give a solemnity to the mind."

"I have frequently wished for an opportunity of addressing you through this channel, but in vain, till the present moment, and with more than usual pleasure I embrace it, but what can I say? Not rich and increased with goods, but poor and needy, where is my spring of help? Even *in* Him who is the Alpha and Omega; if in matchless condescension He deigns to communicate, as *His* is the power, to Him also may the glory be ever ascribed! I suppose my friend expects an *interpretation* of what has been lately hinted, with regard to the approbation I feel of the *Quakers'* mode of worship: on this point I have little to say, yet with the most unreserved freedom will I speak to that friend, whom I *wish* to know the inmost recesses of my heart. I need not tell you how exceedingly different my natural disposition is from the love of solitude, whether internal or external. Prone to activity, and fond of dissipation, I pursued the attraction, till a *more* powerful and *all-conquering* one allured me. Since I have known any thing of the peace which is from above, retirement has been pleasant, though a principle of *acting* was yet alive; this was encouraged by my connexion with the Methodists, who I need not tell you are in the active *class;* having premised how opposed to my *own*, I think I may conclude, that the *Spirit* of God has now produced a cessation of self-working within me, and by emptying as *from vessel to vessel*, is shewing me I have every thing to learn, and that by lying in His forming hand, the temple will be raised to his own glory; this leads me into the inward path of abstraction from those things I once thought essential, and to the confirmation of these feelings the ministry of the Friends has much contributed; the *small still voice* has whispered unutterable things to His unworthy dust in their assemblies, and given tokens of his approbation to my meeting with them. Adored be His condescending love! Hitherto then hath the Lord brought me, and *who hath been His Counsellor?* Verily his own unerring wisdom: the *future* (with the past) is His; ignorance itself am I. I have no light, but as He diffuses it, and He has graciously promised that his followers shall not walk in darkness, but shall have the light of life; they shall be taught of God. Is this Divine Teacher *my* friend? May I be all attention to Him who has given me the *desire* to be instructed by Him. To this guiding, my much-beloved friend, I leave my cause; I feel it my privilege to *wait* upon God. I know not that it is my *duty* to be joined with this part of the flock, though my mind strongly unites with them: my path must be more illumined before I presume to take a step so important. I want not a *name*, need I tell you so? it is the *nature* of that Christianity which is *life* and *spirit*, that can alone administer real peace to mine and to *every* soul. Permit me then, my friend, to *meet with*, and *love* those who are the subject of your fears—your friendly, tender *fears*, and think not that I shall ever realize *these*, unless plainly directed thereto. My ever-dear friend will, I doubt not, bear me on her heart before the throne of grace, where I trust our united language will for ever be—'Father, thy will be done.'"

Many others of her religious acquaintance also testified their uneasiness at her evident attraction to the Society of Friends; and John Wesley wrote to her in very strong terms of disapprobation. The following letter to him closed her correspondence with this highly-esteemed friend, who afterwards continued to treat her with affectionate regard, and to speak of her in terms of respect.

(To be continued.)

THE LIFE OF GOD IN THE SOUL OF MAN.

(Continued from page 308.)

The different tendencies of the Natural Life.

But it is strange to observe unto what different courses this natural principle will sometimes carry those who are wholly guided by it, according to the divers circumstances that concur with it to determine them: and their not considering this doth frequently occasion very dangerous mistakes, making men think well of themselves by reason of that seeming difference which is betwixt them and others, whereas perhaps their actions do all the while flow from one and the same origin. If we consider the natural temper and constitution of men's souls, we shall find some to be airy, frolicsome, and light, which makes their behaviour extravagant and ridiculous; whereas, others are naturally serious and severe, and their whole carriage composed into such gravity as gains them a great deal of reverence and esteem. Some are of humorsome, rugged, and morose temper, and can neither be pleased themselves, nor endure that others should be so; but all are not born with such sour and unhappy dispositions, for some persons have a certain sweetness and benignity rooted in their

natures, and they find the greatest pleasure in the endearments of society and the mutual complacency of friends, and covet nothing more than to have every body obliged to them, and it is well that nature has provided this complexional tenderness, to supply the defect of true charity in the world, and to incline men to do something for one another's welfare. Again, in regard of education, some have never been taught to follow any other rules than those of pleasure or advantage; but others are so inured to observe the strictest rules of decency and honor, and in some instances of virtue, that they are hardly capable of doing any thing which they have been accustomed to look upon as base and unworthy.

In fine, it is no small difference in the deportment of mere natural men, that doth arise from the strength or weakness of their wit or judgment, and from their care or negligence in using them. Intemperance and lust, injustice and oppression, and all those other impieties which abound in the world, and render it so miserable, are the issues of self-love, the effect of the *animal life*, when it is neither overpowered by religion, nor governed by natural reason; but if it once take hold of reason, and get judgment and wit to be of its party, it will many times disdain the grosser sorts of vices, and spring up unto fair imitations of virtue and goodness. If a man have but so much reason as to consider the prejudice which intemperance and inordinate lust do bring unto his health, his fortune, and his reputation, self-love may suffice to restrain him; and one may observe the rules of moral justice in dealing with others, as the best way to secure his own interest, and maintain his credit in the world. But this is not all, this natural principle, by the help of reason, may take a higher flight, and come nearer the instances of piety and religion; it may incline a man to the diligent study of divine truths; for why should not these, as well as other speculations, be pleasant and grateful to curious and inquisitive minds? It may make men zealous in maintaining and propagating such opinions as they have espoused, and be very desirous that others should submit unto their judgment, and approve the choice of religion which themselves have made; it may make them delight to hear and compose excellent discourses about the matters of religion; for eloquence is very pleasant, whatever be the subject; nay, some it may dispose to no small height of sensible devotion. The glorious things that are spoken of heaven, may make even a carnal heart in love with it; the metaphors and similitudes made use of in Scripture, of crowns and sceptres, and rivers of pleasure, &c., will easily effect a man's fancy, and make him wish to be there, though he neither understand nor desire those spiritual pleasures which are described and shadowed forth by them: and when such a person comes to believe that CHRIST has purchased those glorious things for him, he may feel a kind of tenderness and affection towards so great a benefactor, and imagine that he is mightily enamoured with him, and yet all the while continue a stranger to the holy temper and spirit of the blessed JESUS: and what hand the natural constitution may have in the rapturous devotions of some melancholy persons, hath been excellently discovered of late by several learned and judicious pens.

To conclude: there is nothing proper to make a man's life pleasant, or himself eminent and conspicuous in the world, but this natural principle, assisted by wit and reason, may prompt him to it; and though I do not condemn these things in themselves, yet it concerns us nearly to know and consider their nature, both that we may keep within due bounds, and also that we may learn never to value ourselves on the account of such attainments, nor lay the stress of religion upon our natural appetites or performances.

Wherein the Divine Life doth consist.

It is now time to return to the consideration of that *divine life* whereof I was discoursing before, that "life which is hid with CHRIST in GOD," and therefore hath no glorious show or appearance in the world, and to the natural man will seem a mean and insipid notion. As the animal life consisteth in that narrow and confined love which is terminated on a man's self, and in his propension towards those things that are pleasing to nature, so the divine life stands in a universal and unbounded affection, and in the mastery over our natural inclinations, that they may never be able to betray us to those things which we know to be blameable. The root of the divine life, is faith: the chief branches are, love to God, charity to man, purity and humility: for (as an excellent person has well observed) however these names be common and vulgar, and make no extraordinay sound, yet do they carry such a mighty sense, that the tongue of man or angel can pronounce nothing more weighty or excellent. *Faith* hath the same place in the divine life, which *sense* hath in the natural, being indeed nothing else but a kind of sense, or feeling persuasion of spiritual things: it extends itself unto all divine truths.

The *love* of God is a delightful and affectionate sense of the Divine perfections, which makes the soul resign and sacrifice itself wholly unto him, desiring above all things to please him, and delighting in nothing so much as in fellowship and communion with him, and being ready to do or suffer anything for his sake, or at his pleasure. Though this affection may have its first rise from the favors and mercies of God towards ourselves, yet doth it in its growth and progress transcend such particular considerations, and ground itself on his infinite goodness manifested in all the works of creation and providence. A

soul thus possessed with divine love, must needs be enlarged towards all mankind in a sincere and unbounded affection, because of the relation they have to God, being his creatures, and having something of his image stamped upon them: and this is that *charity* I named as the second branch of religion, and under which, all the parts of justice, all the duties we owe to our neighbor, are eminently comprehended: for he who doth truly love all the world, will be nearly concerned in the interest of every one; and so far from wronging or injuring any person, that he will resent any evil that befals others, as if it happened to himself.

By *purity* I understand a due abstractedness from the body, and mastery over the inferior appetites, or such a temper and disposition of mind, as makes a man despise and abstain from all pleasures and delights of sense or fancy which are sinful in themselves, or tend to extinguish or lessen our relish of more divine and excellent pleasures; which doth also infer a resoluteness to undergo all those hardships he may meet with in the performance of his duty; so that not only chastity and temperance, but also Christian courage and magnanimity, may come under this head.

Humility imports a deep sense of our own weakness, with a hearty and affectionate acknowledgment of our owing all that we are to the divine bounty; which is always accompanied with a profound submission to the will of God, and great deadness towards the glory of the world and applause of men.

These are the highest perfections that either men or angels are capable of—the very foundation of heaven laid in the soul; and he who hath attained them, needs not desire to pry into the hidden rolls of God's decrees, or search the volumes of heaven to know what is determined about his everlasting condition; but he may find a copy of God's thoughts concerning him written in his own breast. His love to God may give him assurance of God's favor to him: and those beginnings of happiness which he feels in the conformity of the powers of his soul to the nature of God, and compliance with his will, are a sure pledge that his felicity shall be perfected, and continued to all eternity: and it is not without reason that one said, "I had rather see the real impressions of a God-like nature upon my own soul, than have a vision from heaven, or an angel sent to tell me that my name was enrolled in the book of life."

Religion better understood by actions than by words.

When we have said all that we can, the secret mysteries of a new nature and divine life can never be sufficiently expressed; language and words cannot reach them; nor can they be truly understood, but by those souls that are enkindled within, and awakened into the sense and relish of spiritual things: "There is a spirit in man, and the inspiration of the Almighty giveth this understanding." The power and life of religion may be better expressed in actions than in words, because actions are more lively things, and do better represent the inward principle whence they proceed; and therefore we may take the best measure of those gracious endowments, from the deportment of those in whom they reside; especially as they are perfectly exemplified in the holy life of our blessed Saviour, a main part of whose business in this world, was to teach by his practice what he did require of others, and to make his own conversation an exact resemblance of those unparalleled rules which he prescribed; so that if ever true goodness was visible to mortal eyes, it was then when his presence did beautify and illumine this lower world.

Divine love exemplified in our Saviour; His diligence in doing God's will, His patience in bearing it.

That sincere and devout affection wherewith his blessed soul did constantly burn towards his heavenly Father, did show itself in an entire resignation to his will; it was his very "meat to do the will and finish the work of him that sent him." This was the business of his childhood, and the constant employment of his riper age; he spared no travail or pains while he was about his Father's business, but took such infinite content and satisfaction in the performance of it, that when, being faint and weary with his journey, he rested himself on Jacob's well, and entreated water of the Samaritan woman, the success of his conference with her, and the accession that was made to the kingdom of God, filled his mind with such delight, as seemed to have redounded to his very body, refreshing his spirits, and making him forget the thirst whereof he complained before, and to refuse the meat which he had sent his disciples to buy. Nor was he less patient and submissive in suffering the will of God, than diligent in doing it; he endured the sharpest afflictions and extremest miseries that ever were inflicted on any mortal without a repining thought or discontented word. For though he was far from a stupid insensibility, or a fantastic or stoical obstinacy, and had as quick a sense of pain as other men, and the deepest apprehension of what he was to suffer in his soul, (as his bloody sweat, and the sore amazement and sorrow which he professed, do abundantly declare,) yet did he entirely submit to that severe dispensation of Providence, and willingly acquiesced in it.

And he prayed to God, that, "if it were possible," (or as one of the evangelists hath it, "if he were willing,") "that cup might be removed;" nevertheless, "not my will, but thine be done."

Of what strange importance are the expressions, (John xii. 27,) where he first acknowledgeth the anguish of his spirit, "now is my soul troubled," which would seem to produce a kind of demur, and "what shall I say;" and then he goes on to deprecate his sufferings; "Father, save me from this hour;" which he had no sooner uttered, but he doth, as it were, on second thoughts, recall it in these words, "But for this cause came I into the world;" and concludes, "Father, glorify thy name." Now we must not look on this as any levity or blameable weakness in the blessed Jesus; he knew all along what he was to suffer and did most resolutely undergo it: but it shows us the inconceivable weight and pressure that he was to bear, which, being so afflicting and contrary to nature, he could not think of without terror; yet considering the will of God and the glory which was to redound to him from thence, he was not only content, but desirous to suffer it.

Our Saviour's constant devotion.

Another instance of his love to God, was his delight in conversing with him by prayer, which made him frequently retire himself from the world, and with the greatest devotion and pleasure spend whole nights in that heavenly exercise, though he had no sins to confess, and few secular interests to pray for; which, alas! are almost the only things that are wont to drive us to our devotions: nay, we may say his whole life was a kind of prayer, a constant course of communion with God: if the sacrifice was not always offering, yet was the fire still kept alive; nor was ever the blessed Jesus surprised with that dulness or tepidity of spirit, which we must many times wrestle with, before we can be fit for the exercise of devotion.

Our Saviour's charity to men.

In the second place, I should speak of his love and charity towards all men; but he who would express it, must transcribe the history of the Gospel, and comment upon it; for scarce any thing is recorded to have been done or spoken by him, which was not designed for the good and advantage of some one or other. All his miraculous works were instances of his goodness as well as his power, and they benefited those for whom they were wrought, as well as they amazed the beholders. His charity was not confined to his kindred or relations: nor was all his kindness swallowed up in the endearments of that peculiar friendship which he carried towards the beloved disciple, but every one was his friend who obeyed his holy commands, (John xv. 14,) and whosoever did the will of his Father, the same was to him as his brother, and sister, and mother.

Never was any unwelcome to him who came with an honest intention, nor did he deny any request which tended to the good of those that asked it; so that what was spoken of that Roman emperor, who from his goodness was called the "darling of mankind," was really performed by him, that never any departed from him with a heavy countenance, except that rich youth, (Mark x.,) who was sorry to hear that the kingdom of heaven stood at so high a rate, that he could not save his soul and his money too. And certainly it troubled our Saviour to see, that when a price was in his hand to get wisdom, yet he had no heart to it; the ingenuousness that appeared in his first address, had already procured some kindness for him; for, it is said, "Jesus, beholding him, loved him:" but must he, for his sake, cut out a new way to heaven, and alter the nature of things, which make it impossible that a covetous man should be happy?

And what shall I speak of his meekness, who could encounter the monstrous ingratitude and dissimulation of that miscreant who betrayed him, in no harsher terms than these, "Judas, betrayest thou the Son of man with a kiss?" What further evidence could we desire of his fervent and unbounded charity, than that he willingly laid down his life, even for his most bitter enemies; and, mingling his prayers with his blood, besought the Father that his death might not be laid to their charge, but might become the means of eternal life to those very persons who procured it.

Our Saviour's humility.

And thus I am brought to speak of his *humility*, the last branch of the divine life, wherein he was a most eminent pattern to us, that we might "learn of him to be meek and lowly in heart." I shall not now speak of that infinite condescension of the eternal Son of God, in taking our nature upon him; but only reflect on our Saviour's lowly and humble deportment while he was in the world. He had none of those sins and imperfections which may justly humble the best of men; but he was so entirely swallowed up in a deep sense of the infinite perfections of God, that he appeared as nothing in his own eyes, I mean, so far as he was a creature. He considered those eminent perfections, which shined in his blessed soul, as not his own, but the gifts of God; and therefore assumed nothing to himself for them, but with the profoundest humility renounced all pretensions to them. Hence did he refuse that ordinary appellation of *good master*, when addressed to his human nature, by one who it seems was ignorant of his divinity: "Why callest thou me good? there is none good, but God only." As if he had said, the goodness of any creature (and such only as thou takest me to be) is not worthy to be named or taken notice of; it is God alone who is originally and essentially good. He never made use of his miraculous power for vanity or ostentation; he would not gratify the curiosity of the Jews with

a sign from heaven—some prodigious appearance in the air: nor would he follow the advice of his countrymen and kindred, who would have had all his great works performed in the eyes of the world, for gaining him the greater fame. But when his charity had prompted him to the relief of the miserable, his humility made him many times enjoin the concealment of the miracle: and when the glory of God, and the design for which he came into the world, required the publication of them, he ascribed the honor of all to his Father, telling them, that of himself he was able to do nothing.

I cannot insist on all the instances of humility in his deportment towards men: his withdrawing himself when they would have made him a king; his subjection not only to his blessed mother, but to her husband, during his younger years; and his submission to all the indignities and affronts which his rude and malicious enemies did put upon him. The history of his holy life, recorded by those who conversed with him, is full of such passages as these; and, indeed, the serious and attentive study of it is the best way to get right measures of humility, and all the other parts of religion, which I have been endeavoring to describe.

[To be continued.]

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 310.)

As the nature and the virtue of the divine essential Truth increased in my mind, it wrought in me a greater conformity to itself by its own power; reducing my mind to a solid quietude and silence, as a state more fit for attending to the speech of the Divine Word, and distinguishing of it from all other powers, and its divine influences from all imaginations and other notions. And being daily fed with the fruit of the Tree of Life, I desired no other knowledge than that which was given in consequence of the strength of mind and understanding thence arising.

And on the afternoon of the 21st day of the 11th month, 1689, silence was commanded in me though not by me, in which it was given me to remain till the evening; and then that scripture, John xiii. 10, was brought to my remembrance; which I began to write, and proceeded, as things opened in my mind, and in manner following.

Jesus saith to him, he that is washed needeth not, save to wash his feet, but is clean every whit.

The washing of the feet signifies the cleansing of the ways; and those who are washed in the laver of regeneration, will walk in clean paths, and bring forth fruit, according to the nature of the tree of life; such will walk in faith, love, obedience, peace, holiness, righteousness, judgment, mercy and truth. And whosoever saith he is of the Father, and hath not charity, he is a liar, and the living word ruleth not in him; for whosoever hath known the word, and abideth therein, hath the Father, because the word of truth beareth witness of the Father; and whosoever is born of God will keep his commandments.

TO THE SAINTS IN ZION—A SONG OF PRAISE.*

Hear, oh! ye mountains, and give ear, oh! ye cedars of *Lebanon*, the Lord, the light of *Jerusalem*, the life of saints, hath put a song of praise in my mouth, and caused me to rejoice in the valley of *Jehosaphat*.

I was in the desert, and he led me forth by the power of his right hand; I was fallen, and he stretched out his arm, and he set me upright; yea, I was dead, and behold, he raised me from the grave.

I was also an hungered, and he has fed me with the bread of his everlasting covenant.

I weakly fainted in the way; but the King of the Holy Mountain revived me by the word of his promise.

He has laid my foundations with beauty, with precious stones of divers colors; and the superstructure is all glory.

Come sing with me, Oh! ye vallies and flowers of the plain, let us clap our hands with joy; for the King of the East hath visited us, and smiled on our beauty; for he sees his holy name on every flower, and glorious image on every lovely plain.

Come let us walk after him to the seat of his

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*The following song of praise, &c., from what he subsequently states, "was begun about the fourth hour in the afternoon, (in the latter part of the year 1689, some time before he became a member of the Religious Society of Friends) and was finished about twelve o'clock that night," "and then going to bed," he says, "I had comfortable rest till morning. And that day looking it over sedately, I observed many things therein written in the first person, which did not belong to my state at that time; which gave me some uneasiness, as if I had wrote things not true; so that I was ready to destroy the writing. But being stopt by a sudden return of thought, and remembering and considering the mind in which it was written, the fluency of the matter presented in my mind, without any premeditation, or contrivance of my own; but only to write as it came, and on various subjects; and remembering also the undoubted assurance and evidence of the divine presence, and of the truth of these things at the juncture of writing them, I was confirmed it was the mind of truth, and not my own only; and that these things were true in that mind in which they were written and dictated; and might answer the states of many I knew not; and might be my own in time, if faithful and obedient. And examining further, I found it sententious, and in periods; and then I reduced it into the form as above, and so preserved it; but kept close to the root from whence it sprung, as my only safety and guide; plainly perceiving, that the Holy Scriptures, from time to time, of old, originally proceeded from the inbreathing and dictates of the Holy Spirit, of the Holy Word, *Christ*, in different instruments, various ages and languages."—*Journal*, page 24.

judgment, that we may see justice executed on the Mountains.

Woe unto thee, Oh! *Babel*, and unto thy children forever; for the settled decree is gone forth against thee, and the executor of justice comes towards thee with wings.

Tremble, Oh! ye nations of the earth, who have drank of the wine of the wrath of her fornication; for ye shall be rooted out with her, and cast into the lake of oblivion everlasting: there shall be weeping and gnashing of teeth without all hope of redemption.

Cry aloud with tears, Oh! ye worshippers in the outward court; for he offered you peace, but ye have laid hold on war; he offered you reconciliation, but, behold! ye went on in persecuting the saints of the Most High.

He called in the bowels of his mercy, come and enjoy the fruits of my love; and did ye not answer, There is no satisfaction in thee?

Ye stood about the doors of the sanctuary, and he sent forth to invite you in; but ye refused, and withheld others also.

But thus saith the right hand of the Majesty on high, I will arise in my fury, and come to judgment; I will suddenly tear in pieces, and there shall be none to deliver. Who will avert my wrath from the children of disobedience? Or who shall withhold my love from the contrite ones?

Light up your lamps, O virgin daughters of *Jerusalem;* for the Bridegroom is come to feast his guests with the oil of gladness, in the chambers of love.

Come ye ragged ones, come sit down before the King; for he is meek and lowly, and loveth the humble. Though you be naked, he will clothe you with righteousness; though you be hungry, he will feed you with the bread of eternal life.

Fear not, ye of low degree; for with our God there is no respect of persons: fear not, Oh! ye little ones; for he showed you his loving kindness of old; and with him there is no shadow of turning.

Awake, awake, Oh! ye who sleep in trespasses and in sins; for the trumpet sounds aloud in the city of our King: Be raised Oh! ye dead, and stand upright before him; for he is true and faithful who sent forth his word.

Conquer, Oh! conquer, thou holy love of God, those who in ignorance oppose thy mercy.

Smite thy people with great thirst, Oh! Lord God of Mercy, that they may drink abundantly of the waters of thy salvation. Make them hungry, even unto death, Oh! Life of the just, that they may eat abundantly, and be refreshed by the bread of life everlasting.

Call them from the husks of outward shadows, and feed them with thy hidden manna, and tree of life.

Take from them the wine of the earth, wh ich they have abused to abomination, and give them the fruit of the living vine at the Father's table.

Bereave thy people, Oh! most faithful and true, of the waters which they have polluted; and wash them in the laver of regeneration, by thy holy spirit; and cleanse them by thy righteous judgments, that they may retain thy glowing love.

Consider their weakness, Oh! Father of Mercies; for they are flesh and blood, and cannot see through the vail into thy holy habitation, and Holy of Holies, in thy glorious temple.

Rend the vail of carnal wisdom in the earthly mind, Oh! thou wonderful counsellor, and display thy glory in its full perfection.

Dissolve the great world of pride, covetousness, drunkenness, lying, cursing, oppressions, filthy communications, and whoredoms; and establish righteousness and peace forevermore.

The measure of iniquity is now brim full, that thy wrath may have a full draught of the destruction of thine enemies.

Rejoice with us, Oh! ye that rest in hope; for ye shall shortly be raised into glory.

For the Lord has laid hold of the sword of his wonderful power, and, behold, wrath is gone forth before him to judgment.

He will shake the earth with terrible plagues, and the fear thereof was never equalled.

All nations quaked at his awful look, and death waxed paler at his glorious presence.

The heavens and the earth shall pass away before his breath, even the breath of his mouth, and shall be found no more forever and ever.

All who hearkened unto the false prophet, and gave ear unto the old serpent; who brake the commands of the God of *Jacob*, day by day, and cast his laws behind their backs;

Who set at nought his statutes, and trample under foot the blood of his everlasting covenant;

Who bring the idols of their vanity before the God of purity, whose eyes can behold no spot, nor take pleasure in their sins and oppressions; shall fall before the Prince of righteousness, and be cast out of his holy presence, into the lake of wrath, as *Tophet* of old, prepared for the Devil and his angels.

The apostate whore, divorced for her adultery and perfidy, who, mounted upon her beast, of self-love, pride, covetousness and envy, rode headlong unto the abominations and pleasures of *Sodom* and *Egypt*, unto the ocean of the fulness of Hell, shall have her portion with the serpent, and false prophet, as a full recompense of reward for the fruit of her doings.

Rejoice over her all ye saints of the Lamb of God; for he who is mighty to save hath delivered you from her allurements, and discovered unto you the secrets of her council.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 8, 1857.

DIED, suddenly, at the residence of her sister, Mary Andrews, Moorestown, N. J., on Fifth day morning, the 9th inst, SARAH BORTON, in the 85th year of her age, a member of Evesham Monthly Meeting.

——, On the 19th ult., in the 28th year of her age, SUSANNAH H., wife of William C. Worthington, of Deer Creek, Harford County, Maryland, and daughter of Joseph and Maria J. Kent, of Chester Co., Penna.

She passed away beloved in life and lamented in death by all who knew her.

——, On the 8th of 7th month, at the residence of her son Wm. P. Wilson, in Valley Township, Montour Co., Pa., SUSANNAH WILSON, widow of Thomas Wilson, in the 77th year of her age.

——, On the morning of the 24th ult., at his residence, West Branch, Clearfield Co., Pa., JOSEPH SPENCER, Sr., in the 73d year of his age. He was educated by his parents in the Presbyterian society, and removed with them to West Branch in 1810, at that time a wilderness. He married in a family of Friends, settled and cleared a farm, on which he lived till his death. He continued to associate with Friends and attend their meetings when ability of body permitted, saying their meetings were his meetings. He loved their testimonies, particularly that of a free gospel ministry. Several of his children became members of the Society. In his latter years he was much afflicted, which he bore with Christian patience, having set his house in order, being sensible his end was approaching, and giving evidence that his change would be a happy one. His remains were interred at West Branch on First day the 26th after which a large and solemn meeting was held.

For Friends' Intelligencer.

A few years ago, inquiry was made of Baltimore Yearly Meeting, by one of its constituent Quarters, on the subject of "Spiritualism, or manifestations purporting to come from departed Spirits;" whereupon, a minute of advice and assistance to that Quarterly Meeting was issued by the Yearly Meeting. That minute containing matter which it is believed might be useful without the limits of the particular Quarterly Meeting to which it was addressed, a copy is offered below to the readers of the Intelligencer.

"*Dear Friends.*—It is a matter of great concern to this body, that a necessity exists amongst you for the advice and assistance of the Yearly Meeting, on the subject which you have brought to our notice; but, wishing to fulfil the high obligations of religious association, that of lending a helping hand one unto another, and building each other up in Christ, the meeting is deeply concerned, that, under Divine illumination, we may be able to render you the aid of which you stand in need.

"The pretensions set up by the advocates of the subject to which you refer, are so contrary to reason, and so preposterous, that we are fully persuaded no one engages in the investigation of them, *with a feeling of the possibility of their being true,* whose mind is not already, in some measure, disturbed and unsettled. Hence, the deplorable consequences which so frequently attend what they term an examination of them. 'A tree is known by its fruits,' and the fruits of this delusion have awfully been found to be, unsettlement, insanity, and death. We therefore, most earnestly and solemnly advise all our members, to let the subject entirely alone. 'Touch not, taste not, handle not the unclean thing.'

"At the same time, dear friends, we earnestly entreat those who are favored to see things in their true light, to be humble and thankful for the favor, and to be tender with those who are under the delusion. It is a hallucination, and, therefore, argument cannot reach it, nor derision remove it. Opposition, save as it is made under the power of the love and spirit of the Most High, tends rather to strengthen it. Let it therefore, we repeat, *entirely alone,* and, possessing no sustaining power within itself, it will starve and die.

"And finally, dear brethren and sisters, let there be a deepening amongst us all, and an increased concern to dwell nearer the illuminating principle of Divine life, that we may be preserved from this and the many other delusions to which we are exposed, and be favored to experience the truth of the declaration, 'I will keep him in perfect peace whose mind is staid on me.'

"Signed by direction and on behalf of the meeting.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL. } Clerks."

Baltimore, 11th mo. 1854.

LETTER TO RICHARD REYNOLDS.

MANCHESTER, 11th mo. 15th, 1794.

My dear Friend,—Having the opportunity of conveying a few lines to thee, I am unwilling to let it slip, and though I should have nothing to write worthy of much regard, yet thou wilt at least be convinced of my good-will, and that if I had anything better, I should as freely offer it. I am not much in the practice of boasting of my infirmities, and, truly, I have nothing else to boast of. I often think there is too much of this amongst us; and yet, lest thou shouldst think of me above what I am, I am free to tell thee, that weakness and poverty are often my companions; that jealousy and fear, both night and day, do frequently attend me, lest I should not be so improving my time, and the talents committed to me, as I ought to do; lest I should not be so steadily preferring the things which are most excellent, not enough setting my affections on things which are above, and looking "toward the mark for the prize of the high calling of God in Christ Jesus;" lest obedience should not keep pace with knowledge, and the day's work with the day: because I do see so clearly that "the end of all things is at

hand;" that the summer will soon be over, and the harvest ended. Now, if any thing like this should also be thy experience, I am not sorry for it; but I do pray that this poverty, this weakness, this jealousy and fear, may, to both of us, be sanctified to our complete redemption.

Oh this great work, Redemption! if this be but happily accomplished in our experience, it matters very little what else is gained or lost. I thought so, through adorable Mercy, in my early youth; when, through the visitation of the "day-spring from on high," a prospect was opened into things which are invisible; the transcendent beauty of holiness was disclosed, and the glory of this world was stained in my view. With what zeal and fervency was I then engaged to labor, to obtain an inheritance "eternal in the Heavens," "that fadeth not away!" and oh! the solicitude that I have, and do now feel, since I am advanced more in years, that I might not survive the greennesss of my youth; that I might not become more lax, lukewarm, and indifferent, than I was "in the day of mine espousals." And, indeed, I can say, to the glory of His name, who lives for ever, that my love to God and to my brethren has not been on the decrease. No, no! my soul was never more ravished with one of His looks, with one chain of His neck, whom my soul increasingly esteems "the chiefest among ten thousand," and "altogether lovely." Never, never, had religion so many charms, that I do many a time think, when the vision of light is a little opened in my view, that if I never had before, I should not then hesitate a moment, but endeavor to give up all for eternal life.

Now, my dear friend, that what I have written here is likewise descriptive of thy religious situation, I feel strongly disposed to believe; and therefore it is in my heart to say, let us thank God, and take courage; let us lift up our heads in hope, that He, who has been our morning light, will be our evening song; and though, in our progress through this wilderness, we should meet with tribulation, (for I have been instructed to believe, there is no outward situation exempt from trials,) yet it is the privilege of the dependent children of our Heavenly Father, that they know Him to be their sanctuary. This state of things is a compound of good and evil; gall and wormwood are deeply mingled in the cup we all have to drink, though not perhaps in like proportion; but let us receive our respective portions as coming from His hand, who will make it a cup of blessing to His children. We have the authority of Holy Writ to say, "in all their afflictions He was afflicted, and the angel of His presence saveth them." Oh! what condescending language is this:—"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

Thus, whatever be the permitted dispensations of suffering, of any who love the Lord Jesus in sincerity; however such may, at seasons, be divested of strength, and clothed with sackcloth; though such should have to pass through deep and fiery trials, yet shall they be preserved; the Lord, in whom they trust, will be with all these; will sanctify the dispensations, and, in his own time, bring deliverance; will clothe with the strength of salvation; will take off the sackcloth, and clothe these with gladness. So that, for the encouragement of the upright and sincere, whose hands, I know, are many times ready to hang down; yea, to the whole Israel of God, it may be said as formerly,—"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the Everlasting Arms."

Please present the salutation of my love to thy wife. I shall only add the desire which I feel, that the divine blessing may attend thee; and oh! that it might please the God of blessings to bless all thy children.

I am thy affectionate friend.

JOHN THORP.

For Friends' Intelligencer.

MALARIA.

BY J. S. SMITH, M. D.

From the earliest times of which we have any record, it has been painfully evident, that in certain districts diseases prevailed often to an alarming extent. These diseases were peculiar in their character; and plainly indicated that there was something in the locality, and were more prevalent in places low and marshy, often not far removed from the sea shore, and during the heats of summer, and early autumn. If a residence was not necessarily fatal in such places, such a derangement of health was often induced, as ever after to incapacitate the possessor for useful exertion. As a consequence whole districts, otherwise capable of sustaining a dense population, were uninhabitable; or if inhabited by man, by such only of his race as dire necessity compelled. This was the case, to a greater or less extent, with portions of both the Northern and Southern shores of the Mediterranean, and the Asiatic and African shores of the Indian Ocean. Later geographical discoveries give the same fearful evidences to portions of the coasts of Western Africa, and continental and insular America. As the interior of continents became more explored, the same insalubrity was often observed, involving considerable sections of the country.

The philosphic mind is prone to speculate; hence inquiry was naturally instituted for the

cause. A rank vegetation, dependant on a hot sun, and moist soil, could not but be early noticed as a prolific one; and the idea of a peculiar exhalation from the earth, mingling with, and poisoning the atmosphere, was but a natural conclusion; and which continued observation has gone far to establish, notwithstanding the most careful analyses has failed to detect it. It must therefore exist in such a peculiar and attenuated form, as yet to be beyond the chemist's test. The Italians called it malaria, or bad air. At the present day it is often called miasma, a Greek work expressive of impurity, or marsh miasma, indicating its source.

Later observations go to show, however, that it is not confined to the marsh. In the rapid settlement of this country, by an agricultural population, it was but too evident, that, in the upturning of the virgin soil to the sun and air, sickness often to an alarming extent followed. The vicinity of brick yards, and numerous cellar excavations, in the out-skirts of our rapidly growing cities, and the construction of our public works, in their traverse of the country, were likewise frequently attended by very unhealthy effects when far removed from any marsh. Hence the term *marsh* miasma is evidently a misnomer; and yet so wedded do we become to the old ideas that the presence of moisture is necessary to its production, that wherever miasmatic fever prevails, the vicinity of some stagnant pool is apt to be hunted up for a cause; notwithstanding the time of greatest sickness is mostly during the driest season of the year, when pools mostly disappear.

The Italians early investigated the subject; and noticing in many instances its seemingly anomalous morbid effects, in certain places of their country, gave to it a character too fanciful to be recognised by a rigid philosophy. They taught that it attached itself to particles of floating moisture in the atmosphere; lurked in ditches, and invaded often the lower rooms only of houses; was arrested in its progress by trees, and beaten to the earth by storms of rain; with other properties often involving a good deal of inconsistency. These ideas were received, and with too little examination promulgated by the learned of other nations, so that even in our latest medical works we have but little more than a reprint of Italian fancies.

In the progressive settlement of this country, and intelligence of the age, an excellent chance was afforded for observation and inquiry; and from accumulated facts, we should consider it as a *predisposing* cause, and not *exciting*, as heretofore; that is, the human system is so far debilitated in its vital functions, by this deleterious agent in the atmosphere, that any of the exciting causes of disease, as cold from sudden changes of temperature, exposure to damp night air, excesses, and interference with the regular processes of life, but more particularly cold in some form, excites disease, recognised as of miasmatic origin, into action. Taking this view, it becomes an easy matter to account for the seeming anomalies mentioned; and we no longer wonder why in low and flat grounds, where the nightly radiation of heat from the earth's surface lowers the temperature of the contiguous atmosphere, with resulting condensation of its moisture, that the chilling effects from fogs and copious falling dews are experienced by the sufferer. Or why the rainy season following the dry, in many tropical countries, is so prolific in miasmatic disease; or in temperate latitudes, it should seem to be dissipated by rain storms, when the dry bracing westerly winds prevail so generally afterwards; at least in our country.

The diseases caused by malaria are mostly peculiar in a distinguishing feature of alternate remissions, and exacerbations often very distinct. Intermittent fever, or fever and ague, is by far the most common form, and the most difficult entirely to get rid of. Bilious remittent fever and dysentery, if less common, are more fatal. Bilious diarrahœa, and some forms of neuralgia, are traceable to the same source.

In the exhalation of malaria from so many sources, it becomes widely diffused, and most of us become subject to its influence, and measurably liable to an attack. It remains with me, therefore, to indicate the preventive; which, if carried out, will go far to lessen this liability. The following precautions are therefore recommended.

First and most important.—As at this season of the year we are much effected by the sweltering heats of the summer's sun, it should be our constant endeavor to avoid as much as in our power lies exposure to the chilly air of the night; never, therefore, sit out of an evening, whilst the dew is falling, or even saunter about; or if necessarily exposed, put on your coat or shawl of woolen; otherwise, the sudden check to the perspiratory flow of the previous day, may be followed the next by an attack of ague, or the premonitory symptons of bilious remittent, or dysentery. This precaution is very neeessary in all low districts, or newly settled countries. I knew an instance of a large boarding school entirely exempt, by being thus particular, when chills and fever prevailed in every family around. If by any chance you should be exposed to the damp and cool night air, let sufficient exercise be taken to keep off a chilly feeling; for be it known that when the chilly sensation is once felt, the mischief is often then done. In a word, adopt every precautionary measure which an intelligent mind may suggest, to shield yourself from *sudden* cold.

Second.—Avoid excess of diet, indigestible food, be regular at meals, and temperate in drink; cold water in excess may be hurtful.

Third.—Be regular in your periods of nightly rest; and endeavor, in the prosecution of business, that no inordinate exertion be called for to produce exhaustion, for exhaustion increases the predisposition.

Fourth.—Quietude of mind, so far as it can be attained to, when conjoined with the observance of the foregoing rules, will often go far to ward off an attack of some malignant disease, when in attendance on the sick. And

Lastly.—If repeated attacks of sickness occur, a common circumstance in fever and ague; if you can, leave the unhealthy district, for one less abounding in malarial exhalations, as the only chance of exemption.

LESS KNOWN REASONS FOR WELL KNOWN TRUTHS.

The longer the beam of a plow, the less power is required to draw the plow; because the beam is a lever, through which the power is exerted, and, by extending the beam, the long arm of the lever is lengthened, and the leverage is thereby increased. The same is true of many other implements and tools—such as spades, pitchforks, wheelbarrows, planes, screwdrivers, augurs, gimlets, &c.

The greater the diameter of the wheels of a carriage, the less power it requires to overcome the inequalities of a road; both because the leverage is increased by lengthening the spokes, or radii of the wheels, which are the long arms of the levers, whereby the power is exerted, and because the steepness or abruptness of the obstructions presented to the wheels is lessened by the greater circumference of the wheels. But there is a near limit to the size of the wheels, beyond which no advantage is gained by increasing. For when the axles of the wheels become higher than the point of draught on the animal, a portion of the power exerted merely adds to the weight, or pressure, of the carriage upon the ground; and the portion thus lost increases with the increased height of the axle above the horizontal line of draught. Besides, the increasing weight of enlarged wheels soon more than counteracts the advantages gained by increasing their diameter.

More carriages meet than overtake a pedestrian, on a road; simply because the length of road offering the opportunity to meet, is the *sum* of the distances passed over by the *opposite* travellers, while the length of road offering the opportunity to overtake, is only the *difference* of the distances passed over by the pedestrian and the drivers. The chances in the one case are reckoned by the *sum*, and in the other case by the *difference* of the *speed* of the walker and the rider.

The breezes in the groves, on a still day, are explained by the trunks, branches, and leaves of the trees offering the obstruction of their opposing surfaces to whatever motion the air may have, thereby simply causing a greater velocity through the spaces between them.

Winds produce cold in several ways. The act of blowing implies the descent upon, and motion over the earth, of colder air, to occupy the room of that which it displaces. It also increases the evaporation of moisture from the earth, and thus conveys away considerable heat. This increased evaporation, and the mixture of warm and cold air, usually produce a condensation of vapors in the atmosphere; hence the formation of clouds, and the consequent detention of the heat brought by the rays of the sun. And whenever air in motion is colder than the earth, or any bodies with which it comes in contact, a portion of their heat is imparted to the air.

"All signs of rain fail in a dry time;" "wet begets more wet." There is real philosophy in these proverbs. In a dry time, comparatively little evaporation can take place from the parched earth, and the atmosphere becomes but slowly charged with moisture—the source of rain. In a wet time evaporation goes on rapidly from the saturated earth, and soon overcharges the atmosphere with moisture.

The cold moderates immediately preceding a fall of snow; because the vapor in the atmosphere, in the act of congealing into snow, parts with many degrees of heat, which before were latent, and which are at once imparted to the surrounding atmosphere.

The same is true in respect to the condensation of vapor in a rain; but the amount of latent heat thereby made sensible, is much less than in the act of freezing, and it is generally compensated by the loss of heat in the evaporation taking place from the earth after the rain falls. During the fall both of rain and snow, the atmosphere usually becomes gradually colder; because the source of heat derived from the sunshine is, for the time, cut off, and therefore does not supply the loss by evaporation and radiation from the earth. Rain and snow are also usually accompanied by wind, a consumer of heat.

It is less tiresome to walk than to stand still a given length of time; for in walking, each set of muscles is resting half of the time, but when standing still, the muscles are continually exerted. The exertion of the muscles in the effort of walking, is not twice as great as in standing still; hence, the former is not equal to the double continuation of the latter.

A considerable quantity of food, taken at one time, into the stomach, is more readily digested than a very small quantity; because, in the former case, the food coming into contact with the entire inner surface of the stomach, excites the action of the organ, and occasions the secretion of gastric fluid ordinarily sufficient for digesting; but in the latter case, there is not enough food

in the stomach to excite its action. This accounts for the fact often affording a matter of surprise, that persons are frequently made very ill by taking into the stomach a very small quantity of food, when it is remarked that the same persons have previously taken much larger quantities of the same kinds of food with impunity.

The fur or hair of an animal effectually protects it from cold, not so much by covering the body and shutting in the heat, as by preventing the circulation of air around it, so that the heat cannot be rapidly conveyed away. And the arrangement of hairs perpendicularly, or nearly so, on the surface of the body, by the law of reflection, permits the radiation of but very little heat from the body.

The human system, in its vital or muscular power, is very analogous to an electric machine. Dampness dispels the force of both, apparently in the same way. Hence the debilitating effect of hot weather, caused principally by excessive perspiration. The quantity of perspiration can be greatly lessened by refraining from unnecessary drinking. Any one can soon school himself to the requirement of several times less of liquid than he is usually accustomed to drink, by taking only a small quantity at once, and repeating it only as often as thirst is felt.—*The Pen and the Lever.*

NATURE.

By R. C. Waterston.

I love thee Nature—love thee well—
In sunny nook and twilight dell,
Where birds and bees and blossoms dwell,
And leaves and flowers;
And winds in low sweet voices tell
Of happy hours.

I love thy clear and running streams,
Which mildly flash with silver gleams,
Or darkly lie, like shadow dreams,
To bless the sight;
While every wave with beauty teems
And smiles delight.

I love thy forest, deep and lone,
Where twilight shades are ever thrown,
And murmuring winds, with solemn tone,
Go slowly by,
Sending a peal like ocean moan,
Along the sky.

I love to watch at close of day,
The heavens in splendor melt away,
From radiant gold to silver grey,
As sinks the sun;
While stars upon their trackless way
Come one by one.

I love, I know not which the best,
The little wood bird in its nest,
The wave that mirrors in its breast
The landscape true,
Or the sweet flower by winds caressed,
And bathed in dew.

They all are to my bosom dear,
They all God's messengers appear!
Preludes to songs that spirits hear!
Mute prophecies!
Faint types of a resplendent sphere
Beyond the skies!

The clouds—the mist—the sunny air—
All that is beautiful and fair,
Beneath, around, and every where,
Were sent in love,
And some eternal truth declare
From heaven above!

EVENING HOUR.

This is the hour when memory wakes
Visions of joy that could not last;
This is the hour when fancy takes
A survey of the past!

She brings before the pensive mind
The hallowed scenes of earlier years,
And friends who long have been consign'd
To silence and to tears!

The few we liked—the one we loved—
A sacred band!—come stealing on;
And many a form far hence remov'd,
And many a pleasure gone!

Friendships that now in death are hush'd,
And young affection's broken chain;
And hopes that fate too quickly crush'd,
In memory live again!

Few watch the fading gleam of day,
But muse on hopes, as quickly flown,
Tint after tint they died away,
Till all at last were gone!

This is the hour when fancy wreathes
Her spells round joys that could not last;
This is the hour when memory breathes
A sigh to pleasures past.

INFLUENCE OF CHARACTER.

There is much in the following suggestions of Bishop Potter, of New York, as profitable for the meditation of parents as of teachers, to whom, as a class, they were specially addressed. We quote from an address delivered before the State Normal School at Albany:

"The teacher cannot impart to others what he does not possess himself. If he be coarse and clownish, he will not do much to refine and humanise his pupils. If he be void of feeling and sentiment, dead to the beauties of nature, and to the beauties of thought and language, there will be nothing suggestive in his glances at nature and life; no repetition of beautiful stories, or of beautiful scraps of simple poetry, to kindle the feeling and imagination of his pupils, and to teach them to recognise and admire what is admirable in sentiment and language.

"Speaking, then, of things which are over and above the elementary instruction you have to impart, I would say to you emphatically, that

just in proportion as you improve yourselves in all the respects to which I have now referred, in just such proportion will you contribute to the improvement of your pupils. Of all the daily lessons you can set before them, the best and most valuable is the presence of a beautiful character. O, it is character—character in the parent, character in the teacher—which works upon the young, drawing them into a resemblance to itself, and doing more to improve their minds, their hearts, and their manners, than can be effected by the most diligent instruction in mere book knowledge.

"Take the children and youth who are often collected together in a rural school, and not one of whom, perhaps, has ever enjoyed the privilege of familiar communication with a person of real refinement and cultivation; and what a wonder it must be to them, and what a blessing, to find themselves daily looking upon, listening to, conversing with a teacher who seems a superior being; a being invested with a wonderful charm, from the gentleness and dignity of his or her manners; the elevation of his sentiments; the sweetness and gravity of his speech; and the wide range of his thoughts.

"They behold human character in a more engaging form than ever before; and while they admire, they learn to imitate. They perceive that there is something more excellent than their coarse manners and slovenly speech; and they become chastened and refined under the daily example, almost without thinking of it. The teacher reasons with caution and discrimination in their presence; kindles into admiration of some lofty trait of virtue; or expresses horror at some instance of meannesss, cruelty, or depravity; or exercises patience and tenderness toward some infirm and wayward pupil; or points out something exquisitely beautiful in thought and sentiment and character; and as they look on and listen, they begin to feel more deeply what is noble and what is mean; they begin to perceive what it is to reason accurately.

"The character and demeanor of the teacher is a new revelation of goodness and wisdom, and they are glad to become disciples; their intellectual and moral nature catches a glow, is put into healthful exercise, and they gain more by a kind of infection and transfusion from the one superior character than they could acquire from the greatest amount of mere cold and barren lessons. Accurate and vigorous instruction there must of course be—without that, it is mere folly and impertinence to pretend to the higher influences of which I have been speaking. But the higher the culture of the teacher, the better he will know how to make that instruction pleasant and effective; and how to throw over it and around it beautiful and touching lessons for the heart, the fancy, and the taste.

Germantown Telegraph.

COMETS.

In ancient times, the visits of comets were supposed to portend pestilence and war; and in the reign of Justinian, when two immense "blazing stars" appeared, the direful expectations were abundantly fulfilled—not, however, that those calamities, which desolated large portions of the Eastern Roman Empire, had any connection with the comets. The first alarmed mankind in the month of September, A. D. 531, and was seen for twenty days in the western quarter of the heavens, shooting its rays into the north. The second appeared A. D. 539, and increased to so large a size, that the head was in the east, and the tail reached the west. It was visible for forty days, the sun at the time exhibiting unusual paleness. Varro records a a tradition, that in the time of Ogyges, the father of Grecian antiquity, the planet Venus changed her color, size, figure, and course; a prodigy without example, either in past or succeeding ages. This refers to 1767 years before Christ. Tremendous comets appeared in the west, two generations prior to the reign of Cyrus; but one of the most splendid comets was seen forty-four years before the birth of Christ. After the death of Julius Cæsar, a "long-haired star" was conspicuous to Rome and to the nations, during the games that were exhibited by young Octavian, in honor of Venus and his uncle Julius Cæsar; and the vulgar believed that it conveyed the divine soul of the latter to heaven. The superstition was universal among the ancients, that a comet, "from its horrid hair shakes pestilence and war!" But modern philosophy and research have successfully dispelled such vain and idle apprehensions, in all civilized nations. At the birth of the great Mithridates, King of Pontus, two large comets appeared, whose splendor is fabulously said to have equalled that of the sun. They were seen for seventy-two days together, and occupied forty-five degrees, or the fourth part of the visible heavens. Seneca, the Roman philosopher, who lived in the first century of the Christian era, wrote: "The time will come, when the nature of comets and their magnitude will be demonstrated, and the courses they take, so different from those of the planets; and posterity will wonder that the preceding ages should have been ignorant in matters so plain and easy to be known." Arago thought that not less than seven thousand comets revolved in our system. Comets sometimes pass unobserved by the inhabitants of the earth, in consequence of the part of the heavens in which they move being then under daylight. During a total eclipse of the sun, sixty years before Christ, a large comet, not previously seen, became visible near the body of the obscured luminary. Halley's comet, A. D. 1456, covered a sixth part of the visible heavens, and was likened to a Turkish scymitar. That observed by Newton, A. D. 1680, had a

tail 123,000,000 of miles in length. A comet, A. D. 1744, had six tails, spread out like a fan, across a large space in the sky.—*Pennsylvania Inquirer.*

WHAT A WOMAN CAN DO.

As a wife and mother, woman can make the fortune and happiness of her husband and children; and even if she did nothing else, surely this would be sufficient destiny. By her thrift, prudence and tact, she can secure to her partner and herself a competence in old age, no matter how small their beginning, or how adverse a fate occasionally be theirs. By her cheerfulness she can restore her husband's spirit, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his overtasked powers. By her counsel and her love, she can win him from bad company, if temptation in an evil hour has led him astray. By her example, her precepts, and her sex's insight into character, she can mould her children, however diverse their dispositions, into good and noble men and women. And by leading in all things a true and beautiful life, she can refine, elevate and spiritualize all who come within reach, so that with others of her sex emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated. She can do as much, alas! perhaps even more, to degrade man, if she chooses to do it.

Who can estimate the evil that woman has the power to do? As a wife, she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and an outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change the innocent babes whom God has entrusted to her charge, into vile men, and even viler women. She can lower the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil instead of an angel of good. Instead of making flowers of truth, purity, beauty and spirituality spring up in her footsteps, till the whole earth smiles with loveliness that is almost celestial, she can transform it to a black and blasted desert, covered with the scorn of all evil passions, and swept by the bitter blasts of everlasting death. This is what a woman can do for the wrong as well as for the right. Is her mission a little one? Has she no "worthy work," as has become the cry of late? Man may have a hardier task to perform, a rougher path to travel, but he has none loftier or more influential than woman's.—*Woman's Advocate.*

For Friends' Intelligencer.

Review of the Weather, &c., for SEVENTH *month.*

	1856	1857
Rain during some portion of the 24 hours,	8 d's	15 d's
do. " the whole or nearly the whole day,	0	1 "
Cloudy without storms,	9 "	7 "
Ordinary clear,	14 "	8 "
Mean temperature of the month, per Pennsylvania Hospital,	79.68°	75°
Amount of rain falling during do.	1.50in	3.91in

The *average* Mean Temperature of this month for the past sixty-eight years is 75.56 degrees; the *highest* ditto during that entire period (1793 and 1838) was 81 degrees, and the *lowest*, (the memorable 1816,) 68 degrees.

In reference to *rain*, although during the fore part of the month quite a number of days were chronicled on which rain fell, we learn from the record at the Pennsylvania Hospital, that, up to the 22d inclusive, only 0.32 inches, (about one third of an inch) had fallen, while on the 23d, 1.56 inches fell.

Hail, accompanied the rain on several occasions during the latter part of the month, while in many sections of the United States, most terrific and destructive hail storms have prevailed, blasting the fond hopes of the husbandman.

The writer has not examined his own record, but has seen it stated that the 20th inst., constituted the *thirty-fifth* successive Second day on which rain had fallen during some portion of the twenty-four hours. J. M. E.

Phila., 8th mo. 8th, 1857.

ORIGIN OF THE NAMES OF PLACES.

Names have all some meaning when first imposed; and when a place is inhabited for the first time by any people, they apply to it some term, in early times generally descriptive of its natural peculiarities, or something else on account of which it is remarkable, from their own language. When we find, therefore, that the old names of natural objects and localities in a country belong, for the most part, to a particular language, we may conclude with certainty that a people speaking that language formerly occupied the country. Of this the names they have so impressed are as sure a proof as if they had left a distinct record of their existence in words engraven on the rocks. Such old names of places often long outlive both the people that bestowed them, and nearly all the material monuments of their occupancy. The language, as a vehicle of oral communication, may gradually be forgotten, and be heard no more where it was once in universal use; and the old topographical nomenclature may still remain unchanged. Were the Irish tongue, for instance, utterly to pass away and perish in Ireland, as the speech of any por-

tion of the people, the names of rivers and mountains, and towns and villages, all over the country, would continue to attest that it had once been occupied by a race of Celtic descent. On the other hand, however, we are not entitled to conclude, from the absence of any traces of their language in the names of places, that a race, which there is reason for believing from other evidences to have anciently possessed the country, could not really have been in the occupation of it. A new people coming to a country, and subjugating or dispossessing the old inhabitants, sometimes change the names of places as well as of many other things. Thus, when the Saxons came over to this island, and wrested the principal part of it from its previous possessors, they seem, in the complete subversion of the former order of things which they set themselves to effect, to have everywhere substituted new names, in their own language, for those which the towns and villages throughout the country anciently bore. On this account the topographical nomenclature of England has ever since been, to a large extent, Saxon; but that circumstance is not to be taken as proving that the country was first peopled by the Saxons.—*Pict. Hist. of England.*

PHILADELPHIA MARKETS.

Flour and Meal.—The market is dull, and mixed brands of Flour rre nominal at $6 50 a 6 75, and fresh ground from new wheat, $7 50. There is very little demand for export, and little stock to operate in. Small sales of superfine for home consumption from $6 50 up to $7 00 and extra and fancy brands from $7 50 up to 9 00. Rye Flour is held at $4 75 per barrel, and Pennsylvania Corn Meal sold at $4 per bl.

Grain.—There is very little demand for Wheat. Sales of prime Pennsylvania red are making at $1 64 a 1 65 for good prime Southern red, and $1 70 a 1 93 for good and fair white. No new offering. Rye commands 98 a 100c for Pennsylvania. Corn is unchanged. Sales of Penna. yellow at 89c, afloat. Oats are scarce; sales of Penna. and Delaware at 53 a 55c.

A MALE TEACHER, to take charge of the male department, of Friends School, at Salem N. Jersey, is wanted.

The School to be opened about the 1st of 9th month next, apply to ELISHA BASSETT, or
8mo.1—4t ELIJAH WARE.
Salem N. J.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON } *Superintendents.*
HANNAH W. SUTTON }
7 mo. 11th, 1857.—8w.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS, AT WHEATTLAND, MONROE CO., N. Y. The School Year is divided into Three Terms, of fourteen weeks each.

The Fall Term will commence on the 3d of 8th mo., 1857.

The Course of Instruction in this school, embraces an elementary, practical, liberal, and thorough English Education, including Drawing. Lectures will be given on the different branches of Natural Science, which will be clearly and fully illustrated by experiments, with appropriate apparatus.

The School is located in a healthy and pleasant situation, within a hundred rods of Scottsville Station, on the Genesee Valley Rail Road, ten miles south of Rochester.

It will be the aim of the Managers and Teachers to render the pupils as *thorough* as possible in the studies pursued, and also to inculcate habits of order and propriety of conduct.

No pains will be spared that tend to promote the best welfare of the pupils.

Terms, $42 per Session of 14 weeks, for Tuition, Board, Washing, Fuel, Pens and Ink,—one half payable in advance, the other half at the end of the Term.

Class Books furnished by the school, for the use of which $1.50 per Term will be charged. No extra charges, except for Languages, which will be $5 per Term for each. Stationery furnished at the usual prices.

Each Pupil will provide herself with a pair of Overshoes, Wash-Basin, Towels, Tooth-Brush and Cup. Each article of clothing to be distinctly marked.

Conduct-papers will be forwarded to the Parents or Guardians of each Pupil every month, showing the progress in study, and general deportment.

For further particulars address,
STEPHEN COX, Principal,
Scottsville P. O., Monroe Co., N. Y.
7th mo. 25th, 1857.—4t.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—Beulah S. Lower and Esther Lower, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.
7th mo. 11th, 1857.—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

LETTER TO JOHN WESLEY.

(Continued from page 323.)

July 29th, 1772.

"*My very dear and worthy friend.*—" For once I can say, the receipt of a letter from you has given me inexpressible pain; I am therefore constrained to address you in this manner, before we personally meet, as I fear my spirits would not enable me so freely to speak as to write the undisguised feelings of my heart. I believe the apprehension of my valuable friend and father arises from a tender affection for an unworthy worm; of the sincerity of which he has only added a fresh and convincing proof. Whether I may give weight to or dissipate your fears, the most unreserved declaration of my sentiments will determine. Your reviving in my remembrance the many favors I have received from the liberal hand of mercy, since my connexion with our dear friends, is kindly proper; I think I have some sensibility of the love of God towards me in this respect, and esteem that memorable hour when I heard the gospel trumpet among them the happiest of my life. Yes, my dearest sir, my heart burns while I recollect the attraction of heavenly grace! the many, the innumerable mercies since then received, I desire with thankfulness to acknowledge; and which, unless the spirit is separated from the gracious Author, cannot be forgotten. 'Beware of striking into new paths,' says my revered friend. Much, very much, should I fear exploring any of myself, or taking one step in so important a point, without the direction of Him, who is emphatically called, '*Wonderful! Counsellor!*' To His praise be it spoken, He has given me the desire to be guided by Him; and I humbly hope, in obedience to this Holy Teacher, I have at some seasons lately attended the Quakers' Meeting, but not at the time of our own worship, except Sunday evenings, when, with truth I say, the excessive warmth of the room was too much for me to bear. I am obliged to testify, the Lord has clothed His word delivered there with divine power, for which the heart of my dear father will rejoice, since

'Names, and sects, and parties fall,
And thou, O Christ, art all in all!'

With regard to *silent* meetings, I apprehend their authority may be known by the power they are attended with. I have not been at such, yet in my own experience find the *unutterable* prayer to be the most profitable, and am led much into what is so beautifully expressed in one of our hymns.

'The speechless awe that dares not move,
And all the silent heaven of love.'

I long to be more internally devoted to that God, who alone is worshipped in spirit and in truth; and find, in order to keep a spiritual intercourse, there must be a deep, inward, silent attention to the secret intimations of divine love, for which my inmost soul aspires to Him, who has promised to fulfil the desire of them that seek him; and is this, my dear Sir, "stepping out of the way?" Surely it cannot be, while I find a peace that passeth all understanding. Can this lead me to think slightly of my old teachers? Oh! could my heart be opened to my friend, he would see far other characters imprest. Will this teach me to neglect my meetings? I esteem them great privileges where, not custom, but a sincere desire for God's glory is our principle of action. What further can I say to my honored friend, after disclosing so much of that heart which holds him in most affectionate and respectful love. I can only add the request, that he would join me in that emphatic prayer to the God of all grace, "Thy will be done;" to which an attention and obedience will, I trust, divinely influence his very unworthy, but gratefully affectionate, "M. STOKES."

After this she gradually withdrew from the Methodist Society, and became increasingly sensible that it was her religious duty to profess with Friends, which she was strengthened openly to acknowledge in language and demeanor about the middle of the year 1773. This important event and the deep exercises by which it was preceded, are thus stated in my dear mother's own narrative:

"The active zeal of the people I loved, and

had joined, now appeared to me irreconcilable with that self-abasement, and utter inability to move without holy help, which I experienced. I had nothing but poverty and weakness to tell of; and when, from the force of example, I did speak,* my little strength was rather diminished than increased. Indeed, I found little but in quietude and inward attention, and when centered here, I had all things, because I possessed the good itself. Thus was my mind drawn from all creatures, without the help of any, to the Creator and source of light and life, who, to finish His own work, saw meet to deprive me of my health; this happened in the year 1773, about the time of my dear father's death, on whom I closely attended through a lingering illness, wherein he said to me, 'O Polly! I had rather see you as you are than on a throne.' I believe he died in peace. My complaints threatened my life, being consumptive, but I felt no way anxious respecting the termination. I was weaned from all creatures, but felt, beyond all doubt, that if life was prolonged, were there no Quaker on earth, I must be one in principle and practice; but being determined, if the work was of God, He himself should effect it, I read not any book of their writing. Being utterly unable to go from home, I attended no place of worship, and conversed with very few, except my beloved and most intimate friend, Rebecca Scudamore,† and even to her were my lips sealed respecting the path pointed out to me; but, after hesitating and shrinking many weeks from using the plain language, wherein the cross was too great to be resignedly borne, she told me her fixed belief, that I ought to use it, and that my disobedience caused her great suffering, or to that effect: I then told her, I was convinced of its being required, but, that if giving my natural life would be accepted, I was ready to yield the sacrifice. My health grew worse, and every act of transgression increased my bodily weakness; until feeling all was at stake, in the very anguish of my spirit I yielded; and addressing my beloved and hitherto affectionate mother, in the language of conviction, my sufferings grew extreme through her opposition; but never may my soul forget the precious influence then extended; the very climate I breathed in was sweet, all was tranquil and serene, and the evidence of Heavenly approbation beyond expression clear; so that this temporary suffering from mistaken zeal, seemed light, comparatively; and indeed all was more than compensated by future kindness, when light shone about that dear parent's dwelling. My health mended, I soon got to meetings, and though ignorant of the way Friends had been led, or some peculiar testimonies they held, the day of vision clearly unfolded them one after another, so that obedience in one matter loosened the seal to another opening, until I found, as face answered face in a glass, so did the experience of enlightened minds answer one to the other. I here remember the strong impression I received of the want of rectitude and spirituality, respecting the payment of tithes or priest's demands; feeling great pain in only handing, at my mother's request, a piece of money, which was her property, to some collectors for this purpose: so delicate and swift is the pure witness against even touching that which defileth."

Her relations left no means untried to dissuade her from a profession which involved so much self-denial, and seemed, in their view, to frustrate every prospect of worldly advantage; and her mother considering her change as the effect of temptation, was in hopes the interference of the minister of the parish would prove helpful, and accordingly promoted their having an interview; but this did not produce any alteration, neither was it very satisfactory to either party; the clergyman very strongly censured her for having taken so important a step without first consulting him, to which she replied, that not feeling at liberty to confer with flesh and blood, even by consulting her own inclinations, she dared not seek any human counsel, and was endeavoring to act in simple obedience to the discoveries of Divine Light in her own soul. Upon leaving her, he presented a book, which he enjoined her to read, but upon looking at the title, "A Preservative from Quakerism," she pleasantly observed, "It is too late, thou shouldst have brought me a restorative." In the midst of this opposition, she was much encouraged by the sympathy and Christian advice of Elizabeth Johnson, a conspicuous and valuable member of the Methodist Society. This friend had frequently visited her during her illness, and once when she was thought near her end, after spending a considerable time in silence by the bed-side, solemnly addressed her in the following language, "I do not believe that your Heavenly Father is about to take you out of the world, but I believe you are called to make a different profession; you are not led as the Methodists are, but are designed to become a Quaker." This, though very striking and of an encouraging tendency, did not produce any acknowledgment of what was then passing in the conflicted mind of the invalid, who, however, continued to derive comfort from the visits of this valuable acquaintance; and has often mentioned the sweet and strengthening influence of which she was at times sensible, when no words passed between them, as well as the tender and maternal interest which she afterwards manifested, when the view she had expressed was

*This alludes to the practice of disclosing individual experience, in the Class Meetings of the Methodist Society.

†This friend was a member of the Church of England, and highly esteemed, as a woman of distinguished piety and deep spiritual experience. A short account of her life was printed at Bristol about thirty years ago.

realized, by her young friend publicly avowing religious sentiments different from her own.

(To be continued.)

A Memorial of Plains Monthly Meeting, concerning our friend, SARAH COUTANT, *late deceased.*

The precepts and example of the righteous often prove a blessing, not only to the present but future generations, especially when preserved by records. We feel it, therefore, a duty to give forth the following account of this our dear departed friend, Sarah Coutant:

She was born the 14th of 1st mo., 1794, in the town of New-Paltz, Ulster county, and State of New York. Her parents, Elias and Sarah De Garmo, were not members of any religious denomination, the latter dying at the time of her birth, the former five months previous. She became a member of the family of her uncle and aunt, who were members of our Society; thus she was early instructed in Friends' principles, and it appears her mind was peculiarly fitted for their reception; even when young she was orderly, and a good example of plainness and Christian moderation, which marked her course through life.

About the thirty-ninth year of her age she was united in marriage with Gabriel Coutant; to him she was an affectionate and devoted wife, and to his children a kind and watchful parent, having no surviving children of her own, but was stepmother to nine, and the youngest of these only five years old at the time of her marriage; to these children she discharged the various and important duties devolving upon her, with that maternal regard and affection which caused them to acknowledge they loved her as they did their own mother. In addition to these, two orphan grandchildren subsequently became a part of her charge, and occupied a share in her affections.

Notwithstanding the arduous charge of so large a family, still her labors of love and sympathetic regard were not confined to her own household, for the needy she relieved with no sparing hand, and to the sick and afflicted imparted the soothing balm of consolation.

It was with pain and regret she viewed the enslavement of the colored race, and the evils produced by such a system of injustice and cruelty were with her a subject of deep concern and frequent remark; expressing a conviction that the allwise Father was stretching out his hand for their deliverance, and that the days of their bondage were drawing to a close.

She was witness to many evils resulting from the use of spirituous liquors, and bore a faithful testimony against it; and so sensibly did she feel it her duty to avoid even the appearance of this evil, that she scarcely felt at liberty to use medicine which contained spirits.

In our religious meetings she felt it a duty occasionally to quote some passage of scripture, which was generally so much to the purpose, that she rarely found remarks upon it necessary.

She was a lover of silent meetings, for to her, through the communion of the Holy Spirit, they were edifying and instructive; and she many times mentioned a circumstance of travelling four miles to attend her own meeting, and found no one convened but herself; after taking her seat, being favored to witness a state of inward retirement, she had thankfully to acknowledge that, although her friends were absent, Christ the head of the church was present, and failed not to commune with her in spirit: so that she could bear testimony that it was as good a meeting as she ever attended.

She was concerned to encourage Friends to the diligent attendance of our religious meetings, however small; even if there be but the "two or three" gathered in Christ's name and power, these would in no wise lose their reward.

In her deportment and manners she was retiring and unassuming. Occupying the station of an elder, she forcibly felt the responsibility attaching to this important service, expressing at times a desire, that if she was not instrumental of good therein, that she might be preserved from doing harm; and it may be remarked, that her usefulness and virtues shone most conspicuously in her own family, the neighborhood, and among her familiar friends.

For two or three years of the latter part of her life, by indisposition, she was prevented from the attendance of meetings, and at such times she was in the habit of having her family collected at home; which gave her much enjoyment, by the renewal of spiritual strength. And such was her love for the attendance of our religious meetings, that under much bodily suffering she twice attended the Yearly Meeting, and several times the Quarterly Meeting, then held on Long Island, with much satisfaction; even though to her it seemed as if each of these meetings might be the last.

About a year previous to her death, she presented to each of her children a large family Bible, as a token of her love, remarking, that she considered it the best treasure she could leave them.

For the last five or six months she was mostly confined to her room, and sometimes alone, (when the family were engaged in their domestic concerns;) on being asked by her husband if at such times she did not feel lonely, replied, "Oh! no; such seasons are precious to me; I have company better than any outward company, which 'speaks as never man spake.'"

Her health continued to decline, until it was evident to her friends and family that her days were nearly numbered, and none were more sensible of this than herself, saying that she was

prepared to meet the change; and she patiently awaited it, with the same calm tranquillity which had always marked her life.

She gave directions concerning her interment, and that her coffin be plain, and without stain, thus evincing the importance that attaches to a testimony against vain show and superfluity in the near approach of death.

On the 18th day of 5th mo., 1853, she quietly passed away—as we believe, more fully to realize the reward of a well-spent life—in the sixtieth year of her age.

DAVID HORTON, } Clerks of the
DEBORAH HORTON, } aforesaid Meeting.

Some expressions of ELIZABETH CLARK, *wife of Joseph Clark, of Philadelphia, who departed this life on the 22d of the Sixth Mo.* 1788.

Elizabeth, wife of Joseph Clark, departed this life on the 22d of 6th mo. 1788. The following expressions were penned by her husband as she uttered them shortly before her decease, and by his permission are now, after a lapse of several years, made public; in the hope that they may prove comforting and edifying to some who remain as pilgrims and sojourners here, and be the means of exciting them anew, so to run as to obtain the CROWN! which we doubt not is her reward.

"One evening, after she had been seized with a fainty fit, she said to me: "My dear, give me up, for I have a hope all will be well." Some days after, sitting with her, she expressed herself in the following manner: "All things are removed out of the way, and I hope the Lord will direct thee how to proceed in the family. My only daughter requires much care; I hope Providence will preserve her." The next day, a few friends sitting with her, she said in a solemn manner: "I would not change my state for any wordly consideration." The day following she called her school together, in order to take her solemn leave of the children; when, after a time of silence, she expressed herself thus: "I believe I shall never see some of you any more; you have been dutiful and affectionate chidren to me; I hope that you will continue to be good, that one day we may meet in Heaven." At another time, on my coming home from meeting, I went and sat down by her, and after a short pause she said: It was mentioned somewhere, 'Rather let me cease to breathe, than cease from praising thee." One evening, after sitting with some ministering friends, our eldest son being present, she called him to her and said: "My children, if you felt the goodness of God as I do, you would never go astray; I can say 'his yoke is easy.' My dear children, 'the humble shall be exalted; here is encouragement to take up the cross in your youth." Some time after, having had a wearisome night of pain, she said: "I have ardently sought my beloved, and after some time I found him whom my soul loveth." She continued in much bodily pain, and in the afternoon expressed herself in the following manner: "I have renewed my request that all things may be removed out of the way; and the answer was, all things are removed." The next day, taking me by the hand, being in much bodily pain, she said: "My dear, the way is clear. Come! Lord Jesus! when thou wilt, I am ready." Then sending for a neighbor, (a colored man,) when he came, she took him by the hand and said: "Thou hast been a kind neighbor, and if thou give but a cup of cold water unto one of his little ones, thou shalt have thy reward; I am one of his little ones, and thou wilt find more." The expressions caused those in the room to weep, who were of different persuasions. Soon after some friends came to see her, and her pain being sharp, she expressed herself thus: "I thought I was going, but it may be this body must be more reduced. I would not change my state for any thing in this world. These pains are better than jewels to me."

At another time when I had just returned from meeting, sitting down by her, after a few minutes, she said: "My dear, I have felt so much of the goodness of the Lord that I was afraid to close my eyes, lest I should fall asleep." Some days after, she spoke thus: "This morning I have been enabled to beg, for I cannot do any thing without Divine assistance." About noon she sent her daughter for a drawer of clean linen, and when it was brought, she, with much composure, selected a part for her burial. In the evening she said: "The Lord hath bent his gracious ear to me;" and in a weighty frame of spirit, added: "My dear, I live with the Lord." Two days after, she appeared much revived, when I proposed a gentle ride. She calmly replied: "I am waiting for my final change, which would be very agreeable to me, but not my will, his will be done." The next day I found her wiping tears from her eyes; upon asking the occasion, she said: "These are not the tears of sorrow." At another time she sweetly said: "let all things praise the Lord! let every thing that hath breath praise the Lord, for I can praise him." Being confined to her bed, so as not to be able to sit up for some days, after recovering a little, she sat up a few minutes in a chair, and leaning back and folding her hands, said in a solemn manner: "At this time I can resign my spirit unto thee, if agreeable to thy will." Two days after she expressed herself thus: "I am washed clean in the blood of the lamb." In the evening two religious black men came to the house, who had a great desire to see her; it being mentioned to her, she replied: "All are welcome who have the true mark of my Redeemer." The next day

being a time of sore conflict and trial, having to labor with much bodily pain, about noon she prayed fervently that she might be resigned, saying: "What is all this to be compared with what my Redeemer suffered." In the evening several friends being present, after a time of silence she broke forth thus: "Let the Lord arise in all our hearts, that our enemies may be scattered and the clouds dispersed."

The following day our friend James Thornton, who was preparing for a religious visit to Europe, came to see her, when she desired him to give her love to some particular friends in London, and inform them she was gone to rest.

In the afternoon the doctor came who formerly attended her, she having not required his assistance, apprehending it unnecessary for some time, and partly laid aside all medicine.

After a time in silence, she expressed herself thus: "Doctor, the time is drawing near when all pains and complaints shall cease; nevertheless I acknowledge thy kindness." A few hours after, William Savery, a ministering friend, came into the room, and taking her by the hand, she said: "The Lord liveth with me every day and every hour." Some days after, having had a time of severe pain she expressed herself thus: "Though I walk through the valley of the shadow of death, I fear no evil, I feel his rod, but his staff comforts me. At another time, being in much bodily pain, but in a sweet frame of mind, she weightily uttered these words: "I tell him I will endeavor to bear more for his sake." Two days after, sitting by her and being much affected, she pressed my hands within hers, and said: "The God of love be my support and thy support, for he is all love." The next day some friends being present, she spoke thus: "I am weak, the Lord is strong, which is my comfort: I see nothing in my way, nothing but love to my friends and the outcasts."

A few days after, feeling the renewing income of the Lord's presence, she said: "Blessed be the name of the Lord, for he hath refreshed my body and soul. In the afternoon she took me by the hand and desired me to stay with her from meeting, saying her time was short, and crying out: "glory to God in the highest, and peace and good will to men," adding, a little after: "Comfort ye my people, saith the Lord, for he hath comforted me. Open, ye everlasting doors! and let the King of Glory come in." At another time, holding me by the hand after being urged to take a very efficacious medicine, she spoke thus: "My Redeemer is a God of glory and might! and shall I defeat his purposes?" Several days after she sent for me to sit by her, and expressed herself thus: "I lay, as it were, in my Saviour's arms, and I tell him I will be nothing, and he shall be all." The next day she desired that I would give some of her apparel to the person who nursed her, and added: "I have nothing more to say, but 'Grave where is thy victory; death, thy sting!' My bed is a bed of pleasure, a river of pleasure." At another time she spoke thus to a sober person of a different persuasion: "I am resigned, I am only waiting for my final change; I would not stay for any thing here." Some days after, being very weak, and attended with a difficulty of breathing, she expressed herself thus: "I am ready and resigned when the Lord pleases to call." A few days after, a particular friend sitting beside her, she said, in a low voice: "I have this day been drinking of the still waters of the brook of Shiloh." About this time she requested an intimate friend to burn some needle-work, but the same friend requesting two of those pieces which were intended for the fire, for herself, she made this reply: "Do not desire it, my dear, they have been my idols, and I am afraid thou wilt make them thine." The next morning the same friend came to see her, she queried: "hast thou utterly consumed those pieces I gave thee yesterday?" Being answered they were, she took some pieces from under her pillow, which she sent for home, and said: "Take and consume these likewise," which was fully complied with. Some days after, she sent for me into the room, and desired me to take down two pieces that were in frames. After they were taken down, and a pause made, I enquired the reason; she answered with great firmness: "They were idols." The next day she desired me to go and bring an intimate friend; when she came, I not being present, she expressed herself thus: "I desire thee to call my husband to unite with thee to consume those pieces of needle-work that are in frames." Some hours after, she expressed herself in the following manner: "I have no peace while I hear the lowing of the oxen and the bleating of the sheep, for there is yet a reserve. Take those things out of the drawers, and consume them all," (which was a considerable quantity of curious needle-work.) Her request was fully complied with. She steadily bore her testimony against this branch of education, particularly spriging, and refused many advantageous offers on that account, in the way of her school; she also desired me to procure a particular person to take the necessary care of her remains, and likewise some serious person to sit up with her corpse; she further requested a near friend to examine her dress, saying: "Whatever is added, let it be plain, and at the time of my departure, let the room be quiet and still." The morning before her close, after a season of great inward poverty and conflict, she said: "Now I feel the spring of the Lord's love to arise in my heart, to my great comfort." The morning following, she beckoned to a friend whose spirit she often felt near, and spoke thus: "Now I see the city; it hath twelve gates, and of a truth there is no

need of the sun, for the Lord God is the light of it." Then she inquired if it was almost four o'clock, and being answered that it was about eleven, said she thought it was later. "Am I to continue till four? for about four I shall be going to that city." During this interval, she was, as it were, wholly given up, frequently crying: "Come, Lord Jesus, come, Lord Jesus," with many more weighty expressions, which could not be distinctly heard, her voice being low and much impaired. About four in the afternoon of said day she changed, and appeared in fervent prayer; then asking an intimate friend to turn her, she said: "This would be the last," which accordingly proved so, for a few minutes after, she broke forth thus: "Come Lord, I am thy sheep; come Lord, I am thy sheep," and with the third sentence sweetly departed, having breathed her last without the least uneasy sensation, and I have no doubt, hath entered into that rest where sighing ceases, and sorrow hath an end. She was deep and inward in spirit, and bore her sickness and pain with great patience, manifesting a sweet disposition, and evinced throughout a mind much redeemed from the world, being preserved sensible to the last.

She was interred in Friends' burying ground, in Philadelphia, attended by a number of Friends and others of different denominations.

THE LIFE OF GOD IN THE SOUL OF MAN.

(Continued from page 327.)

Prayer.

"Infinite and eternal Majesty, author and fountain of being and blessedness, how little do we poor sinful creatures know of thee, or the way to serve and please thee! We talk of religion, and pretend unto it; but, alas! how few are there who know and consider what it means! How easily do we mistake the affections of our nature, and the issues of self-love, for those divine graces which alone can render us acceptable in thy sight! It may justly grieve me to consider that I should have wandered so long, and contented myself so often with vain shadows, and false images of piety and religion: yet I cannot but acknowledge and adore thy goodness, who hast been pleased in some measure to open mine eyes, and let me see what it is at which I ought to aim. I rejoice to consider what mighty improvements my nature is capable of, and what a divine temper of spirit doth shine in those whom thou art pleased to choose, and causest to approach unto thee. Blessed be thy infinite mercy, who sentest thine own son to dwell among men, and to instruct them by his example as well as by his laws, giving them a perfect pattern of what they ought to be. O that the holy life of the blessed Jesus may be always in my thoughts, and before mine eyes, till I receive a deep sense and impression of those excellent graces that shone so eminently in him; and let me never cease my endeavors, till that new and divine nature prevails in my soul, and Christ be formed within me."

The excellency and advantage of Religion.

And now, my dear friend, having discovered the *nature* of true religion, before I proceed any further, it will not, perhaps, be unfit to fix our meditations a little on the *excellency* and *advantages* of it, that we may be excited to the more vigorous and diligent prosecution of those methods whereby we may attain so great a felicity. But alas! what words shall we find to express that inward satisfaction, those hidden pleasures, which can never be rightly understood, but by those holy souls who feel them! "a stranger intermeddleth not with their joy." (Prov. xiv. 10.) Holiness is the right temper, the vigorous and healthful constitution of the soul: its faculties had formerly been enfeebled and disordered, so that they could not exercise their natural functions: it had wearied itself with endless tossings and rollings, and was never able to find any rest: now that distemper being removed, it feels itself well, there is a due harmony in its faculties, and a sprightly vigor possesseth every part. The understanding can discern what is good, and the will can cleave unto it; the affections are not tied to the motions of sense, and the influence of external objects, but they are stirred by more divine impressions, are touched by a sense of invisible things.

The Excellency of Divine Love.

Let us descend, if you please, into a nearer and more particular view of religion, in those several branches of it which were named before; let us consider that love and affection wherewith holy souls are united to God, that we may see what excellency and felicity is involved in it. Love is that powerful and prevalent passion, by which all the faculties and inclinations of the soul are determined, and on which both its perfection and happiness depend. The worth and excellency of a soul is to be measured by the object of its love: he who loveth mean and sordid things, doth thereby become base and vile; but a noble and well-placed affection doth advance and improve the spirit into a conformity with the perfections which it loves. The images of these do frequently present themselves unto the mind, and by a secret force and energy insinuate into the very constitution of the soul, and mould and fashion it unto their own likeness. Hence we may see how easily lovers or friends do slide into the imitation of the persons whom they regard; how, even before they are aware, they begin to resemble them, not only in the more considerable instances of their deportment, but also in their voice and gesture, and that which we call

their mien and air; and certainly we should as well transcribe the virtues and inward beauties of the soul, if they were the object and motive of our love. But now, as all the creatures we converse with have their mixture and alloy, we are always in hazard to be sullied and corrupted by placing our affections on them. Passion doth easily blind our eyes, so that we first approve and then imitate the things that are blameable in them; the true way to improve and ennoble our souls, is by fixing our love on the divine perfections, that we may have them always before us, and derive an impression of them on ourselves; and "beholding with an open face, as in a glass, the glory of the Lord, we may be changed into the same image from glory to glory." He who with a generous and holy ambition hath raised his eyes towards that uncreated beauty and goodness, and fixed his affection there, is quite of another spirit, of a more excellent and heroic temper, than the rest of the world, and cannot but infinitely disdain all mean and unworthy things; he will not entertain any low or base thoughts, which might disparage his high and noble pretensions. Love is the greatest and most excellent thing we are masters of, and therefore it is folly and baseness to bestow it unworthily; it is indeed the only thing we can call our own; other things may be taken from us by violence, but none can ravish our love. If any thing else be counted ours, by giving our love, we give all, so far as we make over our hearts and wills, by which we possess our other enjoyments. It is not possible to refuse him any thing to whom by love we had given ourselves; nay, since it is the privilege of gifts to receive their value from the mind of the giver, and not be measured by the event, but by the desire; he who loveth, may, in some sense, be said not only to bestow all that he hath, but all the things else which may make the beloved person happy, since he doth heartily wish them, and would readily give them, if they were in his power; in which sense it is that one makes bold to say, that "divine love doth in a manner give God unto himself, by the complacency it takes in the happiness and perfection of his nature." But though this may seem too strained in expression, certainly love is the worthiest present we can offer unto God, and it is extremely debased when we bestow it another way.

When this affection is misplaced, it doth often vent itself in such expressions as point at its genuine and proper object and insinuate where it ought to be placed. The flattering and blasphemous terms of adoration, wherein men do sometimes express their passion, are the language of that affection which was made and designed for God: as he who is accustomed to speak to some great person, doth perhaps unawares accost another with those titles he was wont to give to him. But certainly that passion which accounteth its object a deity, ought to be bestowed on him who really is so: those unlimited submissions, which would debase the soul if directed to another, will exalt and ennoble it, when placed here; those chains and cords of love, are infinitely more glorious than liberty itself; this slavery is more noble than all the empires in the world.

The Advantages of Divine Love.

Again, as divine love doth advance and elevate the soul, so it is that alone which can make it happy; the highest and most ravishing pleasures, the most solid and substantial delights that human nature is capable of, are those which arise from the endearments of a well-placed and successful affection. That which imbitters love, and makes it ordinarily a troublesome and hurtful passion, is the placing it on those who have not worth enough to deserve it, or affection and gratitude to require it, or whose absence may deprive us of the pleasure of their converse, or their miseries occasion our trouble. To all these evils are they exposed, whose chief and supreme affection is placed on creatures like themselves; but the love of God delivers us from them all.

The worth of the Object.

First, I say, love must needs be miserable, and full of trouble and disquietude, when there is not worth and excellency enough in the object to answer the vastness of its capacity; so eager and violent a passion cannot but fret and torment the spirit, when it finds not wherewith to satisfy its cravings. And, indeed, so large and unbounded is its nature, that it must be extremely pinched and straightened; when confined to any creature; nothing below an infinite good can afford it room to stretch itself, and exert its vigor and activity. What is a skin-deep beauty, or some small degrees of goodness, to match or satisfy a passion which was made for God; designed to embrace an infinite good? No wonder lovers do so hardly suffer any rival, and do not desire that others should approve their passion by imitating it; they know the scantiness and narrowness of the good which they love, that it cannot suffice two, being in effect too little for one. Hence love, "which is strong as death," occasioneth "jealousy, which is wicked as the grave;" the coals whereof are coals of fire, which hath a most violent flame.

But divine love hath no mixture of this gall; when once the soul is fixed on that supreme and all-sufficient good, it finds so much perfection and goodness, as doth not only answer and satisfy its affection, but master and overpower it too; it finds all its love to be too faint and languid for such a noble object, and is only sorry that it can command no more. It wisheth for the flames of a seraph, and longs for the time when it shall be wholly melted and dissolved into love: and be-

cause it can do so little itself, it desires the assistance of the whole creation, that angels and men would concur with it in the admiration and love of those infinite perfections.

The Certainty to be Beloved Again.

Again, love is accompanied with trouble, when it misseth a suitable return of affection. Love is the most valuable thing we can bestow, and by giving it, we do in effect give all that we have: and therefore it must needs be afflicting, to find so great a gift despised; that the present which one hath made of his whole heart, cannot prevail to obtain any return. Perfect love is a kind of self-dereliction, a wandering out of ourselves; it is a kind of voluntary death, wherein the lover dies to himself, and all his own interests, not thinking of them, nor caring for them any more, and minding nothing but how he may please and gratify the party whom he loves. Thus he is quite undone, unless he meets with reciprocal affection; he neglects himself, and the other hath no regard to him; but if he be beloved, he is revived, as it were, and liveth in the soul and care of the person whom he loves; and now he begins to mind his own concernments not so much because they are his, as because the beloved is pleased to own an interest in them: he becomes dear unto himself, because he is so unto the other.

But why should I enlarge on so known a matter? Nothing can be more clear, than that the happiness of love depends on the return it meets with: and herein the divine lover hath unspeakably the advantage, having placed his affection on him whose nature is love; whose goodness is as infinite as his being; whose mercy prevented us when we were his enemies, therefore cannot choose but embrace us when we are become his friends. It is utterly impossible that God should deny his love to a soul wholly devoted to him, and which desires nothing so much as to serve and please him; he cannot disdain his own image, nor the heart in which it is engraved; love is all the tribute which we can pay him, and it is the sacrifice which he will not despise.

The Presence of the Beloved Person.

Another thing which disturbs the pleasure of love, and renders it a miserable and unquiet passion, is absence and separation from those we love. It is not without a sensible affliction that friends do part, though for some little time; it is sad to be deprived of that society which is so delightful; our life becomes tedious, being spent in an impatient expectation of the happy hour wherein we may meet again; but if death have made the separation, as some time or other it must, this occasions a grief scarce to be paralleled by all the misfortunes of human life, and wherein we pay dear enough for the comforts of our friendship. But, oh, how happy are those, who have placed their love on him who can never be absent from them! they need but open their eyes, and they shall every where behold the traces of his presence and glory, and converse with him whom their soul loveth: and this makes the darkest prison, or wildest desert, not only supportable, but delightful to them.

The Divine Love makes us partake of an infinite Happiness.

In fine, a lover is miserable if the person whom he loveth be so; they who have made an exchange of hearts by love, get thereby an interest in one another's happiness and misery; and this makes love a troublesome passion when placed on earth. The most fortunate person hath grief enough to mar the tranquillity of his friend, and it is hard to hold out, when we are attacked on all hands, and suffer not only in our own person but in another's. But if God were the object of our love, we should share an infinite happiness, without any mixture or possibility of diminution: we should rejoice to behold the glory of God, and receive comfort and pleasure from all the praises wherewith men and angels do extol him. It should delight us beyond all expression to consider that the beloved of our souls is infinitely happy in himself, and that all his enemies cannot shake or unsettle his throne: *That our* God *is in the heavens, and doth whatsoever he pleaseth.*

Behold! on what sure foundations his happiness is built, whose soul is possessed with divine love, whose will is transformed into the will of God, and whose greatest desire is, that his Maker should be pleased. Oh the peace, the rest, the satisfaction that attendeth such a temper of mind!

(To be continued.)

LIFE'S DUTIES.

It must, undoubtedly, be the design of our gracious God, that all this toil for the supply of our physical necessities—this incessant occupation amid the things that perish—shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but, so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy. There must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a two-fold motion—in their orbits and on their axis; the one motion not interfering, but carried on simultaneously, and in perfect harmony with the other; so must it be that man's two-fold activities round the heavenly and the earthly centre disturb not, nor jar with each other. He who diligently discharges the duties of the earthly, may not less sedulously—nay, at the same moment—fulfil

those of the heavenly sphere; at once "diligent in business," and "fervent in spirit, serving the Lord."—*Caird.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 15, 1857.

DIED,—At her residence, at Little Creek Landing, Delaware, of pneumonia, on the 18th of 3rd mo., 1857, ANN EMERSON, (widow of Pennel Emerson, dec'd.) in her 67th year.

——, At her residence in Camden, Delaware, of pneumomia, on the 24th of 4th month, 1857, MARY EMERSON, in her 58th year.

——, At his residence on Yonge Street, Canada West, on 2nd day the 27th of the 7th month 1857, WILLIAM I. PHILLIPS, of remitting fever, in the 65th year of his age. He was a moral, upright man, a useful citizen, an affectionate husband, a tender father, and diligent in the attendance of religious meetings. His hospitable mansion was always open to the reception of travelling Friends, whom he often essentially assisted in their progress. "In the midst of life we are in death."

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 328.)

I was silent before the Lord, as a child not yet weaned; He put words in my mouth, and I sang forth his praises with an audible voice.

I called unto my God from the great deep; He put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure.

He cailed for my life, and I offered it at his footstool, but he gave it me as a prey with unspeakable addition.

He called for my will, and I resigned it at his call; but he returned me his own in token of his love.

He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand.

But mark the benefit of exchange! for he gave me instead of earth, a kingdom of eternal peace; and in lieu of the crowns of vanity, a crown of glory.

My God called me from my father, and I went apace; he called me his son, and clothed me in his garments.

He called me from the wife of my youth, and I ran in haste; he espoused me to his son, and I became his near relation.

What moved thee to this, Oh! life of my soul! O! glory of thy saints! for I had become vile with the blackness of Egypt.

Was it not thy infinite love and mercy, thine unalterable patience and wonderful condescension, that brought thee from thy throne below thy footstool, in the likeness of vanity, that thou mightest exalt me above the high Heavens in thy kingdom of eternal rest?

Thou hast hast made me bold before thee; thou hast made me confident in thy sight; behold now I speak without restraint, because thy free will has made me free.

So, now thy election is a free election, and thy call without dispute.

* *They gazed on me;* they said I was mad, distracted, and become a fool; they lamented because my freedom came.

They whispered against me in the vanity of their imaginations; but I inclined mine ear to the whisperings of the spirit of truth.

I said what am I, that I should receive such honor; but he removed the mountains out of my way, and by his secret workings pressed me forward.

He gave me a reward, and behold I had done no work; wages, and I had not wrought in his vineyard.

When the Lord quickened me, I called for obedience; he was pleased with my desire, and granted my request in the might of his power.

My Lord called and I heard his voice, but knew him not, for the darkness of ignorance had caused unbelief. I answered, who art thou, Lord, and he informed me by the living word of his love and mercy.

He gave me living faith to lay hold on his voice; and saving knowledge to avoid the voice of the serpent.

He gave me joy which no tongue can express, and peace which passeth understanding.

My heart was melted with the height of comfort; my soul was immersed in the depths of love; my eyes overflowed with tears of greatest pleasure.

The men of the earth looked as on a man forsaken of hope, given up to fear, and surrounded with shame.

They said, Behold a man foolish in his imaginations, seeking after vanity, and given over to believe lies: but I regarded not; for I had the jewel in prospect, the promised land in view.

I followed the voice of the Shepherd, who gave me food according to my strength, and found all things even as he said of old.

He gave me power to open my mouth concerning things to come, and a name by which I shall be saved.

I will call for perseverance in the ways of life; for the hidden manna day by day received.

My comforter also taught me to pray in knowledge as in faith; I begged HIMSELF, and he gave me ALL.

He gave me power to do wonders also; to keep his commandments through his holy spirit, and to walk in the paths of righteousness with joyful songs.

I will call upon him in the days of temptation; and when I am in the shadow of death the Lord shall be my strength.

* He subsequently remembered this paragraph with instruction and encouragement, when he found it his duty to join the Society of Friends.

Wilt thou wash my feet, O Lord, with the washing of regeneration, that I may tread the paths of life before thy face?

RESPONSE.

Blessed art thou, Oh! virgin daughter of Jerusalem; for thy streets are laid with peace; thy walls are surrounded with power; thy gates are adorned with beauty; thine habitation with purity; thy temple is adorned with glory within and holiness without; and thy priests are established forevermore.

Thy King, Oh! Zion, is the mighty Lord of hosts; the God of all glorious majesty; the prince of peace; the strength of Jacob; the hope of Israel; the help of the distressed; the comfort of the comfortless; the strength of the weak; the husband to the widow; the father to the fatherless; the feeder of the hungry; the clother of the naked; the purifier of the unclean; the washer of the filthy; the healer of the sick; the raiser of the dead; the judge of all the world; and the everlasting life.

How canst thou therefore fall, O virgin daughter of Zion? or how should thy walls be raised, which are founded upon the Rock of truth, on the pillars of eternal power.

Truth bears the keys of the kingdom, and a lie cannot enter therein; for a lie bears the image of darkness; it is near akin to ignorance, blindness, folly, superstition, madness and idolatry.

Watch, oh! ye disciples of the Lord God, lest ye be found sleeping when your Lord cometh, and be thereby unfitted to enter into his rest and glory.

Watch and pray, lest ye enter into temptation of self-confidence, and lie on the beds of self-security, and the fire come and devour you up.

Know you not, that those who are sleeping in transgressions, are thereby unfitted to be fed with the bread of comfort? because it is as a dream in the night, which passeth away without regard.

Know you not that whilst you are carnally minded, ye judge according to the things of the flesh? but when ye are renewed in spirit, ye judge all things as they are in righteousness and knowledge, yea, through his love who raised you up, you shall judge angels.

Bow down, oh! ye mountains of the earth, before the majesty of the glory of our God, in the name of Jesus; for it is a name of humility, of perfect and unspotted humility; and he will be your exaltation, through the riches of his love, before the throne.

O stay no longer among the swine of this world, feeding on earthly pleasures, ye prodigal sons; but leave off the husks of carnal formality, of men's invention, by the wisdom of this world, and return unto your father's house, that you may be fed with the bread of life to your everlasting reconciliation.

Cry aloud with joy, O! ye vallies and plains; for Christ is your exaltation far above all Heavens, even into fellowship and union with the Father of all sure mercies.

Behold this is the name alone by which there is salvation; the only name under Heaven by which ye are saved.

This is he who is your unfeigned obedience; your unspotted righteousness; your accepted peace offering; your lamb of innocence; your sprinkling of purity; your baptism of holiness; and your full perfection.

He is your spouse, in relation to whom ye cry Abba, Father; your everlasting comfort and eternal glory.

Give ear, oh! ye living temples of the holy spirit, and sing praises to the God of life, in his holy fountain forevermore. Hallelujah.

[To be continued.]

We offer our young readers the following creditable specimen of juvenile production, being one of three essays written by the female pupils of Springdale Boarding School, Loudon County, Va. The others will appear in future numbers.—Ed.

MISSION OF THE DEWDROP.

Think not, because it appears insignificant, when compared with the waters of the mighty ocean, that the dewdrop is of little value, for of such as this is the ocean formed. Though so small, it still has its mission to perform. The rippling fountain and the babbling brook, the calm still lake, and the rolling ocean have not a more important office to fulfil.

When all day long the sun's scorching rays descend to the earth, giving strength and vigor to the mighty oak, and more thriving plants, it proves too great for the tender violet and the fragile buttercups that bloom on the green hill side, and they pine, wither, and droop their little heads beneath his burning rays.

Night, with her glorious canopy studded with myriads of stars, gently spreads her mantle over the earth; and then comes the little dew-drop, acting upon the dying plants like a ray of hope to the fainting heart, or a cup of cold water to the fevered lips.

It penetrates their every pore, reviving and giving them new life and strength, and they grow fresh in beauty, and give forth sweet odors upon the balmy air, as if to glorify Him by whose Almighty Hand they were brought into existence, and by whose beneficence was created the dew-drop to act as a life-restorer to their drooping forms. When we reflect how insignicant is its mission when compared with that destined for man, and yet with what never failing diligence it attends to that mission, should we

not feel rebuked for our unfaithfulness, and endeavor to turn from our erring course to one which would fit us for a high and holy station in the realms of endless bliss?

As it sparkles in the rays of the morning sun, even the little dew-drop, folded in the bosom of the frail flowerets, unnoticed or unseen, contains volumes of instruction for minds, even of the wise and learned.

It comes and goes, performing steadily the mission assigned it, without a murmur, without a sigh, never aspiring to a higher office than the humble one for which God ordained it.

How vastly different is the life of poor, weak, dependant man! When he comes into the world he is innocent; but as he grows older he becomes ambitious, and aspires to some high office wholly beyond his reach. Instead of becoming more wise, his weaknesses become more manifest. They seem to "grow with his growth, and strengthen with his strength." Instead of seeking those heavenly treasures which time cannot take away or injure, but which brighten to all eternity, he becomes dissatisfied with the humble station assigned him.

He is allured on by the sparkling brightness of wealth and fame, endeavoring to obtain from business only earthly treasures; and from his fellow-men praises which are as transient as the fleeting clouds of summer.

As the clear sky and bright sun giving promise of a fair day, are often followed by a stormy evening, so in youth, the hopes of fame and fortune, which allure us, are often dissipated by adverse circumstances in after life. As the bubbles burst, so are our hopes blasted.

Beautiful, indeed, are these watery jewels, when, hanging to spears of grass, and flowers, and sparkling in the sun, they exhibit the rainbow tints. "He who weighs out the waters as with a balance," distributes the dews with a frugal hand only on the vegetable kingdom, and though equally exposed, he withholds it from the surface of the billowy deep, and the dry sands, so that in the strict economy of nature, nothing may be squandered or lost.

HONOR THE GOOD.

The true basis of distinction among men is not in position nor possession—it is not in the circumstance of life, but in the conduct.

It matters not how enviable a position a man occupies, nor how much wealth he has in store, if there be defects in his behaviour he is not entitled to that consideration and respect due to one who is his superior in a moral point of view, though he possess neither riches nor honor.

It is not that which gives us place, but conduct which makes the solid distinction. We should think no man above us but for his virtues, and none below us but for his vices. Entertaining this view we would seek to emulate the good, though it be found under a coarse exterior, and pity the evil, though it be clothed in the finest garb and dwell in luxury. We would never become obsequious in the wrong place.

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM A YOUNG PENNSYLVANIAN NOW PRACTISING DENTISTRY IN GERMANY.

NO. 1.

BERLIN, Fifth mo. 23d, 1855.

Dear J.—When I last wrote, I told you I would write again from Bremen, but as my stay there was very beief I could not do so. My friend, Mr. Crosswell, whom I mentioned in my last, has gone on to St. Petersburg, and I sent my letter of introduction to the American Consul by him, and enclosed a note to the Consul with it, requesting him to give me his opinion in regard to that place. I called upon the Russian Minister here, and had quite a pleasant talk with him.*

I have conferred with Drs. Dumaunt and Abbott, of this place, and they think Frankfort an excellent place.

First, it is quite a large city, and the central point of a great amount of trade in Europe. It is also in close proximity with several very important watering places. As there is no American dentist in that place, I think I shall pay it a visit, and see what prospect there will be there.

I have had quite a pleasant time in Berlin. There are a number of Americans staying here, at the same hotel as myself, and they form quite an agreeable society. I have visited most of the places of interest here, which has occupied about all my time. There is a great deal to interest the stranger in and about Berlin. In the old museum there is quite a large gallery containing some of the oldest paintings. The gallery is one of the finest in Europe, although it is said to be inferior to those of Dresden and Munich. Among the statuary are the original statues of Venus and Apollo; and a bronze statue of a boy praying, taken from the bed of the river Tiber, and purchased for the sum of 40,000 thalers, 30,000 dollars. The new museum contains the finest Egyptain curiosities in the world. There is much to interest the *curiosity loving*, and much also to occupy the *pleasure seeking* community.

Every day there are military parades, and it is not at all uncommon to see a company of two or three thousand soldiers parading the streets. At one of their late reviews of artillery, over a hundred cannon were brought into use, each

* Considerations respecting going into business and settling.

drawn by eight horses. About every other man you meet in the streets has some military badge upon him. In fact, this seems to be the only idea of ambition among the Berlin people; every thing else is sacrificed to that one feeling. I have really become tired looking at soldiers. Instead of seeing men and horses engaged in the various industrial pursuits, you will see women, dogs and boys dragging little carts around the streets, containing produce for the consumption of the citizens. Manufacturing is at a very low ebb indeed, and is principally confined to small matters, and done in a small way. There is a porcelain factory here, but the ware produced is a very inferior quality. There is also an iron foundry near the city, where a great many statues, busts, and other ornaments are cast and finished with a great deal of neatness. Withal, Berlin is a beautiful city, but like a great many other beautiful things, not worth much.

27th. I dined to-day with Dr. D., in company with some of his friends, and have just returned from a ride with him and his lady. They are both very agreeable, and have been very kind to me. Madame D. is a French lady, and speaks about as much English as I do French, and when we get to mixing up the languages, A. and B. have their own sport over us.

Notwithstanding I find very agreeable company here, still I often look yearningly towards my native home, and think how fine it would be to stop in and spend a social evening with a few treasured friends in Philadelphia or Norristown.

I shall leave to-morrow morning by way of Hamburg, although it is something of a round. Still I feel anxious to see an American dentist who is located there. I hope to hear from you soon. Believe me truly and affectionately F. C.

THE UNITED STATES PATENT OFFICE.

The Patent Office at Washington occupies a whole square, three sides of which are formed by the main building and the two wings, the fourth side being open. At the present time one of the wings is not entirely completed, and part of the rest is used for the office of the Secretary of the Interior, and for a very interesting museum which has no sort of relation to patents. This museum will soon be removed to the Smithsonian, and the rooms used by the other offices, will, at no distant time, be needed for the increasing number of models. Every application for a patent has to be accompanied by a working model less than a cubic foot in size, and in every case the model remains at the office, so that there are two classes of models—those of patented and those of rejected inventions. For those of the first class, a fine room, two stories high, running the whole length of the eastern wing, has been appropriated. The models are placed in large show cases in such a manner as to be easily seen; those referring to the same object are side by side, and there are constantly in the room several officers ready to open the cases to persons desirous of closer examination. Great care is taken that no model be injured by unskilful handling, while, at the same time every reasonable facility for research is courteously afforded. The arrangements of this room or museum are in all things unexceptionable, and it is by far the first of its kind in the world, and of all museums it certainly is the most interesting, and of the greatest benefit to the human race.

The fate of the rejected models is very different; they are condemned to the cellars of the building, where they form a museum also, but their arrangement is such that a visitor would suppose them to have been tossed there by a centrifugal thrashing machine. Some are huddled on shelves, others jammed into ten foot boxes, hundreds are strewed over the floors of the passages and on the stairs, where they are daily trampled upon; there is certainly little respect paid these unfortunate candidates. It would be, however, a great mistake to conclude from this unceremonious treatment they are of no value; far from it; if carefully arranged, they would form a collection even more interesting and useful than the first, for among the patented models are many of crude, though original devices, while on the other hand, among the rejected are many complete, well finished machines, which, although rejected for want of novelty in the main object, are still far superior in details and proportions to many of the accepted. There also would be found thousands of absurd attempts at impossibilities, which would serve to dissuade from the same or similar experiments others hopelessly pursuing the same idea. To understand fully the importance of the collection in this respect, it is necessary to know that nearly one half of the inventions hatched every year have already more than once been condemned to the cellars.

As soon as a patent is granted the specification is copied on a large folio, and the name of the inventer is entered on the index; the folios are bound uniformly, dated on the back, and kept in a room open to the public. In the room adjoining are the drawings, classified in large portfolios, according to their subjects, so that when a person wishes to know what has been patented in any particular branch, the first step is to obtain the drawings on the subject, then from their dates find the corresponding specifications. When he has made a list of the patentee's names, he will inquire for the models in the model rooms. If the number and the names of the models correspond to the number and the names of the drawings, he may be tolerably sure of having seen all he required. The specifications themselves are kept in another room,

to which the general public have no access. By one of the rules of the Patent-Office, persons may inspect the drawings and specifications, and even write a memoranda on the subject, but are forbidden making any copies, as the office claims the privilege of furnishing them, charging so much for the drawings, and so much a line for specifications.—*New York Tribune.*

NATURE'S TEMPLE.

By Anna L. Snelling.

An Indian warrior being urged to enter the splendid Catholic Cathedral at St. Louis, and witness the services there, made the following reply, "Sir, this splendid green earth, and these waving trees are *my* church, and yonder," pointing to the clear blue sky beyond, "that is my preacher."

Oh, allure me not to the gilded tower,
The mouldering trophy of man's vain power:
I would bend *my* knee on the verdant sod,
And 'neath the blue firmanent, worship God!

What are your temples of wood and stone?
Do they tell us more of the "Great Unknown,"
Than the starry sky, or the mighty sea,—
Those emblems of vast eternity?

You tell me, too, of the eloquence rare,
Which inspired mortals are breathing there—
But they speak not to me like the lightning flash,
Or the cloud-capped rocks where the torrents dash.

I would listen to Nature's voice alone:
It speaks to the heart in a low, deep tone;
Calming the soul that too long has striven
With worldly woe, and would soar to heaven.

How can your image, to which ye pray,
Hear your petitions, or guide your way?
Stay the storms of fate, or, at your command,
Open the gates to the "spirit-land?"

Those pictures—ye call them works of *art*,—
Do they heal the wounds of the broken heart?
They are senseless and cold; look round and see
How the wild green forest reproaches ye!

When the morning here, in its robes of light,
Disperses the shadows and mists of night,
From trees and thickets ascend on high
One burst of untutored harmony;

Woods, rocks, and mountains echo the strain;
Flowers lift their heads from the dewy plain:
Each animate thing, then, obeys the call,
And worships the Spirit that made them all.

Then the heart is glad—all around us prove
The assurance given that "God is Love;"
And when thunders roll, and the storm is near,
Then the guilty and wicked quake and fear;

For it tells them, he too is a "God of Wrath;"
To beware how they wander from that true path
He has pointed out for their steps to tread,
And which leads to joy, e'en when life has fled.

Go, kneel at your pictured and golden shrine—
God made the green earth where I tread, for mine!
Let your organ peal—but the lark must sing,
To assist my worship of Nature's King.

Not to an image of wood I bend—
To a greater Power must *my* prayer ascend;
Not seen, but felt, loved, reverenced, feared;
To whom the whole world as an altar is reared.

GAIL BORDEN'S CONCENTRATED MILK.

The preservation of various articles of food so that they can be transported from places in which they are cheap, and sold where they are dear, or can be used on distant voyages and journeys, has long engaged the attention of scientific as well as practical men. Unfortunately most articles of food are exceedingly complex in composition, and their elements are held together by very loose affinities: the very properties that render them nutritious and digestible, are those which render them prone to change and decay. In order that putrefaction should take place, the presence of moisture, of oxygen gas, and of a temperature above the freezing point of water is necessary; and most of the methods of preserving food, essentially unaltered, for any length of time, are founded upon the exclusion of one or the other of these conditions. The preservation of food, by exposing it to a low temperature is constantly acted on, but is of very limited application; the exclusion of atmospheric air by inclosing the articles to be preserved, under certain precautions, in air-tight cans, has now came into very general use. Of the third method, that of depriving them of a portion or the whole of their moisture, we have daily experience in the drying of fruits, of vegetables, &c. Salting meat is an indirect method of depriving it of water; and salt owes its efficacy as an antiseptic largely to the fact, that it abstracts water from organic compounds, thus rendering them firmer and denser. The drying method has, in certain bulky articles, containing a large percentage of water, great advantages over others, since it not only prevents decomposition, but renders the articles themselves more portable; the great difficulty in the way is, that the application of the heat necessary to evaporate the superfluous moisture, commonly alters the flavor of the substance to be preserved, and thus destroys a valuable and necessary property.

In preparing his "Concentrated Milk," G. Borden, by perseverance and ingenuity, has completely overcome the difficulty in his way. The milk is cooled immediately after being drawn from the cow, by means of cold water, which retards the change which commences to take place in that fluid when exposed to the atmosphere; within the hour the milk is removed to the works, where it is rapidly heated to a temperature of 170° to 190° F., (this has been found necessary to its better working in the vacuum pan. The next step is to place the milk in a vacuum reservoir connected with a vacuum pan or boiler, from which the air is excluded by the constant action of air pumps, by which means the superfluous water is rapidly expelled under a temperature below 130° F. When a proper degree of concentration is arrived at, ascertained without exposing the boiling fluid to

the atmosphere, the pan is cooled by turning cold water into the pipes, which a moment before conveyed heat for evaporation. By this means the milk is removed smoothly from the pan without adhering to its sides or coating them. It is then placed in proper vessels and is ready for use.

In the process of evaporation the quantity of milk is reduced 75 or 80 per cent.; thus concentrated, it forms a thick fluid of the consistency of paste, but without its viscidity; it readily mixes with hot or cold water, forming, when the proper quantity is added, a fluid, having all the properties of pure, sweet, freshly-boiled milk. When left to stand, the cream rises to the surface, partly in the form of agglutinated butter. Scientific examinations will soon ascertain what changes, if any, the milk undergoes, from the time it is drawn from the cow to its being offered for sale. Certainly its appearance, flavor and nutritious properties seem to have undergone no deterioration. When kept in ice it will remain some weeks without undergoing change; exposed to hot or damp weather, it is not *warranted* to keep but little longer than other fresh milk; but when placed in hermetically-sealed cans, it will remain unaltered for months, or probably years.

The advantages to be derived from a preparation from which we can, at any moment, by the mere addition of a little water, reproduce the pure, rich milk, differing from fresh cow's milk only by the flavor of boiled milk which it possesses, are obvious. To travellers upon sea and land it is invaluable. If poor Kane had had a sufficient supply, neither he nor his crew would have suffered so terribly from the ravages of the scurvy; and even in domestic economy the convenience of obtaining sweet milk at any moment can be readily appreciated.

Obtaining fresh milk from a distance from the city, and the cost of transportation being lessened by the diminished bulk, G. Borden offers this new article of milk at a rate that will bring it into general household use.

BIRDS: THEIR UTILITY.

We do not always know our best friends. But experience sometimes teaches us, working out for us conclusions very unlike those we had previously entertained. In the history of birds, similar examples are not wanting. A writer of note says: "After some States had paid threepence a dozen for the destruction of blackbirds, the consequence was a total loss, in the year 1749, of all the grass and grain, by means of insects, which had flourished under the protection of that law." Another ornothologist, Wilson, computes that each red-winged black-bird devours, on an average, fifty grubs daily during the summer season. Most birds live entirely on worms and insects, and though some are destructive to our cherries and other fruits, the numbers of such are small, and these propensities are to be offset by numerous and valuable services which no other agencies can perform.

The following descriptions may throw light upon the treatment these birds have a right to claim at our hands:

The *Baltimore Oriole*, a beautiful and well-known bird, called sometimes Gold-robin, Hang-bird, etc. It feeds chiefly on insects, and its services are of great value. They visit our gardens for grubs only, and thus protect our pea vines and other plants from a destructive enemy.

The *Red-winged Blackbird* often arrives at the North ere the snow has disappeared. It feeds on grubs, worms and caterpillars, without inflicting any injury upon the farmer. Hence it does him a very important service.

The *Cow Blackbird* is less numerous than the species just described. They follow our cattle, and catch and devour the insects that molest them. From this fact they derive their name.

The *Rice-Bunting*, or Bob-o-link, is constantly employed in catching grasshoppers, spiders, crickets, etc., and thus does good service. It is, however, said to do some injury to grain, especially at the South, and particularly when they collect their young in flocks, preparatory to a flight toward their winter quarters.

The *Crow Blackbird* is one of our early visitors. While it devours immense numbers of grubs, etc., it is also clearly proved that it pulls up the corn. Southern farmers attempt to diminish the amount of such depredations, by soaking their corn in Glauber's salts, making it unpalateable to the birds.

The *American Crow* devours everything eatable, without much apparent choice, whether fruits, seeds, vegetables, reptiles, insects, dead animals, &c.

The *Cedar-bird* gathers caterpillars, worms, etc., which it devours with an insatiable appetite. Our cherries and other fruits are not spared, but are devoured, in their season, as rapidly as are the canker-worms, and other enemies of the trees, in their season. But whatever injury they may thus inflict seems irremediable, as their numbers can scarcely be diminished by any agency in our control.

The *King-bird* lives wholly on insects and worms, without any mischievous propensity, unless it be occasionally to devour honey-bees. That he has a taste for such food is pretty well established, though some deny it. [They attack the drones, only.—*Ed. Tel.*]

The *Cat-bird* is constantly employed in devouring wasps, worms, etc., but does not always spare our fruits. They devour of the latter, however, much less than would the insects they destroy.

The *Wood-thrush* lives on worms, beetles, etc., and never commits depredations of any kind. Their residence is much more constant in the extreme south, than farther north.

The *Blue-bird* confines himself to the destruction of beetles, spiders, grubs, wire-worms, etc., and though they attack the sumac and wild cherry, and other wild berries, they do no injury to the fruits and vegetables of the garden.

The *Golden-winged Woodpecker* is reputed as a fruit-stealer, but "with all its faults," it is of great use to the horticulturalist.

The *Red-headed Woodpecker*, like the former, helps itself to fruits of all kinds, carrying off apples even in its bill; but this useful laborer is also worthy of its hire; it does much more good than evil.

The *Downy Woodpecker*, and perhaps some other species, come under the same category as those speiecs already described.—*Germ. Tel.*

INDIAN HONESTY.

An Indian, being among his white neighbors, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The day following the Indian came back inquiring for the donor, saying he had found a quarter of a dollar, among the tobacco. Being told as it was given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, "It is not mine—I must return it to the owner." The bad man say, "Why he gave it to you; and it is your own now." The good man say, "That's not right; the tobacco is yours, not the money." The bad man say, "Never mind, you got it: go buy some dram." The good man say, "No, no, you must not do so." So I don't know what to do; and I think to go to sleep; but the good and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

ILL-NATURED REMARKS.

It was the confession of a Christian man, "Often have I felt disturbed and rebuked by the recollection of remarks which have fallen from my lips, of an uncharitable and ill-natured tenor. Those to whom they were uttered may never have recalled them, and those of whom they may have been spoken may never have heard them; but my own memory has treasured them up, and they are now often reverted to with pain and humiliation. I may have thought, at the time, that they were justified by circumstances, and were no more than frank expressions of my convictions; and yet I cannot conceal from myself that they had in them a spice of malignity, of which I should have been ashamed." How many might, with propriety, make a similar confession! The staple of conversation with many is this very freedom of remark on the conduct of others. Severe criticism on their acts, suspicion of their motives, doubts of their sincerity, exaggeration of their failings, unfair construction of their words, and, in general, misrepresentation, more or less gross, of their conduct, are things which we daily observe in common conversation. None, we presume, are blameless in this matter; but the general prevalence of the evil diminishes not its criminality. The best men have need of caution, and are safest when they put a bridle on their tongue. All men are our brethren; they claim with us a common origin; they are pursuing the same sorrowful journey of life; their eyes as well as our own must soon close in the sleep of death; we must rest side by side with them in the grave, and appear with them at the judgment. If there were then no divine prohibition of evil speaking, our human sympathies should suggest tenderness of the reputation of others. Kindness, love, and forbearance better become us; and we should remember how assailable we ourselves are, and how sad it would be for us, if as we mete to others, it should be measured to us again.—*Presbyterian.*

(From the Boston Bee.)

THEY'D LIKE TO TRY.

General ——, of Mississippi, was a planter of the old school, and the best stamp. He treated his slaves kindly, gave them abundant provision and clothing, and forbid his overseer to chastise them without his permission. The General was a church member, and daily had family prayers. He was anxious to have his slaves attend family worship, and many of them did so for a time. At length he was surprised and grieved to see that they all absented themselves from family worship. What it meant he could not conjecture. All his efforts to get them in proved abortive. They seemed determined not to co me. The General had a trusty female slave, who was the wife of a man belonging to a neighboring planter. This man's name was Isaac. He was a faithful, trusty servant, and was promoted by his colored brethren to the dignity of an exhorter. Isaac was permitted usually to go to the General's plantation on Saturday night, and spend the Sabbath with his wife. On Sunday evening he went into family prayers, but none of the rest.

After prayers the General said to Isaac that he was much grieved that his servants would not come to prayers. "You see, Isaac, not one is in. Now, there must be some reason, and I want to know what it is. I thought Polly might have told you." Isaac was a good deal embarrassed, said he was sorry it was so; he told Polly they ought to come in. "But," said the General "you know, Isaac, what is the matter. I won'

insist on your telling me, but I would like to have you." "Well massa," said Isaac, "I will tell you, but you know I think they do wrong in not coming in. They say they don't believe you are a Christian." "Why," said the General, "I am surprised they think I'm not a Christian. Don't I treat them well, feed them and clothe them, and forbid the overseer to abuse them?" "Yes, Massa," said Isaac, "I know you do all this, but they think there is something farther back—they say if Massa was a Christian, he would give them their freedom." "Why, Isaac, what do they mean, they could'nt take care of themselves." "Yes, Massa," said Isaac, "but *they'd like to try.*"

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues very quiet. There is but little inquiry, either for export or home consumption, and only a few hundred barrels were disposed of at $7 25 a $7 50 for fresh ground superfine, and $7 75 for old stock extra. Sales to retailers and bakers from $6 75 up to $9 25. No change in Rye Flour or Corn Meal; we quote the former at $4 62½, and the latter at $4 per barrel.

Grain.—There is but little demand for Wheat, and no change to notice in prices. Southern $1 60 a 1 65 per bus. for red, and $1 70 a 1 72 for fair white. Rye is held at 95 cts. Corn continues in fair request, and yellow sold at 89 a 90 c., afloat and in store. Oats continue dull; new Southern is held at 40 c., per bus.

ERCILDOWN BOARDING SCHOOL FOR GIRLS. The thirteenth session of this Institution will commence on the First day of Tenth mo. next. The usual branches comprising a thorough English education will be taught, and Scientific Lectures illustrated by appropriate apparatus will be delivered.

Terms are $55.00 per session of twenty weeks. Drawing, $5.00 extra. Those wishing places reserved for them, are requested to make early application. All communications should be addressed to the Principal, Ercildown P. O. Chester Co. Pa.

SMEDLEY DARLINGTON,
8th mo. 10th, 1857.—4t. Principal.

A MALE TEACHER, to take charge of the male department, of Friends School, at Salem N. Jersey, is wanted.

The School to be opened about the 1st of 9th month next, apply to ELISHA BASSETT, or
8mo.1—4t ELIJAH WARE.
Salem N. J.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON } *Superintendents.*
HANNAH W. SUTTON }
7 mo. 11th, 1857.—8w.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS, AT WHEATTLAND, MONROE CO., N. Y. The School Year is divided into Three Terms, of fourteen weeks each.

The Fall Term will commence on the 3d of 8th mo., 1857.

The Course of Instruction in this school, embraces an elementary, practical, liberal, and thorough English Education, including Drawing. Lectures will be given on the different branches of Natural Science, which will be clearly and fully illustrated by experiments, with appropriate apparatus.

The School is located in a healthy and pleasant situation, within a hundred rods of Scottsville Station, on the Genesee Valley Rail Road, ten miles south of Rochester.

It will be the aim of the Managers and Teachers to render the pupils as *thorough* as possible in the studies pursued, and also to inculcate habits of order and propriety of conduct.

No pains will be spared that tend to promote the best welfare of the pupils.

Terms, $42 per Session of 14 weeks, for Tuition, Board, Washing, Fuel, Pens and Ink,—one half payable in advance, the other half at the end of the Term.

Class Books furnished by the school, for the use of which $1.50 per Term will be charged. No extra charges, except for Languages, which will be $5 per Term for each. Stationery furnished at the usual prices.

Each Pupil will provide herself with a pair of Overshoes, Wash-Basin, Towels, Tooth-Brush and Cup. Each article of clothing to be distinctly marked.

Conduct-papers will be forwarded to the Parents or Guardians of each Pupil every month, showing the progress in study, and general deportment.

For further particulars address,
STEPHEN COX, Principal,
Scottsville P. O., Monroe Co., N. Y.
7th mo. 25th, 1857.—4t.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—Beulah S. Lower and Esther Lower, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.
7th mo. 11th, 1857.—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penns. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY

(Continued from page 339.)

The state of her mind at this important period, will be best set forth by a further extract from the Memoir already alluded to.

"I now kept constantly to the Meetings of Friends, and began to feel a settlement of mind in real peace, which my tossed state for several years had caused me only transiently to possess; or, at least, not in the degree of which I now partook; not that all the work seemed requisite to commence anew, for assuredly Christ had been raised in my heart, though until now the government was not *wholly* on His shoulders; but by this unreserved surrender to His pure guidance, the mystery of godliness was beginning to open in increasing light and power, and that spirituality which had been discovered was now in a measure possessed. The view I had been affected with on my first convincement, now cleared, and appeared so near being realized, that my mind almost without interruption dwelt under so awful a covering, that even all conversation impressed me with fear, and I was held in deep inward attention for, and to, the revealings of life. In religious Meetings I was for some time frequently affected even to trembling, when matter would present to my mind, as though I must deliver it, though seldom more than a very little; notwithstanding the love I felt was so universal, that I wanted *all* to be reached unto, but for this family (the Society of Friends) among whom I had tasted the soul-sustaining bread, Oh! how did I long for them and their good.

"About this season, from a settled conviction of rectitude, I applied to be received into membership; and thought I might, when this privilege was granted, feel more strength should this solemn requiring be continued; but though my way was made so easy, that one visit only was ever paid me on this account, Friends being quite satisfied in their minds respecting the work begun in me, yet while the previous deliberation in the meeting took place, the fire of the Lord so burned in my heart, that I dared not but speak with my tongue. For several Meeting days I hesitated, not from wilful disobedience, but awful fear to move in so great a work, and felt consequent poverty, though not severe condemnation; but one day, about the eleventh month (I think) in the year 1773, sitting with Friends in their Meeting-house in the Friars, Bristol (I had once in a little country meeting moved before, but never here, where the cross was great indeed,) my spirit bowed in awful reverence before the God of my life, and a few words so settled, that I could not any way shake them from me. I sat and trembled exceedingly, and desired to be excused, till a valuable friend from America, (Robert Wallis,) then on a religious visit to that city, stood up, and spoke so encouragingly to my state, that when he closed I stood on my feet, and the words impressing my mind, seemed to run through me as a passive vessel; he almost instantly kneeled down, and supplicated for the preservation of the little ones; saying, 'Thou hast brought to the birth and given strength to bring forth,' &c. I could not stand while he was thus engaged, being as though my whole frame was shaken through the power of truth. When meeting closed I got as quickly as I could out of it, and walked a back way home, with such a covering of sweet peace, that I felt the evidence indisputably clear, that if I were *then* called out of time, an everlasting inheritance was sure: the whole creation wore the aspect of serenity, and the Creator of all things was *my Friend.* Oh! on my return home and retiring to my chamber, how sweetly precious did the language, addressed to the holy Patriarch in an instance of obedience, feel to my spirit, and it was indeed sealed by divine power, "Because thou hast been faithful in this thing, in blessing I will bless thee," &c. &c. None of my family knew of this matter, and I strove to appear cheerful, which indeed I could in the sweet feeling of life; but so awful was the consideration of what was thus begun, that solemnity was also my garment, and I wished to be hid from the sight of every one. My body being very weak, the exercise and agitation greatly affected me, and I was that night taken alarmingly ill, but in a few days recovered, and got

again to meetings. Friends manifested great tenderness towards me, and though not frequently, I sometimes said a few words in the same simplicity I first moved, and once or twice ventured on my knees; after which exercises, I mean all of this nature, I felt quiet and easy, but never partook in the like degree as before recited of divine consolation."

Here it may not be unseasonable to remark, that her dedication was made the means of reconciling her offended mother to the change which had so exceedingly tried her. This dear parent being accidentally at a meeting where her daughter spoke, was greatly affected by the circumstance, and calling upon an intimate acquaintance afterwards, expressed her regret at having ever opposed her, adding, that she was then convinced it must be the work of God, as from the knowledge she had of her daughter's disposition, she was well aware it must have cost her close suffering to undergo the exposure she had witnessed that evening. The fruit of this conviction became immediately apparent, so that although no direct allusion was ever made to the subject, the return of maternal tenderness and love was a sufficient, and very grateful, evidence to one who had deeply lamented the necessity of giving pain to a parent, by acknowledging the superior duty she owed to her heavenly Father. In her own memoranda she then writes:

"My acquaintance now increased amongst Friends, and I had frequent opportunities of hearing the observations of some very wise and experienced persons, respecting *ministry*. Though great was the encouragement given me by many, as well residents in the same place, as strangers, a disposition always prevalent in me, especially on religious subjects, now took the lead, and I fell into great reasoning respecting my call to, and preparation for, so great a work. I imagined if I had longer abode in the furnace of refinement it had been better, and sometimes thought I was wholly mistaken; that perhaps the first, or all the little offerings, were acceptable as proofs of the surrender of my will; but, the ministry I was not designed for, the woe had not been sufficiently felt, &c. &c. Oh! it would be difficult for me to mention, nor might it be safe, what my spirit was by these reasonings plunged into, insomuch that at last life itself was bitter, and a coincidence of outward circumstances added to my inward pressures, so that I *fainted in my sighing*, and found little or no rest. Meeting after meeting I refused to move at the word of holy command, and hereby became less intelligible, and my understanding gradually darkened through rebellion, so that I said with Jonah, 'it is better for me to die than to live.' Frequently before going to meeting has my spirit felt the interceding language, 'Leave me not altogether, but, if this thing be required of me, *again* reveal thy power, and I will yield obedience;' and such has been the condescension of the Lord that I have been repeatedly so favored: but presuming to say, this is not a motion strong or clear enough, I cannot move in doubt or uncertainty, my convenant was not kept, and I again incurred divine displeasure, and in a manner only comprehended by experience knew the poverty of withholding more than was meet. I at last became almost insensible to any claer call or manifestation of duty; yet when deprived of my health, and not expected by others to recover, I was favored with inward quiet, and perhaps might have obtained *mercy*, had I then been taken; but He, whose goodness and ways are unfathomable, saw meet to raise from the bed of languishing; and soon after, (in the year 1777,) I entered into the married state, and removed to settle in Ireland.

"It was now about four years since I had first opened my mouth in the ministry, and perhaps three years since the reasonings of my mind had kept me from a state of obedience, in which time I had removed from Bristol to Frenchay, (where I was married,) at which place of residence I never recollect appearing in any meeting, and seldom in any private sitting; often concluding, that, if any gift had ever been entrusted, it was now quite removed, and I must endeavor in some other form to be a vessel, if that could be of use. I well remember, as I had nearly centered in this state, and in more than distress, even wretchedness at times, a language saluted the ear of my soul, which I then knew not was in Scripture, but on searching found it. 'The gifts and callings of God are without repentance:' then my strong hold of settling in that state was broken up, and I was humbled in grateful acknowledgment that I might still be restored. Being in the situation above described, I was recommended to the meeting which I had now removed to, only as a member of society, which was done in a very affectionate manner; though in the certificate from Bristol to Frenchay, my appearances in the ministry had been mentioned. Soon after settling in Clonmel, I was, however, introduced into the Meeting of Ministers and Elders, and also made an overseer, in which station I sometimes made remarks in private sittings and meetings for disipline; hoping thereby to obtain relief; but alas! every effort in this line failed to procure me ease of spirit, and instead of becoming more weaned from visible things, these attractions revived feelings which I had before known to be in subjection, and every act of disobedience strengthened the enemy of my soul's happiness in his efforts to keep me in bondage. When sitting in religious meetings, I was often sensible of the revival of exercise; and undoubtedly felt a sufficient degree of strength to have gone forth, had I been willing to use it; but the old plea, more clearness, more

power, prevented my accepting the often-offered deliverance; and at last the intimation became so low, the command so doubtful, that it seemed as though I might either move or be still, as I liked, and I even have rejoiced after meeting, in an *ungodly sort*, that I had been kept from the temptation of speaking in the Lord's name.

"The concern of sensible minds on my account now became frequent, and several were led into near and tender sympathy with me, and travailed for my deliverance; but I now had no hope of ever again experiencing this; and often was I brought apparently to the borders of the grave, by trying attacks of illness; so that I may describe my situation as being often miserable, though the sackcloth was worn more within than without; and I appeared to men *not* to fast, when my soul lacked even a crumb of sustaining bread. Thus I went on, as nearly as my reccollection serves, for about seven years, after my first yielding to the reasonings before described; and indeed just before being brought out of this 'horrible pit,' I think the extremity never was so great, insomuch that I fainted in my spirit, and all hope was cut off, my language being, 'I shall die in the pit.' In this state I attended a Province or Quarterly Meeting, in Cork, and after sitting two meetings for worship on first day, in I fear wilful rebellion to the gentle intimations of duty, I went to Samuel Neale's, in a trying situation of mind and body, and his conduct towards me was like a tender father, saying, '*The gift in thee* must be stirred up.' I got little rest that night, and next morning went in extreme distress to meeting, where I had not sat long before a serenity long withheld covered my mind, and I thought I intelligibly heard a language uttered, which exactly suited my own state; but it so hung about me (as at my first appearance, though not anything like the same *clear* command to express it) that being lifted above all reasonings, before I was aware I stood on my feet with it, and oh! the *rest* I again felt, the precious holy quiet! unequal in degree to what was first my portion; but as though I was altogether a changed creature, so that to me there was no *condemnation*. Here was indeed a recompense even for years of suffering, but with this alloy, that I had long deprived myself of the precious privilege, by yielding to those reasonings which held me in a state of painful captivity. One might naturally suppose, that after obtaining so great mercy, and feeling the precious effects of deliverance, great care would be taken, lest the fetters should again be felt; but though in some sort this was the case, my dedication seemed only partial, and frequent relapses into want of faith again involved in distress and uncertainty, so that the relief at seasons obtained was broken in upon. And sometimes as delivering only a part of the commission obstructed the return of peace, it might have been easy for me to conclude all wrong; so at other times great serenity was my covering, and the honest discharge of duty was rewarded with the incomes of life.

"Having a disposition naturally prone to affectionate attachment, I now began, in the addition of children, to feel my heart in danger of so centering in these gifts, as to fall short of occupying in the manner designed, with the gift received; and though at seasons I was brought in the secret of my heart to make an entire surrender to the work I saw that I was called to, yet, when any little opening presented, how did I shrink from the demanded sacrifice, and crave to be excused in this thing; so that an enlargement was not witnessed for some years, though I several times took journeys, and experienced holy help to be extended."

(To be continued.)

TO SAMUEL FOTHERGILL FROM HIS BROTHER DR. JOHN FOTHERGILL, 1769.

May a person who needs advice as much as most, and at the same time does not profit by it so much as he ought, presume to give any? Thy affection for me will throw a mantle of oblivion over me, if I say anything that does not correspond with thy own reflections. Be short in supplication; use no words not of common use, and the same words as seldom as possible. "The ineffable Majesty of Heaven" is enough to dazzle all human conception; yet the "our Father which art in Heaven" is indeed a complete model. Stray from its simplicity as seldom as possible. My wish is strong that the Father of all mercies may long preserve thee, a choice instrument, a silver trumpet, that gives a certain sound. J. F.

THE LIFE OF GOD IN THE SOUL OF MAN.

(Concluded from page 344.)

He that loveth God, finds sweetness in every dispensation.

What an infinite pleasure must it needs be, thus as it were to lose ourselves in him, and being swallowad up in the overcoming sense of his goodness, to offer ourselves a living sacrifice, always ascending unto him in flames of love. Never doth a soul know what solid joy and substantial pleasure is, till once being weary of itself, it renounces all proprietary, gives itself up to the author of its being, and feels itself become a hallowed and devoted thing; and can say from an inward sense and feeling, "My beloved is mine," (I account all his interest my own,) "and I am his:" I am content to be any thing for him, and care not for myself, but that I may serve him. A person moulded into this temper, would find pleasure in all the dispensations of Providence: temporal enjoyments would have another relish, when he should taste the divine

goodness in them, and consider them as tokens of love sent by his dearest Lord and Master: and chastisements, though they be not joyous but grievous, would hereby lose their sting; the rod as well as the staff would comfort him: he would snatch a kiss from the hand that was smiting him, and gather sweetness from that severity! nay, he would rejoice that though GOD did not the will of such a worthless and foolish creature as himself, yet he did his own will, and accomplished his own designs, which are infinitely more holy and wise.

The duties of religion are delightful to him.

The exercises of religion, which to others are insipid and tedious, do yield the highest pleasure and delight to souls possessed with divine love: they rejoice when they are called to "go up to the house of the LORD," that they may "see his power and his glory, as they have formerly seen them in the sanctuary." Psalm lxiii. 2. They never think themselves so happy, as when, having retired from the world, and gotten free from the noise and hurry of affairs, and silenced all their clamorous passions, (those troublesome guests within,) they have placed themselves in the presence of GOD, and entertain fellowship and communion with him; they delight to adore his perfections, and recount his favors, and to protest their affection to him, and tell him a thousand times that they love him! to lay out their troubles or wants before him, and disburden their hearts in his bosom. Repentance itself is a delightful exercise, when it floweth from the principle of love; there is a secret sweetness which accompanieth those tears of remorse, those meltings and relentings of a soul returning unto GOD, and lamenting its former unkindness.

The severities of a holy life, and that constant watch which we are obliged to keep over our hearts and ways, are very troublesome to those who are only ruled and acted on by an external law, and have no law in their minds inclining them to the performance of their duty: but where divine love possesseth the soul, it stands as sentinel to keep out every thing that may offend the beloved, and doth disdainfully repulse those temptations which assault it: it complieth cheerfully, not only with explicit commands, but with the most secret notices of the beloved's pleasure, and is ingenious in discovering what will be most grateful and acceptable unto him: it makes mortification and self-denial change their harsh and dreadful names, and become easy sweet and delightful things.

We must shun all manner of sin.

But now, that I may detain you no longer, if we desire to have our souls moulded to this holy frame, to become partakers of the divine nature, and have Christ formed in our hearts, we must seriously resolve and carefully endeavor to avoid and abandon all vicious and sinful practices. There can be no treaty of peace, till once we lay down those weapons of rebellion wherewith we fight against heaven; nor can we expect to have our distempers cured, if we be daily feeding on poison. Every wilful sin gives a mortal wound to the soul, and puts it at a greater distance from God and goodness; and we can never hope to have our hearts purified from corrupt affections, unless we cleanse our hands from vicious actions. Now in this case we cannot excuse ourselves by the pretence of impossibility; for sure our outward man is some way in our power; we have some command of our feet and hands, and tongue, nay, and of our thoughts and fancies too, at least so far as to divert them from impure and sinful objects, and to turn our mind another way: and we should find this power and authority much strengthened and advanced, if we were careful to manage and exercise it. In the mean while, I acknowledge our corruptions are so strong, and our temptations so many, that it will require a great deal of steadfastness and resolution, of watchfulness and care, to preserve ourselves even in this degree of innocence and purity.

We must keep a constant watch over ourselves.

But it will not suffice to consider these things once and again, nor to form some resolutions of abandoning our sins, unless we maintain a constant guard, and be continually watching against them. Sometimes the mind is awakened to see the dismal consequences of a vicious life, and straight we are resolved to reform: but alas! it presently falleth asleep, and we lose that prospect which we had of things, and then temptations take the advantage; they solicit and importune us continually, and so do frequently engage our consent before we are aware. It is the folly and ruin of most people to live at adventure, and take part in every thing that comes in their way, seldom considering what they are about to say or do. If we would have our resolutions take effect, we must take heed unto our ways, and set a watch before the door of our lips, and examine the motions that arise in our hearts, and cause them to tell us whence they come, and whither they go; whether it be pride or passion, or any corrupt and vicious humor, that prompteth us to any design; and whether God will be offended, or any body harmed by it. And if we have no time for long reasonings, let us at least turn our eyes toward God, and place ourselves in his presence, to ask his leave and approbation for what we do: let us consider ourselves as under the all-seeing eye of that Divine Majesty, as in the midst of an infinite globe of light, which compasseth us about both behind and before, and pierceth to the innermost corners of our souls. The sense and remembrance of the Divine presence, is the most ready and effectual means, both to discover what is

unlawful, and to restrain us from it. There are some things a person could make shift to palliate or defend, and yet he dares not look Almighty God in the face, and adventure upon them. If we look unto him, we shall be lightened; "if we set him always before us," he will "guide us by his eye, and instruct us in the way wherein we ought to walk."

We must often examine our actions.

This care and watchfulness over our actions, must be seconded by frequent and serious reflections upon them; not only that we may obtain the Divine mercy and pardon for our sins, by an humble and sorrowful acknowledgment of them; but also that we may reinforce and strengthen our resolutions, and learn to decline or resist the temptations by which we have been formerly foiled. It is an advice worthy of a Christian, though it did first drop from a Heathen pen, that "before we betake ourselves to rest, we review and examine all the passages of the day, that we may have the comfort of what we have done aright, and may redress what we find to have been amiss, and make the shipwrecks of one day be as marks to direct our course in another." This may be called the very art of virtuous living, and would contribute wonderfully to advance our reformation, and preserve our innocency. But withal we must not forget to implore the Divine assistance, especially against those sins that do most easily beset us: and though it be supposed that our hearts are not yet moulded into that spiritual frame, which should render our devotions acceptable, yet methinks such considerations as have been proposed to deter us from sin, may also stir us up to some natural seriousness, and make our prayers against it as earnest, at least, as they are wont to be against other calamities: and I doubt not but God, who heareth the cry of the ravens, will have some regard even to such petitions as proceed from those natural passions which himself hath implanted in us. Besides that, those prayers against sin will be powerful engagements on ourselves to excite us to watchfulness and care; and common ingenuousness will make us ashamed to relapse into those faults, which we have lately bewailed before God, and against which we have begged his assistance.

It is fit to refrain ourselves in many lawful things.

Thus are we to make the first essay for recovering the divine life, by restraining the natural inclinations, that they break not out into sinful practices; but now I must add, that Christian prudence will teach us to abstain from gratifications that are not simply unlawful; and that, not only that we may secure our innocence, which would be in continual hazard if we should strain our liberty to the utmost point; but also that hereby we may weaken the force of nature, and teach our appetites to obey. We must do with ourselves as prudent parents with their children, who cross their wills in many little indifferent things, to make them manageable and submissive in more considerable instances. He who would mortify the pride and vanity of his spirit, should stop his ears to the most deserved praises, and sometimes forbear his just vindication from the censures and aspersions of others, especially if they reflect only upon his prudence and conduct, and not on his virtue and innocence. He who would check a revengeful humor, would do well to deny himself the satisfaction of representing unto others the injuries which he hath sustained; and if we would so take heed to our ways, that we sin not with our tongue, we must accustom ourselves much to solitude and silence, and sometimes with the Psalmist, "hold our peace, even from good," till once we have gotten some command over that unruly member. Thus, I say, we may bind up our natural inclinations, and make our appetites more moderate in their cravings, by accustoming them to frequent refusals.

But it is not enough to have them under violence and restraint.

To beget charity we must remember that all men are nearly related unto God.

We shall find our hearts enlarged in charity towards men, by considering the relation wherein they stand unto God, and the impresses of his image which are stamped upon them. They are not only his creatures, the workmanship of his hands, but such of whom he taketh special care, and for whom he hath a very dear and tender regard; having laid the design of their happiness before the foundations of the world, and being willing to live and converse with them to all ages of eternity. The meanest and most contemptible person whom we behold, is the offspring of heaven, one of the children of the Most High; and however unworthily he might behave himself to that relation, so long as God hath not abdicated and disowned him by a final sentence, he will have us to acknowledge him as one of his, and as such to embrace him with a sincere and cordial affection. You must know what a great concernment we are wont to have for those that do any ways belong to the person whom we love; how gladly we lay hold on every opportunity to gratify the child or servant of a friend; and sure our love towards God would as naturally spring forth in charity towards men, did we mind the interest that he is pleased to take in them, and consider that every soul is dearer unto him than all the material world.

That they carry God's image upon them.

Again, as all men stand in a near relation to God, so they have still so much of his image

stamped upon them, as may oblige and excite us to love them; in some, this image is more eminent and conspicuous, and we can discern the lovely traits of wisdom and goodness; and though in others it is miserably sullied and defaced, yet it is not altogether erased, some lineaments at least do still remain. All men are endued with rational and immortal souls, with understandings and wills capable of the highest and most excellent things; and if they be at present disordered and put out of tune by wickedness and folly, this may indeed move our compassion, but ought not in reason to extingish our love. When we see a person in a rugged humor, and perverse disposition, full of malice and dissimulation, very foolish and very proud, it is hard to fall in love with an object that presents itself unto us under an idea so little grateful and lovely. But when we shall consider these evil qualities as the diseases and distempers of a soul, which in itself is capable of all that wisdom and goodness wherewith the best of saints have ever been adorned, and which may one day come to be raised unto such heights of perfection, as shall render it a fit companion for the holy angels; this will turn our aversion into pity, and make us behold him with such sensations, as we should have when we look upon a beautiful body that was mangled with wounds, or disfigured by some loathesome disease; and however we may hate the vices, we shall not cease to love the man.

Prayer, another instrument of Religion: and the advantages of mental Prayer.

There remains yet another mean for begetting a holy and religious disposition in the soul; and that is fervent and hearty prayer. Holiness is the gift of God; indeed the greatest gift he does bestow, or we are capable to receive; and he hath promised his Holy Spirit to those that ask it of him; in prayer we make the nearest approaches to God, and lie open to the influences of heaven: then it is that the Sun of Righteousness doth visit us with his directest rays, and dissipateth our darkness and imprinteth his image on our souls. I cannot now insist on the advantage of this exercise, or the dispositions wherewith it ought to be performed; and there is no need I should, there being so many books that treat on this subject; I shall only tell you, that as there is one sort of prayer wherein we make use of the voice, which is necessary in public, and may sometimes have its own advantages in private; and another wherein, though we utter no sound, yet we conceive the expressions and form the words as it were in our minds; so there is a third and more sublime kind of prayer, wherein the soul takes a higher flight, and having collected all its forces by long and serious meditation, it darteth itself (if I may so speak) toward God in sighs and groans, and thoughts too big for expression. As when, after a deep contemplation of the Divine perfections, appearing in all his works of wonder, it addresseth itself unto him in the profoundest adoration of his majesty and glory: or, when, after sad reflections on its vileness and miscarriages, it prostrates itself before him with the greatest confusion and sorrow, not daring to lift up its eyes or utter one word in his presence: or when, having well considered the beauty of holiness, and the unspeakable felicity of those that are truly good, it panteth after God and sendeth up such vigorous and ardent desires, as no words can sufficiently express, continuing and repeating each of these acts as long as it finds itself upheld by the force and impulse of the previous meditation.

This mental prayer is of all others the most effectual to purify the soul and dispose it unto a holy and religious temper, and may be termed the great secret of devotion, and one of the most powerful instruments of the divine life; and it may be the apostle hath a peculiar respect unto it, when he saith, that "the Spirit helpeth our infirmities, making intercession for us with groanings that cannot be uttered;" or, as the original may bear, that "cannot be worded." Yet I do not so recommend this sort of prayer, as to supersede the use of the other; for we have so many things to pray for, and every petition of this nature requireth so much time, and so great an intention of spirit, that it were not easy therein to overtake them all; to say nothing that the deep sighs and heavings of the heart, which are wont to accompany it, are something oppressive to nature, and make it hard to continue long in them. But certainly a few of these inward aspirations will do more than a great many fluent and melting expressions.

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 346.)

And about the same time the next evening,* being alone in the same room, the same mind returned, and filled me with great consolation; which rested upon me for some time with content, which nothing but *himself* can give; and from the centre of that mind, a concern arose in me to write again; and from that fulness I perceived resting in me, was apprehensive I might write much; and therefore took a quire of paper, and began to write, as matter began to appear, and with full assurance, in manner following.

Arise, arise, Oh ye who sleep in the mists of sin and folly; put the garments of righteousness on your naked souls: for the everlasting day is breaking forth; the brightness of his glory shall

*See note in the last number of the Intelligencer, from which it appears that the "next evening" was the evening of the 22nd of 11th month, 1689.

disperse the clouds of unrighteousness; and the abominations of the earth shall fall before his judgments.

Go to ye, who are polluted with the fleshy lusts of the world; wash ye in the blood of the covenant, that ye be not smitten when the destroyer cometh.

Rejoice, Rejoice, O ye slaves of the captivity of *Babel;* for the time of your delivery is near at hand. The King shall command and none shall disobey; for his love is free without respect of persons.

Flow down as wax before the sun, Oh! ye mountains of pride; for the Prince of meekness has overcome you.

Fly swiftly before him, ye lusts of the flesh; for he shall destroy you by the glory of his presence.

Lament, and be exceeding sorrowful, O thou seat of the beast; for he hath a treasure of wrath prepared for thee.

Thou, O city of whoredoms and abominations of Hell, shalt be laid waste; for who will make intercession for thee?

The measure of thine iniquities is now brim full; yea, overflowing with abominations.

Thou hast polluted my people with thy witchcrafts; and thy sorceries are in all nations.

Thou hast exalted thyself in the imaginations of thine own heart: and caused my people to adore thine idols.

Thou hast made them form images before me of thy own inventing; to mount up in towers of thy own building.

Thus am I provoked to bring confusion upon the language of their carnal imaginations; that they know not each his neighbor's meaning.

Many are become righteous in their own eyes, and there are few who value judgment.

Instead of the sceptre of peace, they have laid hold on war, and despised the words of my kingdom.

They have contended about outward things, which shall be brought to an end; but my living way they have despised.

I commanded them to love, but behold they hated; to forgive each other, but they hatched revenge.

I called for righteousness; but the cries of the oppressed came up before me from day to day.

I demanded their hearts; but they sacrificed them to the world, and perfidiously broke their covenant.

I told them that my gospel was truth and peace; but behold they have chosen war and a lie.

The whoremongers said unto the drunkards, ye are wicked men; and those of filthy communication, reproached the scornful.

The Sodomites were laughed to scorn by the adulterers; and the adulterers hissed at by the vipers of malice.

Thus every wicked beast oppressed another; and every one devoured his prey.

The Lord also gave them up to a reprobate mind, in the council of his judgment, that their iniquities might be complete.

But behold I have pronounced sentence, saith the Lamb of God, against those who have seduced my people.

I will bring hunger on the land, such as was not since the foundations of the world were laid; and all the earth shall fear before me.

They have delighted in the sword, and the sword shall devour them; even from one end of the earth to the other.

In their wickedness they have called for plagues, and destruction; and behold it is even at the doors of their city.

I will rain fire from heaven upon all flesh, saith Almighty God; even the coals of fire from off mine altar.

The Heavens shall pass away at the appearance of his majesty; and the earth shall not abide his glory.

He will overshadow his spouse with the wings of eternal peace; and establish her in his wondrous love.

The chaff of pollutions he will consume with fury; but the Rock of Truth shall stand forevermore.

He will give his own to understand his counsel; and feed them with his hidden knowledge.

The fruit of his everlasting vine shall they drink new in his kingdom; and sit down with him in joy forever.

He saw their meekness, humility and faith; and gave them the land for an everlasting possession.

He was found faithful to his promise of old, in a plenteous redemption to all Israel.

He remembered his covenant with Abraham of old, and established his peace with Jacob.

He established his tabernacle alone in the holy mountain; and none assisted in his *offering of reconciliation.*

Now though I apprehend by the fulness of my spirit, when I began to write, (as I have said) that I might write much; yet having wrote the last paragraph ending with the word "*Reconciliation*" my concern ceased, and I could not write any more at that time, but remained in peace and tranquillity of mind; but some time then about, in the same mind, wrote a prayer as followeth.

"Oh! Almighty, incomprehensible, and infinitely merciful Lord God, forasmuch as none can enter into thy rest, unless he be regenerated and renewed, I humbly beg, in the name and for the sake of thy son Christ, that thou wilt be pleased to wash me in the water of life, and purify my polluted soul with the holy fire of thine infinite love, peace, joy, righteousness, holiness, temperance, and patience, so long as thou art pleased to continue me in this garden of labor.

"And be my strength, Oh! my righteousness! that I go not astray from thy paths, through the frailty of this earthly tabernacle; but give me daily the bread of life, which thou freely holdest forth to the hungry all the day long.

"And inasmuch as none can eat of this bread, but those who hunger and thirst after righteousness, give me a fervent desire, Oh! my salvation! and a saving faith, a living faith to lay hold on thy most certain promise; that I may be made partaker of the glory that is laid up for thy servants, in thine everlasting habitations."

The conversation of mankind being generally upon trifles, not worthy of the thought of rational creatures, tending much more to vice than virtue; and my mind being a little renewed by the influence of the Divine Truth, I was much in silence and alone: and what thoughts I had being upon other objects than those I had been conversant with before I knew the truth, I wrote also some other things than those aforegoing, as they were from time to time presented in my mind, without any search or labor, and unexpected; divers whereof I reserved, and are in manner following.

To the suffering babes of the immortal seed. Persecuted by Ishmael the mocker.

Rejoice aloud, ye scorned ones, the Lord your God exalted is,
And hears your woful sighs and groans, because your cause is surely his,
The mighty host of God's right hand shall surely fight for Jesus Christ;
The haughty Babel built on sand shall shortly fall which you oppressed.
Her Popes, her Priests, her orders all, shall fly before the mighty wind,
Which from the mouth of God the Lord, shall issue forth even unconfined,
Now Judah's Lion roars aloud; the key of David now is found,
The time is come when saints must reign, and with Lord Jesus' law be crowned.
The Lord our God shall ever reign,
And we to Egypt ne'er go back again.

To the Nations afar off, and to their Princes.

Hear, Oh! ye nations, and give ear, Oh! ye ends of the earth; the Lord, the Prince of Peace, has forsaken the proud, and visited the humble in tender love. What nation will now rebel against the Lord? or what kingdom now reject his powerful name; the trumpet sounds aloud in the ears of the just; but as for the fools, the flame is prepared for them;

Yea, a furnace that shall never be quenched, and a dungeon where no light appeareth.

They exalted themselves in the imaginations of their own hearts, saying, who is the Lord; and what are his laws?

Are we not sons of Babel the Great? And is not our father Apollyon the Destroyer?

Who then shall oppose the purpose of our hearts? or who shall bring us down to judgment?

Is not Leviathan the fearless, of our nearest blood; and Goliath the strongest also on our side?

Surely we only reign in all the earth; and as for the just, the Lord has become their portion.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 22, 1857.

We publish the communication from Fairfax Co., Virginia, descriptive of a *Friends'* Boarding School in that section of the country.

We appreciate every effort to promote the guarded education of our children, and commend this institution to the notice of Friends generally.

FRIENDS' CENTRAL SCHOOL.—The Fall term will commence on the first of Ninth month next, at the *new* and commodious house on Race Street, adjoining Friends' new Meeting House.

Both departments remain under the care of the same teachers as heretofore—Aaron B. Ivins, Principal of the Boys', and Lydia Gillingham, Principal of the Girls' department.

In the erection of the new house, all the improvements which experience has suggested for the health and comfort of the pupils have been adopted.

Application should be made early to Aaron B. Ivins, Vine Street west of Broad, Lydia Gillingham, No. 1516 Vine street, or any of the Committee having charge of the Schools.

DIED, On First day, the 12th of 7th month last, at the residence of his son-in-law, John B. Roe, of Forest Hill, Harford County, Md., GILBERT DICKINSON, in the 69th year of his age; for the last three years a member of Little Falls Monthly Meeting; formerly a member of Amawalk Monthly Meeting, Westchester County, New York.

For Friends' Intelligencer.

FRIENDS' BOARDING SCHOOLS.

Some of the readers of the Intelligencer may not be aware that there is a *boarding school* for Friends' children (*exclusively*) within the limits of *one* branch of Society.

A number of Friends, members of Fairfax Quarterly Meeting, desirous of affording an opportunity for the children of Friends to receive a guarded education, where the fundamental principles and testimonies of our religious society would be *respected* and *inculcated*, and upon *terms* so *low*, that many who could not afford to send to the more expensive school, would be able

to avail themselves thereof, a few years ago purchased a small tract of land with suitable buildings, contiguous to Goose Creek Meeting property, Loudoun county, Virginia. They obtained an act of incorporation from the State Legislature, by which a company was organized, under the name of the "Springdale Boarding School Association of Friends." This property is placed, free of rent, in charge of competent persons, on condition of their keeping such a school as is approved by the Trustees, and at such prices.

The school has been in operation now two years, under the general charge of our esteemed friend Samuel M. Janney, and has more than equalled the expectations of its original projectors. Henry and Hannah Sutton, formerly of Croton Valley, New York, are Superintendents, and have charge of the boarding department. These Friends, as will be seen by their advertisement in the Intelligencer, will continue their interesting charge the ensuing year.

The school is situated in one of the most healthy and fertile districts in that rich county, where such provisions as are needed can be obtained upon very reasonable terms, thus enabling those in charge of the school to have the price of board low.

The school is for both boys and girls, the two sexes, under suitable and experienced teachers, occupying different ends of the building, but reciting in the same classes, and occasionally being allowed to mingle socially together, in presence of the teachers, or superintendents. This peculiarity in the mode of conducting the school has been attended, thus far, with the most happy results, "giving to the boys a refinement of manner, instead of that roughness so frequently acquired at boarding schools; and to the girls an unembarrassed and dignified ease of behaviour, which it was truly interesting to witness," was the language of one who attended the examination at the close of the last session.

The buildings are adapted to the accommodation of sixty scholars; thirty of each sex; and as this number is greater than can annually be supplied by the one Quarterly Meeting, the association would be willing, *indeed, glad*, for Friends in any part of our country to avail themselves of its low price, and the advantage of giving their children a liberal education, under circumstances so favorable to increase their attachment to society, and to its principles and testimonies.

The course of instruction embraces all the ordinary branches of a good English education, with a pretty extensive course of mathematics, natural and moral philosophy, astronomy, chemistry, botany, French and drawing.

The school is easy of access from all parts of our country. By taking tickets in Baltimore, at 7 o'clock in the morning, for the Point of Rocks, on the Baltimore and Ohio Railroad, a stage will be in readiness to take passengers from there to Leesburg, and thence to the school, where they arrive about 2 o'clock. Persons from the West would stop at the Point of Rocks, and go to the school by the same stage.

Circulars of the school, or any further information in regard thereto, may be obtained by addressing Samuel M. Janney, Purcelville, Loudoun county, Va., or Benjamin Hallowell, Alexandria, Va.

CHALKLEY GILLINGHAM,
one of the Trustees.

Woodlawn, Fairfax Co. Va., Accotink Post Office.
7th mo. 19*th*, 1857.

We have just received a copy of extracts from the Minutes of New York Yearly Meeting of Friends, from which we take the following.

At a Yearly Meeting of Friends, held in New York by adjournments from the 25*th of* 5*th month to the* 28*th of the same inclusive,* 1857.

The Representatives from our several Quarterly Meetings being called, were all present but one, for whose absence a reason was assigned.

The following Friends from other Yearly Meetings are acceptably with us, with minutes of unity and concurrence from their own Monthly or Quarterly Meetings, to wit: Samuel Townsend, a minister from Little Falls Monthly Meeting, Maryland; William W. Doran, a minister from Mount Holly Monthly Meeting, N. J.; Miriam G. Gover, a minister from Fairfax Monthly Meeting, Virginia, endorsed by Fairfax Quarterly Meeting; Susan Walker, an elder from the same Monthly Meeting; John Smith, an elder and companion to the two last, from Fairfax Quarterly Meeting; Ann A. Townsend, a minister from the Monthly Meeting of Friends held at Green Street Philadelphia; Priscilla Townsend, a minister, and Charles Townsend, an elder and companion to Priscilla, his wife, from the same Meeting; and Catharine P. Foulke, a minister from Richland Monthly Meeting of Friends, Pennsylvania.

Epistles from our Friends of Philadelphia, Baltimore, Ohio, Indiana, and Genesee Yearly Meetings were received and read with much satisfaction; from one of which we make the following extracts: "The guarded education of our younger members, in order to preserve them from the evil that abounds in the world, and to promote the principles of righteousness, has again claimed our serious consideration. We are led to fear that the responsibility resting on parents and guardians is not always fully appreciated. To them is committed the care of the young mind at a period when it is peculiarly susceptible of those good or evil impressions which, in most cases, mould the character and influence the destiny of the soul. How important, then, that the law of kindness should prevail in every household, and that examples of holiness should be exhibited for imitation in every

family. We fully believe that a divine blessing will rest upon those who faithfully fulfil this sacred duty, watching with care the precious plants intrusted to their charge, seeking for ability and wisdom from on high, and relying upon divine grace as the efficient agent by which the great work is to be accomplished. Among the means suggested for advancing the best interest of the young, and preserving them from the seductive influences that surround them, the selection of suitable books was shown to be of great value." "The frequent perusal of the holy scriptures was affectionately recommended to all as a precious means of instruction in those spiritual truths which pertain to the highest interest of the soul. We have the testimony of the wise and good in every age of the Christian Church, that these sacred words are profitable for edification, exhortation, and example, and that they are able to make us 'wise unto salvation through faith that is in Christ Jesus.' That living faith, which 'is the gift of God, and which works by love to the purifying of the heart,' will enable us to appreciate the holy character and divine mission of the Son of God, who, by the wonderful works God did by him, as well as by his sublime precepts, holy example, and patient suffering, has glorified his Heavenly Father, and promoted the salvation of men. But the salvation which is thus affected for us is inward and spiritual, resulting from the change of heart, that new creation, which nothing short of divine power can effect; and which, if we remain faithful, must endure forever!"

A memorial of Shappaqua Monthly Meeting, endorsed by Purchase Quarterly Meeting, and approved by the Meeting for Sufferings concerning our late beloved Friend, Jacob L. Mott, was read, and, being acceptable to the Meeting was directed to be recorded.

Then adjourned to 10 o'clock to-morrow morning.

Third Day Morning.—The Meeting gathered near the time appointed, and entered into a consideration of the state of society as exhibited in the answers to the first and second queries. The deficiencies reported incited many concerned brethren to exhort us to more faithfulness in the discharge of our religious duties, under a weighty sense whereof the Meeting concluded to adjourn until 4 o'clock this afternoon.

Third Day Afternoon.—Friends again met, and resumed the consideration of the state of society as shown by the answers to the remaining queries, which were read and deliberately considered. A summary of them was prepared, united with, and adopted.

Then adjourned to 4 o'clock to-morrow afternoon.

Fourth Day Afternoon.—The Meeting again convened. The committee on the Indian Concern made the following report, which was acceptable to the Meeting, and they were encouraged to continue such care towards these Indians as they may deem useful to them:

As the report of the Indian committee, of New York Yearly Meeting, is of general interest to our readers, we extract it from the late minutes of that meeting.—Ed.

To the Yearly Meeting:

The committee on the Indian Concern report that they have, in connection with the committee of Baltimore Yearly Meeting, continued to extend such counsel to the Senecas as appeared to them to be necessary.

The situation of these Indians, for the past few months, has been peculiarly trying, and called for much sympathy on the part of the committee.

It appears that in the year 1853, without notice to the Indians, the Comptroller of this State sold 13,300 acres of their land for unpaid highway taxes, assessed upon them for that purpose in the years 1845, 1846, 1847, 1848, for which the parties purchasing paid only about 11 cents per acre. The time for the redemption of these lands being about to expire, the Indians were notified that, unless they came forward and paid up the consideration money, with the addition of 37½ per cent., those lands would be forever forfeited.

On a representation of this state of things being made to the committee by the Indians, they were advised to present a petition to the Legislature, then shortly to meet, setting forth the hardship and injustice of their case in being thus deprived of their lands without their knowledge or consent. They accordingly presented a petition at its late session, in which, among other things, they represent, "That their lands were given to their forefathers by the Great Spirit, long before the white man ever saw or heard of the same, and from them have descended down to their children;" and further, "that the Senecas have been repeatedly acknowledged, both by the Government of this state and of the United States, as an Independent Nation, and that consequently the State of New York has no power to tax them." Their petition received the respectful consideration of the Legislature, when after a careful investigation of the matter, (in which it was acknowledged great injustice had been done the Indians,) an Act was passed, relieving them entirely from their difficulties, by the State assuming a settlement with the parties claiming the ownership of their lands.

The information the committee continue to receive regarding the steady progress and improvement of the Senecas, is to us satisfactory and encouraging, and we believe at no time have they been so much alive to the importance of applying themselves to Agriculture and other in-

dustrial pursuits, and of living in harmony with each other, than at the present time. They are likewise manifesting an increased interest in educating their children; and they have at this time, by the fostering aid of the State, on both Reservations, seven schools, which we are informed are in the main well attended.

The Orphan Asylum located at Cattaraugus, which has been regarded with much interest by the friends of the Indians, has been completed, and is now in successful operation; and up to the first of the present year fifty destitute children had been admitted into the Institution, and partaken of its benefits.

Believing it will be acceptable to the Meeting, we herewith present an extract from a communication made to the committee by an educated Indian, who stands in the station of United States Interpreter to the Nation, as follows: "These Indians are no longer what they once were; time has changed, and they have changed with it; they look forward with confidence that the day is not distant when they will stand upon an equal footing with their white neighbors around them. Such is now the situation of the Senecas, and their improvement from year to year is more and more perceptible. In a word, they see clearly that they must become industrious agriculturists, or perish."

The late Commissioner of Indian Affairs at Washington, in order to become fully acquainted with the actual condition of the Senecas, made them a visit during the past summer, and having visited a number of them at their homes, and seeing their present improved condition, had a large number of them convened, when he delivered an address, and represented to them, among other things, "The responsible position the Seneca Nation now occupied before the world; told them he thought they were in a fair way to solve the problem, whether the Indians can be civilized in their communities; and that if they persevered in their efforts, and succeeded, they would be the means of saving thousands of their race in the West, now degraded in ignorance. Philanthropists," he said, "seeing their success, would then be encouraged to exert stronger efforts to rescue the race from destruction; but if, on the contrary, the Senecas fall back, and return to their former habits, the disastrous consequences they would inflict upon themselves and their race cannot be estimated."

In conclusion, the committee would remark that they have been looking to a period when the Yearly Meeting might relinquish its care of these Indians, and properly withdraw from the concern; but from our experience during the past year, accompanied by the earnest desires, expressed by the Indians themselves, that we will not yet leave them, we believe that the Meeting may, by a continuance of its care and oversight, be still useful to them.

On behalf of the Committee,

WILLIAM C. WHITE,
CAROLINE WILLETS.

New York, 5 *Mo.* 25*th*, 1857.

Adjourned to 10 o'clock to-morrow morning.

Fifth Day Morning.—Friends again met. The minutes of the Meeting for Sufferings were read, and their proceedings were satisfactory to this meeting.

A memorial of our late beloved Friend Amy Dillingham, from Danby Monthly Meeting, endorsed by Easton Quarterly Meeting, and approved by the Meeting for Sufferings, was read, and, being satisfactory, is directed to be recorded.

The subject of providing better accommodations for the Yearly Meeting claimed the attention of the meeting, and resulted in the appointment of a committee to confer with the Monthly Meeting of New York on the subject, and report next year.

Then adjourned to 4 o'clock this afternoon.

Fifth Day Afternoon.—The meeting assembled. The committee to consider the subject, and, if way opened, to prepare Essays of Epistles to our Friends of other Yearly Meetings with which we correspond, produced one, which being read was satisfactory, directed to be transcribed, signed by the Clerk, and transmitted to those meetings respectively; and from which we make the following extract:

"A lively concern has been manifested among us, that there may be a recurrence to first principles, and an entire dependence upon the teachings of the Divine Spirit, as inwardly made known; being renewedly confirmed that, until this becomes our individual experience, we should fail to secure our own peace, or effectively advance our testimonies; among which, and one that should be faithfully maintained, is that against a mercenary priesthood, which is effecting a widely extended influence over the human family, and by its teachings directing the attention to men, to books, and forms of belief, away from the teachings of the Christ within, 'the Grace of God' which brings salvation, redeeming the soul from the pollutions of the world. Hence the importance of living nearer the profession of our faith, in the all-sufficiency of the teachings of best wisdom, has been impressively urged in our hearing, as being the only way we shall be prepared to bear a faithful testimony against the many evils that abound, and go to retard the spread of the pure and peaceable kingdom of Christ.

"The accounts received at this time from our subordinate Meetings furnish evidence of the want of faithfulness on the part of many in the attendance of our religious meetings. The contemplation of which has occasioned much painful

exercise to those who are sensible of the great loss that ever follows the neglect of so momentous a duty as that of assembling together for purposes of social Divine worship, which the apostle assured the believers in his day was their reasonable duty; and cannot doubt its being a duty equally incumbent on us, and, if faithfully performed, though there be but two or three assembled, these would witness the promise of the Divine Master, 'There am I in the midst of them.' With this encouraging promise, it was earnestly desired that none might neglect to sacrifice unto the Lord our God a portion of the time allowed us, by assembling together, thereby manifesting our devotion and gratitude to Him who careth for all the wants of his creatures.

"Among the evils which go to oppress the human race, War, Slavery, and Intemperance have been alluded to, and against which we have been feelingly admonished to bear a faithful testimony; and we were earnestly entreated to beware of the insidious practice of tale-bearing and detraction, which, if indulged in, is calculated to destroy our own peace, and create a distrust in each other's fidelity, which weakens the bonds of love and affection, producing fruits and consequences we have had to deplore; and we were admonished to dwell near the fountain of Divine good, that we might be enabled to travel harmoniously together in the love and fellowship of the Gospel."

A committee was appointed to prepare and print extracts from the minutes of the proceedings of this meeting, including the two memorials now read, and also those two which were produced and read in the meeting in 1854 and 1855; and they are left at liberty to make such extracts from the Epistles, and other papers which have been read in this meeting, as they think will be useful; which extracts and memorials are for distribution to our subordinate Meetings and the families of Friends.

The business of the Meeting being brought to a close, we have gratefully to acknowledge that we have been, at times, blessed with the presence of the Holy Head of the Church, enabling us to dispose of the subjects which have claimed our attention in much brotherly love and condescension; and under this feeling we take an affectionate leave of each other, to meet again at the usual time next year, if it be the Divine Will.

Well may we say, "Our infelicity is of ourselves; since there is nothing we do that we should not do, but we know it, and yet do it."

The want of due consideration is the cause of all the unhappiness man brings upon himself. For his second thoughts rarely agree with the first; which pass not without a considerable retrenchment or correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.—*Penn.*

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM A YOUNG PENNSYLVANIAN NOW PRACTISING DENTISTRY IN GERMANY.

No. 2.

Frankfort on the Main, Eighth mo. 27th, 1855.

Dear J.—Yours of the 22d, was received in due time, I have just returned from a visit to Cassel, where I have been spending some four or five weeks, on a professional visit.

When I last wrote, I spoke of the uncertainty of my permanent location, and I regret that I am still in as much doubt now as I was then. Frankfort is an excellent point, but I fear it will be impossible to obtain permission to practice here. Foreigners are excluded from engaging in any kind of business, and I think I shall not go to the trouble of trying to become a citizen.

My professional visit to Cassel, was very successful, and I was strongly solicited to make it a permanent residence. The place contains about 40,000 inhabitants. In three weeks I expect to go there again, to spend a few weeks more.

Frankfort is situated in the midst of the principal watering places in Germany. In a few hours we can ride to Baden, which is frequented every year by many thousands of visitors. In an hour and a half we can arrive at Wies Baden, which is the court residence of Nassau, and has been known as a bathing place for the last two thousand years. It is at this place the boiling springs are found. The waters have the property of retaining their heat a long time, so much so, that it is necessary to fill the baths the day previous to their being used. The town is beautifully situated in a little valley, and contains some fine buildings, and a population of 30,000. I spent yesterday there in company with Consul Richer, enjoyed it very much, and expect to make it a professional visit in a short time.

I almost every day meet Americans from some part of the United States. A few weeks ago, Dr. S., of Philadelphia, called upon me.

In Cassel I met a family of Americans who had just arrived, and expect to spend a year in that place. There is but one American family living here, although many are passing through constantly.

I have visited many of the German cities, and find much of interest in all of them. There are none but what contain antiquities of considerable curiosity, but they are all alike devoid of that business vitality, that go-a-headativeness, that get-out-of-my-way disposition, which one finds in all American cties. Here every one lives as if he expected to do something to-morrow, without any particular anxiety about having every thing done to-day. You will see a dozen men doing what in the same time two Americans would do.

The poor are satisfied to be poor, and appear to bear their situation in life as if they neither desired nor expected to make any change, perfectly content to see others roll by them in extravagance and splendor. The rich live as if riches were made for them alone, entirely indifferent in regard to the privations of those by whom they are continually surrounded. Business is conducted without that humming, driving, rushing noise, which characterizes a place of trade in our country. Here instead of having so many steam engines to puff and steam and rattle off the work of a hundred or two hundred men, you will find that work done by piece-meal in obscene corners, by men and women who are content if they can obtain for their services the meagre sum of eight or ten cents per day. An old German farmer complained to us a few days ago, of being obliged to pay his hands, during hay and harvest time, the enormous sum of twelve kreuzers, eight cents, per day, and find them in victuals.

Cows, dogs, and donkeys, do the greater part of the hauling. Nearly all the milk and vegetable carts are drawn by dogs and donkeys. Cows are used for more heavy hauling, and it is surprising to see what heavy loads some of them will draw. The manner of harnessing them is very singular. A pad is passed over the forehead in front of the horns, and by means of straps a cross stick is attached to the traces, which are generally pieces of rope; this constitutes the whole harness, and you will see a couple of cows harnessed in this manner, doing almost as much work as a pair of horses. When I first saw the animals rigged in that style, I thought it extremely cruel; but since I see they bear it so good naturedly, and that some look fat and hearty upon it, I have concluded that it is not so horrible after all; such is the force of custom. Things that one day shock and make us feel miserable, we will, in time, begin to look upon with almost comparative indifference.

I am availing myself of every opportunity of learning the German, and shall hope in a few months to be able to speak it. I am now frequently obliged to talk with persons who do not understand a word of English, and find that I get along with them better than I expected.

I have been favored with very good health since I left home.

Much love to my friends, and believe me truly yours, F. C.

How True!—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.

GIVE NOT THY TIME TO TEARS.

By C. W. Thompson.

Give not thy time to tears;
Why should the being of a moment weep?
Yet but a few short years,
And in the silent grave thy grief shall sleep.

Life is a barren shore;
But soon the friendly bark of Death shall come,
And waft thy spirit o'er
To the bright verge of thy eternal home.

Yet but a few short years,—
A few short years perhaps with clouds o'ercast,
And all thy griefs and fears
Will be to thee as creatures of the past.

Give not thy time to tears;
Why should the being of a moment weep?
Yet but a few short years,
And in the silent grave thy woes shall sleep.

Youth is soon past and gone,
And manhood's fleeting days are quickly told;
And even when age comes on,
Even latest age comes early to the old.

Many in childhood die,
Many in youth the world of shadows view,
Many in manhood fly,
But those who live till wintry age—how few.

Oh, then, serenely wait;
The days of sorrow cannot last thee long—
And soon thy present state
Will be but the remembrance of a song.

Give not thy time to tears;
Why should the being of a moment weep?
Yet but a few short years,
And in deep silence thou shalt sweetly sleep.

RECOLLECTIONS ON RETIRING TO REST.

By Bentham.

It is good when we lay on the pillow our head,
And the silence of night all around us is spread,
To reflect on the deeds we have done in the day,
Nor allow it to pass without profit away.

A day—what a trifle—and yet the amount
Of the days we have passed, forms an awful account;
And the time may arrive, when the world we would give,
Were it ours, might we have but another to live.

In whose service have we, through the day, been employed,
And what are the pleasures we mostly enjoyed?
Our desires and our wishes, to what did they tend—
To the world we are in, or the world without end?

Hath the sense of His presence encompassed us round,
Without whom, not a sparrow can fall to the ground?
Have our hearts turned to Him with devotion most true,
Orbee n occupied only with things that we view?

Have we often reflected, how soon we must go
To the mansions of bliss, or the regions of woe?
Have we felt unto God a repentance sincere,
And in faith to the Saviour of sinners draw near?

Let us thus, with ourselves, solemn conference hold,
Ere sleep's silken mantle our senses enfold;
And forgiveness implore for the sins of the day,
Nor allow them to pass unrepented away.

SOCIAL RIVALRY, OR THE DANGERS OF MODERN LUXURY.

"He lived too fast, and hence his life was short."

It is well observed by a distinguished medical writer, that "the cost of living in our artificial society causes demands on exertion which have a most injurious tendency. Besides the mere competition, the house-room, the furniture, and the provisions, in a great city, the growth of luxury creates wants, and custom intrudes with fantastic demands, which tend to make the man of science and genius the slave of his station in society. The sweat of his brain ought to be spent in something better than merely to live in a fashionable square, to dress his family in the newest gauds, to enable them to appear in all places of public resort." This is indeed true, and although intended more immediately for the great metropolis, it is applicable to every leading city in the American Union. A large portion of the community are voluntary slaves, and this language will apply not only to the humbler walks of life, but to many of the higher, and to individuals who are engaged in scientific pursuits. The simplicity of the olden time is forgotten, disregarded, or despised, and the keen rivalries which exist in social life, tax and task the energies to the utmost, rack the mind and the brain, induce a thousand shifts and expedients, often lead to crime, and even provoke death itself. The objects sought are not comfort, ease and independence, but fashionable position, a dangerous emulation of neighbors, and often at the sacrifice of all that is really and truly desirable. The truth simply is, that many live, not for themselves and their families, not in accordance with their own notions of right and propriety, but in a spirit of absurd social competition, and with the object of dazzling and astonishing the out-door world. A sense of false pride is the leading motive. It stimulates, bewilders, and in some sense maddens. Nay, there are thousands at this moment within the limits of Philadelphia, who are living beyond their means and they know it. They see the abyss before them, and yet they will not pause. Only a few days since, we heard of a lamentable case. It was that of a young, active and enterprising man, who, full of life, energy and ambition, and yet with limited means, desired to mix and mingle in a sphere somewhat fashionable, and far beyond him in a pecuniary point of view. In order to keep pace with, and gratify his desire, he ventured into various wild speculations, was disappointed, failed to meet his obligations, was overwhelmed with shame and mortification, sickened, was seized with a brain fever, died, and left his family nearly penniless. Had he pursued a more moderate course, had he acted with some degree of economy, had he not been fascinated with modern luxury, extravagance and pride, the chances are, that he would have prospered, retained his health, accumulated an independence, and been at this moment a stay and support to his family. But it is, perhaps, idle to admonish or complain. A city like this, is, to a great extent, artificial, and it is constantly becoming more so. The cost of living and the penalties of fashion make demands upon human effort, which, in many cases, it is impossible to respond to. The wonder is, not that so many falter and fail, but that there are not more disasters of the kind. We can imagine no more miserable position, than that of an individual, who is compelled from the necessities of his position, to live, from day to day in a high state of excitement, and on the verge of a precipice, so to speak, and simply because he will not practice a little economy, and exercise a little care and moderation. He has persuaded himself that he must pursue a certain course, must mingle in a particular circle, must assume to be fashionable, nay, to be rich, no matter what his means, or how fearful the struggle. And in carrying out this mocking cheat, this wretched pretence, he wastes not only his energies and his strength, but his means and his health, and in the end is compelled to throw off the disguise, and confess the hollow and preposterous fraud. Earnestly, therefore, we counsel a greater simplicity of life, to all who have their fortunes to make, and especially to the young, who are but beginning the journey, through the devious paths that lead either to success or failure. Certain it is, that the individual, whether young or old, who wastes in luxury, in fashion and in folly, the means and earnings that would at once make his family comfortable, and enable him to save something for the hour of adversity and affliction, commits a fearful, nay, a fatal error, and one which, in the end, he will repent, in the very bitterness of anguish and unavailing regret.—*Pa. Inq.*

Juvenile Essay, No. 2.

MOTHER'S WORK BASKET.

Things associated with the memories of happy childhood are always dear to us. Who does not regard with pleasure any object that vividly recalls incidents of by-gone days? And where shall we meet with one furnishing more pleasing recollections, or one fraught with more interest, carrying us back over years that have fled, to the scenes of home, than the sight of a dear mother's work-basket?

Though it has been laid aside for years, and its place supplied by modern improvements and inventions, it still remains a precious relic,—one that is "bound by a thousand ties to the heart." In reflecting upon it, imagination carries us back to the nursery, as though it were but yes-

terday we were seated upon the floor by our mother's side, whiling away an idle hour by examining the contents of her well-filled basket, throwing the various articles about in every direction, and wondering in our childlike simplicity to what use were applied all these strange looking things, such as scissors, bodkins, stiletoes, and the various other articles belonging to a well-filled work-basket.

Those were indeed our happiest days, as we played by her side, so free from care and trouble. But, alas! we were unconscious of it, until they had passed never to return.

Many were the plans we then formed for the future, when we should be old enough to assist our beloved mother in her various employments. If that basket had the power of speech, what an interesting round of events it would relate! It would tell of the many, many hours our mother has spent by its side, toiling for her children,—hours that should have been devoted to the repose of her weary limbs. It would speak of the self-denial practised by her in behalf of those entrusted to her care, and it would reveal many other things that only a mother would think of performing. In meditating upon this a mother's silent companion, how many pleasant reflections are produced respecting her! This is a subject upon which memory loves to dwell.—How faithfully does she discharge the duties assigned to her, both in her household cares and in the management of her children.

The contents of her basket are not more varied than the means she adopted to conduce to their comfort and happiness, or to lead them back when led astray.

A mother's love is infinite! No one can fathom its depth! Through all the vicissitudes of life, in poverty, shame and disgrace, will it seek her offspring and protect it from danger.—The child of her bosom, in whom her fondest hopes were centered, may have disregarded her warnings and wandered from the path of duty, and even become an outcast and a vagabond, yet the mother's love is as strong as ever, and her daily prayers continue to ascend in behalf of her wayward child; and notwithstanding its disobedience she is ready at any time to reclaim her prodigal.

How important is a mother's station! How great an influence she exerts in training up each rising generation, in forming the character of the young! Her every word and action is noticed and cherished by her children, and the impressions produced by them are rarely forgotten. She holds in her hands the plastic minds and hearts of those whom she is to mould for the coming age—those who will soon enter upon the great stage of life—and the manner in which they perform the tasks allotted them will depend on the principles instilled in their youthful minds by her judicious training. She can either allow them to become scourges to society, or make them its brightest ornaments. The part she plays in forming the character of nations is also a very important one. It is, indeed, a true saying that the greatest blessing a nation can possess is good mothers. Upon her in a great measure does its destiny depend; for she forms the moral sentiments which make nations prosperous or dergaded. If we refer to the lives of our greatest and best men—those who have been a blessing to the age in which they lived—we will find that they have all had pious mothers, and it is her lessons that have enabled them to live in the hearts of the people, and leave their examples as incentives to the young that follow them. Thus we see the influence a mother may exert, not only upon her own immediate family but upon the whole world; and where does this influence begin, if it is not as the child plays around her and her work-basket?

Springdale. B. S.

PRIZE FOR MATHEMATICAL SKILL.

It is announced that Uriah A. Boyden, a civil engineer of Boston, has offered a prize of $500 to any pupil of Harvard University who shall be decided by the Trustees to have attained the greatest skill in mathematics. This gentleman was concerned in a suit, last year, brought by him in the Supreme Court of Massachusetts against the Atlantic Cotton Mills of Lawrence, of a very interesting character, the particulars of which the New York Post now brings for the first time before the public. Mr. Boyden had agreed to make a turbine water-wheel for the Atlantic Mills, which should save, or "utilize," as it is termed, seventy-six per centage; he was to have $2000, if not, he was to have nothing, and for every one per cent. above that he was to receive $350. Mr. Boyden went to work and produced a wheel which saved, as he affirmed, *ninety-six per cent.* The labor involved in this result may be imagined from the fact that Mr. Boyden spent more than $5000 in the mere mathematical calculations. The Company had provided no sufficient means of testing the question practically, and as the per centage claimed by Mr. Boyden was altogether unprecedented, they contested the claim. The case went into Court. No jury on the globe could comprehend the question, and the learned bench also found itself entirely at fault. The case was accordingly referred to three well chosen parties: Judge Joel Parker, of Cambridge; Professor Benjamin Pierce, the mathematician, and James B. Frances, of Lowell, the agent of the united companies of Lowell in the management of the common water power. Professor Parker furnished the law, Mr. Francis the practical acquaintance with hydraulics, and Professor Pierce, the mathematical knowledge. That learned geometer had to dive

deep and study long before the problem was settled. But settled it was at last, and in Mr. Boyden's favor, to whom the referees awarded the sum of eighteen thousand seven hundred dollars. Mr. Boyden had previously constructed turbine wheels that utilized respectively the extraordinary amounts of eighty-nine and ninety per cent.; the last wheel utilizing ninety-six per cent. exceeds anything of the kind that was ever made. The wheel is one hundred and four and three-quarter inches in diameter.

A BEAUTIFUL THOUGHT.—Some one has said of those who die young, that they are like the lambs which the Alpine shepherds bear in their arms to higher, greener pastures, that the flocks may follow.

Aim at perfection in every thing, though in most things it is unattainable. However, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues very quiet. There is but little inquiry, either for export or home consumption, and only a few hundred barrels were disposed of at $7 00 a $7 12½ for fresh ground superfine, and $6 50 for old stock. Sales to retailers and bakers for fresh ground and fancy brands, from $7 25 up to $9 25. Rye Flour has improved, and sales are now made at $4 50 per barrell, and Corn Meal is held at $4 per barrel.

GRAIN.—There is a moderate inquiry for Wheat, and no change in prices. Southern is held at $1 62 1 63 per bushel for red, and $1 65 a 1 69 for good white. Rye is steady at 95 cts. Corn continues in fair request, and yellow sold at 88 c., afloat and in store. Oats continue dull; new Southern is held at 40 a 43 c., per bushel.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRIENDS' SCHOOLS, (on Meeting House premises, Fourth and Green streets.)—Green Street Grammar School for Girls will re-open on Second day, 31st inst. There will be but one session per day. It is designed to introduce higher branches of study than have hitherto been taught, thus making it a finishing school for those who wish to avail themselves of the opportunity.

During the winter familiar lectures will be given on Philosophy, Chemistry, Physiology, &c., illustrated by appropriate apparatus; and in every particular an effort will be made to meet the wants of those entrusted to my care.

S. HAYHURST, Teacher.

Green Street Grammar School for Boys will re-open on Second day 31st inst., under the care of the undersigned. The higher branches of Mathematics, also more elementary studies will be embraced in the course of instruction in this school; and an effort will be made to render it worthy of patronage.

ANNA MORRIS, Teacher.

The Primary School for Boys and Girls will also re-open under the care of Ann Bailey. Vacancies as they occur, will be filled by "Friends'" children, in the order of application.

References,—David Ellis, No. 617, Franklin St. above Green. Jane Johnson, No. 533 N. Fourth St.

Phila. 8th mo. 13th, 1857.

A MALE TEACHER, to take charge of the male department, of Friends School, at Salem N. Jersey, is wanted.

The School to be opened about the 1st of 9th month next, apply to ELISHA BASSETT, or
8mo.1—4t ELIJAH WARE.
Salem N. J.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON } *Superintendents.*
HANNAH W. SUTTON }
7 mo. 11th, 1857.—8w.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—BEULAH S. LOWER and ESTHER LOWER, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.
7th mo. 11th, 1857.—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 355.)

The first religious engagement, of which she has left any account, was a visit to the families of Friends in Limerick, accompanied by her dear friend Margaret Grubb.

The next religious engagement upon which my dear mother entered, wasoneof an extensive and deeply important nature—the prospect of this, and her preparation for entering upon the service, will be best described in her own words, Alluding to the year 1787, she says—

"About the fall of that year I was seized with an alarming illness, out of which few expected I should recover, nor did I myself when judging from bodily feelings. As to my mind, it was kept in such a state of deep poverty that I could form no settled judgment respe[illegible] any thing, save that at some seasons [illegible] dence of having passed from death unto life, by the feeling of near unity with the brethren, consoled me.

"During this probation, though apparently I was near the closing scene, there were moments when the love of the gospel so prevailed, that a willingness, and even desire to *live*, was felt, so that I might by any means be thought worthy to suffer or do any thing for the promotion of truth, and the good of others. These impressions were accompanied with a belief, that if I were raised up again, it would be for this purpose; and my heart was called (at a period when those about me expected my dissolution) to such a deep attention to the discoveries of light, that, as in a vision, though perfectly awake and sensible, I was carried to some distant parts, even to a people of a strange language; where gospel liberty was felt in a remarkable manner: then the vision was again sealed, being for an appointed time, nor did I ever fully understand it (though from that period a solemn covering spread over my mind), till my ever dear and valuable sister S. R. Grubb laid before our Monthly Meeting her concern to visit some parts of France and Germany. The nearness of spirit I had with her, in her watchful attendance on me during the first of my illness, was surprising; and often, when no words passed, we mingled our sighs and tears, though she never gave me any hint of the exercise she was under, nor had I *then* any perception of being under preparation for any service in conjunction with her.

"After she had obtained her certificates, we united in a little visit to a branch of our Monthly Meeting; and on returning I wished to hasten her departure, but found she felt no liberty to proceed, and said all concern was taken from her; but so closely queried of me respecting my feelings, that without saying much I wept, and thereby discovered what I was struggling against, or at least wished to conceal, believing it was impossible I ever could be resigned to such a movement.

"From this time the weight grew almost insupportable, so that sleep, appetite, and strength, nearly departed from me, and my dear husband queried (after watching unperceived by me) [illegible] t is be? He once mentioned France, [illegible] ted him no more to do it, being [illegible] eve[illegible] bling, and I believe I could as [illegible] not [illegible] n up my natural life as made this [illegible] tered by [illegible] h! great indeed was the struggle, until [illegible] gth the precious grain of all-conquering faith proved victorious, and believing Him faithful who had promised, I ventured to move in this awful matter, and, when the needful steps had been taken, left all and endeavored resignedly to follow my Great Master."

She had seven children at this time, the youngest only ten weeks old, and her health was very delicate, so that the sacrifice was indeed great, but the merciful extension of proportionate assistance is thus acknowledged by herself:

"In the course of the embassy, many and sore were my provings, and of a closely trying nature my conflicts, but the arm of all sustaining help was near, and I feel thankful that this cup hath been drunk; for though mingled with deep and exercising sufferings, it has, I trust, tended to the further reduction of the creaturely will and choosing, and brought measurably into

willingness to submit to the humiliating leadings of the holy hand."

The following is extracted from her own account of this journey.

2 *mo.* 27*th*, 1788.

"I parted with my beloved husband, and many dear friends, in Waterford, and in company with R. and S. Grubb, went on board a vessel bound for Minehead, setting sail with a tolerably fair wind, but after being out all day, and getting several leagues out to sea, the wind changed, and the captain found it best to put back into harbor. Being very sick we concluded to go on shore about noon, landed at Passage, and spent a comfortable night at Brooklodge, embarked again about ten next morning, were favored with a safe, though rather rough passage to our destined port, and met a kind reception at our friend Hannah Davis's, where after the inconvenience of sea-sickness we were consoled by friendly attention.

"We left Minehead on third day, and arrived in London on fifth; I was affectionately received by my dear friends I. and M. Eliot, and retired to rest under, I hope, a thankful sense of many unmerited mercies, with the additional one of hearing from my family that all were well.

"Sixth day, attended Meeting at Gracechurch street—a low time to my poor mind, which seems oppressed, and as it were in prison. Some prospect of moving forward opened this evening in a conference with G. Dillwyn, who seems bound to the awful service on the continent. It is pleasant to have the prospect of so strong a link to this chain. I am very low and poor, emphatically 'going forth weeping'—may the right *seed* be kept in dominion! Amidst such qualified servants in this mission how little do I feel myself? Yet hope I have not ~~ventured~~ presumptuously on the list—the cause, ~~session now~~, is in the *best* hands, and if my ven~~t~~ ~~seeks~~ ~~9th of 1~~ no dishonor to it, I hope to be ~~t~~ ~~of en~~—further seems not now in my view.

"First day, the 9th, was a day of peace and liberty to me, though one wherein there was rather a descending to the deeps than ascending to the heights. The Morning Meeting at Gracechurch-street was large, gay, and oppressive, but it is a favor to be allowed to visit the seed in prison, and a great one to feel a willingness so to do. My beloved S. G. was afresh anointed in both meetings, and I thought my *small* vessel contained a little more than was properly my own; and, we read, the debt was first to be paid, before the residue of the oil was set apart to live on. The day closed comfortably in a little season of retirement at Richard Chester's.

Second day, the 10th, attended the Morning Meeting and produced our certificates. Friends seemed disposed to enter thoroughly into the matter, near sympathy and unity were expressed, and a Committee was appointed to draw up certificates for us, and one for G. D., who laid his concern before them. We had a conference this day with Adey Bellamy respecting our proposed journey.

"Third day, 11th. Sat a quiet solid Meeting, at the Peel, held in silence, wherein a little renewal of faith was afforded, and cause for confidence in holy help. Last night confirmed me in a feeling sense of my short-sightedness. The southern parts of France being all along the first object in my view, the way to get there the soonest, appeared desirable, and the passage from Dover to Calais that which effected this desire most speedily; but our beloved companion G. D. feeling the passage to Holland most clear to *his* mind, I felt *mine* greatly tried, wishing if I had but ever so small a bit of ground to move on, it might be my own—I went to bed thus exercised, and endeavored to think only of *Dover*, but after a season of very close conflict, and I think honest travail for right direction, a serene sky seemed over this prospect of G. D.'s, and every other passage to France utterly closed, so I simply communicated my feelings this evening to my companions, and thus far peace attends.

Our dear friend J. Eliot is, I believe, bound to the south, but has yet made no movement in his Monthly Meeting. Adey Bellamy has laid his prospect before Friends, and it is likely will be liberated by the time J. E. is, if *he* discloses his feelings at his next Monthly Meeting. Our having come hither seems providential, as J. E. and A. B. understand the language well; and the hope of this seasonable assistance has tended to renew my faith and patience, which I sometimes trust will hold out to the end.

"Fourth day, 12th. We attended Gracechurch-street Monthly Meeting; that for worship was low to my feelings, the one for discipline long and flat, much business agitated, and many pertinent remarks made, but life seemed oppressed, and human more than divine wisdom uppermost.

"First day, 16th. Went to Horsleydown Meeting in the morning—a low time: Gracechurch-street in the afternoon, and at six in the evening a public meeting appointed by G. D., in which he was largely engaged. I again felt, in a painful manner, the consequence of withholding more than is meet, yet trust wilful disobedience was not the cause, but a fear of not feeling sufficient authority:—'seekest thou great things?' seems the query often put to my poor mind on such occasions, and though the injunction is added 'seek them not,' how slowly do I learn!

"Second day, 17th. Morning Meeting, a time of favor through several instruments; our certificates were signed, I believe, by *all* present,

and the Meeting seemed to conclude under the uniting evidence of Christian fellowship; many dear friends expressing near sympathy with us, poor pilgrims, in our going forth, and G. D. closing with solemn supplication for the continuance of gracious protection.

"As no packets leave Harwich regularly, but on fourth and seventh days, our proceeding thither seemed not desirable till near the time; we therefore rested at our comfortable lodgings fifth day, and on sixth went to Manningtree where a Meeting had been appointed for ten o'clock; the house is small, and few Friends reside here, but it was pretty well filled with a solid, quiet, company, and was to me the best meeting since my leaving home, a time of enlargement in true love and productive of peace. After dining at a friend's in the town we went on to Harwich, and had a meeting there at six in the evening; the house (a new small one) was soon filled with fashionably dressed people, and a considerable number were in the yard; they seemed rather unsettled in time of silence, but quiet when any thing was offered: my beloved S. G. and G. D. were afresh anointed with gospel oil, and I was comforted in beholding good work well done.

"My poor mind is under discouragement from various causes; remarkable anxiety has attended me for several days about home, and faith is indeed low, though I thankfully remember having been enabled to surrender all I have to the disposal of unerring wisdom.

"Seventh day, 22nd. The wind contrary, and no prospect of sailing. I feel very low, and almost in danger of casting away hope.

"First day. So ill that I could not get up till about noon. Our company went to meeting, where I think only about seven attended. In the evening a solemnity covered us, under which dear G. D. revived the query put to the disciples, 'when I sent you without purse and scrip lacked ye anything? And they said nothing:' again, they that have left all, 'shall receive an hundred fold now in this time and in the world to come eternal life.' This seemed so peculiarly applicable to my tried state, that while my soul was as though it refused comfort, I could not but taste a little renewal of hope. We just broke up when a summons to go on board was sent us.

"There being but little wind, and that not quite fair, we had a tedious passage, but were favored to experience holy protection, and landed about eight o'clock on fourth day evening at Helvoetsluys, where we got to a clean inn, kept by two English women. While in the boat going on shore, a sweet calm covered my mind, accompanied by the fresh application of that gracious promise 'I will be to thee mouth and wisdom;' this, after the tossings I had been tried with, for many days, tended to renew my confidence in divine sufficiency and goodness.

"Fifth day, 27th. Left Helvoet this morning in a carriage wagon, and travelled on a very deep road—often in danger of overturning, to the Briel, here we crossed a ferry about a mile over, went again by land to another ferry, and thence to Maasslandsluys. In this place we seemed as gazing stocks to the people, many following us, though all behaved civilly, and had they understood our speech would probably have helped us. I felt, what I think was the love of the gospel, my heart being so filled that I could have spoken to the people as I walked along the street, and while in the house where we stopt to get a little refreshment; but I felt *what* I was, and who I was with, and had not courage to query whether we might not as well remain awhile; therefore with the heaviest heart I ever remember feeling at leaving any place, we went on board a treckschuyt for Delft, whence we proceeded to Rotterdam, and there got to the house of an English woman that night.

(To be continued.)

EXTRACTS FROM LETTERS WRITTEN BY SAMUEL FOTHERGILL, 1756.

A time of deep poverty and leanness, in which it hath pleased the heavenly Father, I should be much exercised since my return, might plead my excuse were I silent. But I wish to assure thee of my very near regard, however poor and worthless I am; and indeed, I think, at times, I see a wisdom unutterable in the most stripping times which are allotted, when we sit alone and hold our peace, for our houses would never be so carefully swept and searched, if we had the ten pieces of silver in constant possession and view. I am, however, humbly content; I dare not complain; it is not lawful. There is a *just occasion* administered by the inadvertence of the past, or for the instruction of the future part of life.

It consists with *His* wisdom, who is perfect in knowledge, to balance our steps in righteousness; He wisely ascertains the bounds of day and night; the hilly, rugged path and painful steps, the smooth part also of our race, are all dispensed in a knowledge too great for our present comprehension. Here may we reverently acknowledge our incapacity for choosing ought for ourselves, and commit our all into his hands, as into the hand of a faithful and good preserver. In the midst of his attributes of glory and majesty, there is to be read the excellent name of most Merciful Father; but this only when he gives vision to the eye he has formed; until then, who is so poor and blind as his servant?

May that Hand, which hath led and sustained thee hitherto, in slippery paths, from thy youth upwards, for such hath thy pilgrimage led through, be thy staff during the residue of thy passage;

that by His help, thou may offer an evening sacrifice of praise, and say, Oh Lord! thou hast been with me from my youth to this hour.

1758. I received thy acceptable letter, and as I am often anxiously thoughtful about you, and solicitous for your establishment in the best things, the account thou gave me, of the gracious continuance of best help toward you in the last Yearly Meeting was truly acceptable. May the wisdom which is from above, with all its train of divine companions,—faith, meekness, stability and charity,—be more the clothing of our spirits; and then shall we know a right improvement of mercies past, and a meetness for those yet within the veil. And when I consider the extent of unmerited condescension toward our Society in general, and to many particulars in an especial manner, for their own help, and the substantial edification of the body, my heart almost dissolves within me, and fervently begs protection and preservation for all within the heavenly hierarchy, that they may bear, without a mixture, in their countenances, the resemblance of King's sons, waiting for the renewed discovery of their part in the universal tribute of obedience and praise, and strength to yield it; that nothing may ever prevail, either in the latent source of our conduct, or be admitted at all to tincture it, that is not of the Lamb, or distort our features, with the emotions of passions repugnant to those of the heavenly family. I know we have great need often to have recourse to the pool, and to come under the turning of that hand, that hath distinguished us from many of our brethren. Oh! let humility be our dwelling place, and the uniform rule of our conduct, so shall the slippery path through time be trod with safety, and our feet at last stand firmly within the gates of salvation.

In all cases where contrary sentiments occur, and where we are required earnestly to contend for the faith, the more the meekness of the Lamb is adopted and abode in, the more indisputably He is known to be the Lion of Judah's tribe, going forth conquering and to conquer. I sympathize nearly with such amongst you, who dare not turn aside from the directions of Heaven, but follow the ark into Jordan. May the holy covering of peace and meekness be upon them, and it will be in the end a garment of praise. S. F.

A Memorial of Oswego Monthly Meeting, concerning our esteemed friend, BETHANY BAREMORE.

We believe the example exhibited in the life and religious concern of this, our beloved friend, calculated to prove the sufficiency of Divine grace in bringing peace to the soul—therefore, feel disposed to preserve the following account:

She was born in the town of Clinton, Dutchess County, and State of New York, the 10th of 3d mo., 1787. Her parents, Zeno and Lydia Carpenter, members of the Society of Friends, were concerned to imbue her mind with the love of piety. And they had the satisfaction of finding their solicitude rewarded, by the clear perceptions of the importance of living the life of the righteous. And she often expressed the benefit it had been to her of having the counsel and example of religiously concerned parents.

She was frequently heard to remark, that when young she loved to attend meetings in the middle of the week as well as those on first days.

In the 19th year of her age she united in marriage with our friend, Henry Baremore, to whom she proved an affectionate and faithful helpmate, both in spiritual and temporal concerns. The law of love and kindness appeared to be the governing principle of her mind, and shone conspicuously in her as a mother and a Christian.

She was the mother of thirteen children, eleven of whom survived her, and though ever tender and sympathising toward them, yet she was careful in guarding them against improper indulgence. Having the important charge of so large a family, domestic concerns necessarily occupied much of her time; yet these were not allowed to prevent her from the diligent attendance of religious meetings, and she was careful to have her children with her, evincing by her solid deportment that she was sincerely engaged to gain an inheritance in that "City whose builder and maker the Lord alone is."

Her love to God was such as to produce love to man; and which she found, in times of trial and deep proving, to be "as an anchor to the soul, both sure and steadfast."

She was very useful in our meetings for discipline, and also as an overseer, in which capacity she had served most of the time for thirty years, much to the satisfaction of her friends, and had filled the important station of an elder upwards of twenty years.

She was very useful in times of sickness, ever ready to impart the soothing balm of sympathy and extend the hand of relief to the afflicted. She was an example of piety and virtue to her neighbors, adorning her profession by her upright walk among them, by whom she was much respected, and her loss sensibly felt.

She was naturally cheerful, and in her conversation and remarks often edifying and instructive.

Although she was so tender and sympathetic to others in affliction, her own she bore with patience and resignation. Her last illness was short, so that she was favored to attend meetings until the last two previous to her death. And as she lived the "life of the righteous," we confidently believe she "died the death of the righteous," and, "as a shock of corn fully ripe," has been gathered into the heavenly garner prepared for all the Lord's sanctified and redeemed children.

She departed this life the 5th of 4th mo., 1854, in the sixty-eight year of her age; and on

the 7th, after a religious meeting being held becoming the occasion, her remains were interred in Friends' burial ground at Oswego, Dutchess County.

Signed on behalf Oswego Monthly Meeting.

GIDEON W. DOWNING, } Clerks.
ELIZA SKIDMORE, }

1*st mo.* 17*th*, 1855.

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to night," prayed the little boy, just before he lay down on his nice warm cot, on a cold, windy night.

As he rose from his knees, his mother said, "You have just asked God to bless the poor children—what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I'd give them some."

"But you have no cakes; what are you willing to do?"

"Why, when I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread?"

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf.

"Take things as they now are; you know what you have, that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, and I'll give them four. Would'nt that be right?"

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 360.)

To the sufferers under the King of Babel, and his Ministers, his captains of thousands, of ten of thousands, and of multitudes innumerable

The Lord arose and gave battle to all nations; the Lord thresh'd, and the nations of the earth were turned into blood.

The strength of the earth was cut off at one blow; the foundations thereof were shaken, and Princes brought to nought.

The blasphemer came into remembrance before the Lord, and was cut off by his all-conquering sword; the adulterer also was cut down from his lofty seat.

Then sang the saints high praises before the Lord, and every kindred blessed his holy name.

What power is to be praised like that of the Lord our God? or what love on all the earth like that of a bleeding Saviour?

Surely the power of the world is but vanity and a lie, and the love of the world, enmity against the Lord.

Now reigns the God of power (our God he is) alone; our God is all in all, and in him we are one.

A Prayer.

"Oh! Lord, take pity on a perishing soul, borne down under a multitude of vile affections, trodden under foot by the insolence of the wicked one. I faint under the yoke, O thou most faithful and true! and have no hope but in thee."

"My heart is weary with sighing under troubles, and my pains increase as a woman in hard travail. When shall my day come, O Redemption of the just! and when shall I see the seal of my salvation?"

"O work in me the law of everlasting love, and fix my boundaries there forever and ever. O thou who saidst unto the worlds, be ye finished, and it was so, say unto my soul, Be thou perfect, and it shall be done."

"Purify me, O God, by the judgments of thy right hand, and let thy mercies ever be before me, that I may exalt thy name in the midst of the nations."

The humility of Jesus is the exaltation of the just; and the exalted in the earth are farthest from the Lord.

Another.

"Oh! Lord, do thou, who art the Creator and Disposer of all things, create me anew after thine own image, and dispose of me according to thy will; that I may set forth thy praise in the midst of the nations, and do good in thy power to many people. Raise thy standard, O Lord, over the height of the mountains, and let all nations flow thereunto; for thy children groan with daily oppressions, and the teeth of the wicked are made bare against them. The earth also groans with the burthen of the polluted, and the seas roar aloud with the cries of the wounded; the Heavens echo with the voice of destruction, and the air is darkened with smoke from the pit."

"Break in, O Lord, as an everlasting Redeemer to thine own seed, and as a fire to destroy the works of the wicked one."

"Prepare thine arm, make bare thy spear, smite home to the quick, thou mighty one. Divide, O my God, between the good and the bad, and make an everlasting separation between the just and the unjust; so shall the nations praise thee, the most high God, and every kindred bless thy holy name. Amen."

After all this, a deep consideration returned upon me, and entered into my mind, concerning the states of many persons in the national way of worship, as also among the dissenters from it, of divers denominations; some of whose preachers I had occasionally heard, particularly Dr. Richard Gilpin, of Scaleby Castle, an able physician, and ancient celebrated preacher amon the Presbyterians; and I had observed mang

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others, who seemed to have sincerity and good intentions, in their respective modes of worship; whence a question arose, whether it might not be through my own fault, for want of the true knowledge of God in myself heretofore, that I did not enjoy his presence among them as I had done, through his grace, since I had been visited by the Lord, and drawn into retirement by the comforts of his secret presence? Upon which I determined to go again and see, whether the good presence of the Lord would be manifested in me there, as alone in my retirements. And the place I went to was that called St. Cuthbert's, in the city of Carlisle; there being usually prayers and a sermon there on the afternoons of the First days; but not with that pomp, noise, and show, as at the Cathedral, and therefore I rather chose it. And being seated there, as I had been often, and my mind retired inward to wait upon the Lord, as he himself had taught me, the Lord would not own that worship by his sensible presence, (though in himself omnipresent,) nor me in that place; but my mind became filled with darkness, and overwhelmed with trouble, to so great a degree, that I could hardly stay till the time was over; but lest I should do a thing which might be looked upon as indecent, I continued to the end, and returning to my chamber in trouble, I went not among any of them any more. But though I declined all outward worship, or that which was called so, determining to follow the Lord, wheresoever it might please him to lead me; yet I found a universal love, good will, and compassion in my mind, to all sorts of people, whether of Protestants of different denominations, Romans, Jews, Turks or Heathens. But I observed their several religions, or what they accounted so, every man for himself, to be mostly the effect of education, tradition or chance. For he who is born and educated among the Protestants of any sect, respectively is such. He who is born and educated among the Romans, is a Roman; and so of all the rest, till by accident, or interest, they change from form to form; or sometimes, though more rarely, through the inward convictions of the Holy Spirit of God, they obtain a right understanding, and worship him in truth. Therefore I stood still, and waited for the further leadings of the Lord, and the evidence of his presence, what to do, or where to abide; though the Protestants in general, especially the national church, were still nearer me than any other sect.

Thus the world, in general, appearing to me dead, with respect to the true knowledge of God, (notwithstanding the truth of some notions they held in relation to matters of fact and literal interpretation) and as walking statues, I did not then see that the Lord God had any collective body of people at that day, who, as such, truly worshipped him according to his own institutions; or that any one on earth knew some things which the true and living God had been pleased, of his own free grace, and which I could neither ask or think of, to communicate unto me; though I found in due time, I had been in this point mistaken, as the prophet of old, who thought he had been alone, and all Israel departed from the Lord.

As the life of the son of God prevailed in me, I became more and more innocent, humble, loving, and charitable to the poor; to whom I gave money according to my ability, and without ostentation, or expectation of reward: one instance of which I think proper to relate, it being attended with some particular circumstances.

At the time King William the third was subduing Ireland, some persons and families, retiring from the inconveniences and hardships of the war, came into England, and, among others, an independent teacher, and with him a youth, his son; who being in want, requested charity; and coming to my father's house in Carlisle, where I then was, I gave him half a crown; which being more than he expected, or received (as he said) from any other person in town, he took occasion thence to enter into discourse concerning some points of religion, and civilly asked of me what form of worship I attended? I replied, I had formerly frequented the national worship, according to my education; but then, and for some time before, had declined it, as also all other outward forms, keeping retired in my chamber on the usual days appointed for that purpose. And when he heard this, he asked if his company, the next Lord's day (as he called it) might be acceptable; for the national worship was not agreeable to him. I gave liberty, and he and his son came accordingly to my chamber, where I was sitting alone in silence, waiting upon the Lord.

After a civil reception, and short pause of silence, he began to magnify the great providence of God, in re-establishing and advancing that people, (meaning the Independents and Presbyterians,) who had been so much hated, persecuted and suppressed, now to be made the chief instruments of deliverance, restoration, and reformation to the right way of the Lord, and to his own glory.

(To be continued.)

At Genesee Yearly Meeting of Friends, held at Farmington, (by adjournments,) from the fifteenth of the Sixth month to the eighteenth of the same, inclusive, 1857.

The answers sufficiently indicate that but little improvement has been made during the past year in the attendance of our religious assemblies; and we have to record with sorrow, that notwithstanding our long continued profession upon such subjects, many yet seek salvation abroad,

and out of the heart, instead of seeking it in retirement in the inward and deep recesses of their own thoughts! We believe these meetings are places for reflection, for purifying the spirit, and fitting it for a communion with Him from whom it had its origin. We know there have been long among our members, those who cry out against all forms of godliness; against meeting at set times, even on the first day of the week; but we also know there have always been those, however few they may be, who seek these calm and silent gatherings that they may get beyond the bustle of outward appearances, to that that chastens and amends the heart. To those who have no faith in our testimony for silent worship, who if they think, continue to pass along the public highways of thought, who never retire within these sacred enclosures; our silent meetings and thoughtful communings are irksome, sleepy, and tedious, because they are the captives of sense, instead of being the freemen of thought; but for those who seek for something more solemn than the commotions and devices that Protestant and Romish Churches, alike, present to the mind, to keep men in the external and outward, the silence enjoined upon us, is a lasting and perennial enjoyment, because here they can converse with the undying spirit that is within them, can feel, cultivate, and develope its own capacities for happiness, and lift it up to the everlasting fountain and source of goodness from whence it came. It is in these communings we can maintain a successful warfare, against the temptations that beset our sensual and animal nature, and can give the victory to the better part; it is when thus gathered and withdrawn from the world that the quiet, spirit-searching character of the religion of Jesus, the power of the Gospel which no man sees or feels but in himself, is made manifest, bringing forth its fruits for eternity, its fruits and its objects surpassing the productions of nature, as immortality surpasses the duration of human life; and it is from this point of view, that we have the brighest and clearest evidence of the divine character of our religious institutions, the surest token that their silent and gentle operations are among the means and forms of instruction that came from the everlasting fountain of wisdom, goodness, and truth, and the surest evidence that these assemblies are in themselves manifestations of mercy and grace from another and a better world.

But we have had to acknowledge that all these manifestations of a pure and undefiled religion are lost upon us, unless we wear the badge of discipleship! If ye love me, ye love the brethren; and how can any man love God the Father, and not love or feel for his children; love is the fulfilling of the law; and sure we are no earthly enjoyment, no sensual pleasure can compare with the joys of a ransomed and redeemed spirit, conscious of moving in harmony with his brother, in the sphere of divine love and divine approval! It is love that makes the truth instinct with a moral vitality, that lifts the mind above selfish appetites, that makes wisdom's ways, the ways of pleasantness, and all her paths the paths of peace. It is his love that leads us to contemplate the practical life of the Redeemer; when clothed with the frail form of humanity; and with the feeling of human infirmity to shew that *we* can also produce the results of boundless love and beneficence. It is in this view we love to contemplate our religion, to consider it, not the gloomy production of a diseased mind, but the healthy and active life of an immortal spirit operating upon the outward and visible man, and producing fruit like the dew and rain, educating the heart, and forming associations and friendships for eternity; perfecting our higher and nobler faculties; while lifting the load of anxiety from the heart of a desponding brother, that he may journey with us, in our onward path to immortality, and finally participate with us in the joys of a purified, glorified, disembodied spirit.

We have been deeply impressed during the past year, with the truth of our testimony, that minds properly qualified, keeping under the blessed influence of Gospel love, acting in the spirit of meekness and with singleness of mind, can realise the objects of our ninth query, and treat with their brethren in the peaceable spirit and wisdom of Jesus; and can reach the heart of the erring by forbearance and love! and we have convicting evidence that this is the only course pointed out by the Gospel to give authority or influence to the church, or to recover that which is lost. When men attempt to reclaim by any assumption of superior wisdom or virtue; by any authority delegated from meetings, without being clothed in this spirit, they not only fail in their object, but deeply impair the authority of the church, and are often chargeable with the loss of more than those whose safety was the object of their appointment. Formal visits for such purposes, never reach the inward or divine witness for God in the soul; nor do meetings or overseers, unless clothed with this spirit, ever obtain a qualification to restore a penitent, to receive him into Christian fellowship, or to fill his mind with promise or with hope. Anxiously have we craved an increase of restoring love to those who are sometimes separated from our religious society—a spirit that rejoiceth more over one sinner that repenteth, than over ninety and nine just persons that need no repentance—and we would again bear our testimony to the value of that discipline, that, while securing perfect freedom of thought and utterance to those who are the objects of our care, waits in patience to be made partakers of divine authority, and when it testifies against offenders, assures us that we are confirmed and blameless before him.

It is painful to think that a people professing to hold secret communings with Him by whom the worlds were made, should dare for a moment, to think of recalling immortal spirits from beyond the grave; or of attempting to hold communion with them, through any other *medium* than his pure spirit. It has always been the doctrine of this religious society, that the divine, the eternal, the all-creating, but uncreated spirit of Heaven's Omnipotent and Eternal King, hath ever dwelt and spoken in the soul! That it is a brighter light, and a clearer voice than can be seen or heard through any material agency. And it is the very foundation and corner-stone of our religion that it is given to every man to profit withal! Yet with all these long cherished views of our religion and its universality, there are those who claim to hold such intercourse, and to hold it, through the aid of natural causes, and specially appointed mediums—limiting the revelations and the light, to those who undergo manipulations and preparations, by which the healthy action of both body and mind are impaired, and the life of both endangered. This arrogance and presumption, this confounding of religion with philosophy, and that philosophy of no doubtful character, if not actually associated with gross and sensual impiety, is manifestly the reverse of the Revelations of the infinite to which Jesus and his apostles called the disciples. And yet by this wretched and miserable delusion many have suffered themselves to be carried captive, until no hope remains for them, but the mercy and forgiveness of God.

While thus reflecting upon the divinations and enchantments by which we are surrounded, we cannot avoid cautioning our young friends, against the metaphysical subtleties and refined spiritualities, by which the plainest facts recorded in the sacred writings are swept from the record, and converted into metaphorical and allegorical similitudes. And when God sends his judgments, his signs, and his wonders, to admonish man of his dependence and his littleness—assumes they are not of super-natural agency—"saying these are their causes, they are natural," thus denying a special providence, introducing Deism and Atheism, the worst of foes to all the dignity and consolation of mankind, we have little faith in the so-called "improvements," that are used to justify men who think themselves wiser in their generation, than the children of light. We never expect to be better Christians, than christianity's first great teacher! And we distrust all who doubt the authenticity of the narratives of the Evangelists, the inspirations of the prophets, or the simple facts that gave vitality to the whole system of the Christian religion.

Having been graciously permitted to witness the overshadowings of Divine love and goodness, and to feel it pervading the minds of Friends during the transaction of the business for which we have assembled, we rejoice that the hours we have been together, have not been mis-spent, that the morning and evening dew has fallen, to vivify and impart life and energy to the drooping spirit, and has brought with it the manna for gathering: and while we make no claim to higher attainments, indulge no brighter hopes than the faithful who remain at home laboring in the vineyard, we cannot avoid believing that it has been good for us that we have been together. We believe the gifts conferred upon our fathers were greater than many attain in this generation, but we feel a love as deep and strong as theirs for the preservation and growth of Zion; and we humbly hope, the offerings made at this season may be as acceptable in the divine sight. Under the blessed assurance that the Shepherd of Israel is yet watching over his flock, the meeting adjourns to assemble again next year, at the usual time, if consistent with the Divine Will.

CALEB CARMALT, *Clerk.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 29, 1857.

We noticed in the Intelligencer of 7th mo. 4, some account of Genesee Yearly Meeting, forwarded by a friend in attendance, and have since been furnished with a copy of the Extracts from the minutes of that meeting. A minute embracing the state of Society amongst them, and some of the exercises that prevailed, will be found in our present number.

DIED,—On the 10th of 8th mo., 1857, at the residence of her son, Simeon M. Lewis, in Huntsville, Madison County, Indiana, SUSANNA M. LEWIS, widow of Abner Lewis, in her 74th year. She was interred on the 11th in Friends' burial ground at Fall Creek. A short time previous to her death, she expressed a wish to be released; on being asked if she felt any thing in her way, she said no, "she had nothing more to do, her day's work was done."

She was an affectionate mother to her children and grandchildren, and to her deceased husband she was a tender and a devoted wife.

——, On the 2nd of 8th mo., 1857, LYDIA HORNER, widow of John Horner, in the 76th year of her age.

She was a member of St. Clairsville Particular and Plainfield Monthly Meetings, and was a valuable overseer and elder of said Meetings for many years, filling those stations to the satisfaction and encouragement of her friends. She was a diligent attender of our religious meetings, when health and ability permitted, often surmounting difficulties many would have shrunk from, to perform that duty, frequeutly expressing her great desire for the prosperity of Zion, and the promotion of Truth.

Her disease was hemorrhage of the lungs, causing great suffering, yet she evinced much patient resignation to her Master's will, saying to a friend present,

she hoped her patience might hold out to the end; then added, Oh! I have always had a bountiful Heavenly Father, indeed I have. She loved the company of her friends, and particularly those whom she believed to be devoted to the service of the divine Master. During her illness a Friend in the ministry called to see her. She signified her satisfaction at the enjoyment of his company, and was led to encourage him to faithfulness adding, "Be faithful, and then thou will do well."

She appeared to retain the full powers of her mind to the last, and was willing to be released from earth. A little before her close, observing her daughters much affected, she desired they might not grieve, but be still, that she might pass away quietly; and shortly after quietly and peacefully breathed her last, and we doubt not has received the welcome of well done, and entered upon a glorious immortality.

The funeral took place on Second day the 3rd of 8th mo., at which a large company of Friends and others were assembled. Her remains were interred in Friends' burial ground at St. Clairsville. T. F.

SOURCES OF HAPPINESS.

Juvenile Essay, No. 3.

One of the first wishes of childhood is to be happy, and as the child grows into manhood, this desire "grows with his growth, and strengthens with his strength." He naturally seeks happiness, in the company of his gay associates, and so long as he endeavors to acquire it in innocent amusement, he generally finds it here; but when he sacrifices the wishes and pleasures of others, in order to gratify his own inclinations, the sting of a guilty conscience soon deprives him of the sweet peace which he might otherwise have enjoyed. As he advances in age, his character will depend much upon the training which his youthful mind has received, and although the desire to acquire happiness will still be his ruling passion, the sources from which he endeavors to obtain it will depend greatly upon his early education. If he has been taught to consider riches the great fountain of happiness, then will he be led to reflect upon the best means of amassing great wealth. Every thing must be subservient to this great object. Health, friends, and many other things necessary to promote happiness, are sacrificed by the miser, in order to have heaps of yellow dust around him. After all, does this make him happy? He never has enough, but goes on from year to year, trying to devise means by which he can obtain still greater riches; but he is at last overtaken by death. What avail is all his riches in this hour? In vain he clutches them with the iron grasp of death, and would fain carry them with him to his last resting place; but they have now performed their office towards him, and he must be content to leave them, and also his experience, to succeeding generations. Others profiting by his failing to secure happiness in this way, determine to be wiser. The most of them are willing to possess riches, but many employ them very differently. Some frequent theatres, balls and other fashionable places of amusement; give splendid entertainments, visit the gaming-table, and thus run through great wealth, and yet fail to find the true source of happiness. Others leave home and all its endearments, to seek happiness in a foreign clime. Should they live in our much favored land, they may see the natural curiosities with which it abounds; or they may visit the balmy South, where the orange blossoms are filling the air with their fragrant perfumes. But if their roving dispositions lead them still farther, they can cross the pathless ocean and visit the land of their forefathers. Here they will find many things fraught with interest. They can climb the lofty mountains, or descend into the winding valleys; visit the icy home of the Laplander, or the sunny clime of Italy; and in all their wanderings they will find some objects of interest. This to one whose disposition is thus inclined, would doubtless afford much real happiness. But can it not be obtained nearer home? Is it necessary for us to leave the haunts of our childhood, and the friends of our youth, in order to be happy? Why are we formed with such feelings as to make home, dearer than any other place, if happiness is not within its limits? But how is it to be obtained? Is it not in doing what we know to be right, and in endeavoring to make others happy? When is it that we feel most happy, if it is not when we have done a good deed, or when we have refrained from doing wrong?

What can give us more pleasure than to remove a worthy family from poverty, to comfort? Although they may never be able to return what is thus given, we feel doubly repaid by the sincere thanks which are poured from their grateful hearts. That it has been truly said, "it is more blessed to give than to receive," will, I think, be acknowledged by all who are accustomed to acts of charity. Then is it necessary to seek happiness in the gay and fashionable world? We will most assuredly be much less likely to be disappointed, if we seek it in the humbler walks of life. If we begin at home and try to make every one happy, by kind words, and little deeds of love, we will not fail to procure happiness for ourselves. And when the final hour arrives in which we shall be summoned before our God, we will receive the meed, "Well done good and faithful servant, enter thou into the joy of thy Lord." B. L.

Springdale.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit: and not like the aspen and the elm, which shall make most noise in the world.—*Jeremy Taylor.*

For Friends' Intelligencer.

GEORGE STEPHENSON, RAILWAY ENGINEER.

I have been much interested in the pleasant little story of the late Railway Engineer, George Stephenson; and believing that some of your young readers may be instructed by his experience, I send it for publication in your columns. His persevering industry, self reliance, and patient application of the humble means within his reach, were eminently crowned with success, and afford another instance that, even in temporal affairs, it is the diligent that prosper. H.

George Stephenson, according to the "rechester" in the family Bible of his father—the fireman at the old pumping-engine of the colliery at Wylam, near Newcastle,—"was Born June 9 day, 1781."

George was the second of six children, two of whom were daughters. The parents "belonged to the ancient and honorable family of the workers." The father was never anything more than a humble laborer, with a love for Nature and a fund of capital stories, which brought an audience of children of various growths about him and his engine-fire. The mother was a "rale canny body," which, in Northumbria, is the highest compliment that can be paid to woman. The early duties of George were to run on village errands, to nurse his younger brothers and sisters, and to see that they did not get run over by the horse-drawn coal-waggons on the wooden railway in front of the cottage. At eight years of age, he was promoted to be the same sort of guardian over a neighbor's cows,—a service which was munificently remunerated at 2*d.* per day. The child thus early experienced the inexpressible enjoyment of "earning his bread." Sweet is the produce of labor, though it be but 2*d.* per day gained as a cowherd.

While he had his eye upon the cows, he modelled clay engines, and nourished in his young heart the modest ambition of being employed, as his father was, in some colliery. But this envied position was only reached by slow degrees. He had first to be a hoer of turnips at 4*d.* per day, and a clearer of coal from stones and dross at 6*d.* a day, before—at the age of fourteen—he was promoted to be assistant to his honest old father, at Dowlay, at 1*s.* per day. All the children were by this time little bread-winners, and the family income sometimes rose to 2*l.* per week; but that was during years when the price of wheat ranged from 75*s.* to 130*s.* per quarter. Nevertheless, George must have had nourishing food, or he never could have performed the feat of raising sixty stones weight, or perhaps his requirements were small; for, being appointed plugman at 12*s.* a week, the boy broke forth with the shout, "I am now a made man for life!" A very few years later, when he had saved his first guinea, he looked at it with honest joy, and exclaimed, "I am now a rich man!" It is of such stuff that your hero is composed.

He could not read, even his letters, but he imitated everything. He loved the engine which he now had to tend, as a Mahratta cannoneer loves his "gun." It was a pleasure to him to keep it clean, bright, and in thorough working gear. He speedily rose above his father, at which his sire was as proud as an old sexton might be who sees his son in a curacy. His strong intellect was for ever at work on the subject of engines. Then came the necessity for book-learning, and George went humbly to a night school and learned reading, writing, and arithmetic, till he not only had outstripped the adult class, but had exhausted his master. Therewith, he was no absentee from manly sports. He played, as he worked, heartily; drank little, read much, thought more, and finally, having become "brakesman," and being in the receipt of nearly a pound a week, with a conviction that in his brain his "banks were well furnished," he did exactly what he ought to have done.—he fell in love with sweet-tempered, modest, sensible, and bonny-looking Fanny Henderson. He soled her shoes. Do not smile superciliously, O reader! Our worker had learned the gentle craft in his leisure hours, and turned it to pecuniary account. But do you suppose when he had soled the little shoes of charming Fanny Henderson that he returned them to her with or without his little account? Not he! The honest-hearted lover put them into his bosom; warmed them at his manly breast; took them out to gaze upon, perhaps,—nay, assuredly, to kiss them; and held them aloft with the significant and self-congratulatory remark, that it was "a capital job!" And so it proved. The brakesman, now of Willington Quay, furnished a cottage, married Fanny at Newburn Church, in 1802, and rode proudly home fifteen miles on horseback with young Mrs. George Stephenson behind him on a pillion. They had a magnificent escort with them; angels and heavenly blessings were around and about them.

For see; soon in that humble but happy cottage, there is a busy mother, and a studious father with a child at his side, scattering sunshine by his smiles. However, accidents of course visit them; and their cottage is damaged by fire, and still more by water, and soot, and smoke. George looked round at the devastation and characteristically began his repairs, by setting the eight day clock to rights! The steam and the soot had clogged the wheels, and Stephenson was uneasy till he had once more set the machine in motion. He did this, however, so well that he soon was widely employed as the

best "clock doctor in the country." He left that part of it in 1804 to proceed to West Moor, Killingworth, seven miles north of Newcastle. There, his employers recognized his qualities as a practical workman and inventor. There he laid the broad foundation of his lofty renown, and *there* commences a new period in his eventful and honorable history.

But sorrow came before renown. The sunlight of his house was taken from him, and with the death of his wife darkness covered his hearth. He abandoned Killingworth for a while, went afoot into Scotland in search of work, and returned heart-sore to be near his boy. He came back to find his father blind and helpless, but George took him to his poor house, and in order to support his parents and to procure a good education for his motherless child he spent a portion of the nights which followed days of labor, in mending clocks and watches, in making shoes and lasts, and in cutting out suits of clothes which the colliers' wives made up for their husbands. "Geordy Stevie's cut" is not yet out of fashion in the district of Killingworth. Altogether, these were very hard times. He had even to purchase a substitute for the militia, for which he was drawn, when substitutes were at war-prices; but his heart never failed him. "Perseverance" was his device and principle,—and that and endurance purchased him a richly compensating triumph. The ropes at the pit where he was employed as brakesman wore out rapidly, and he invented a remedy to prevent this wear. Engines became crippled and powerless, and when he suggested means for both prevention and cure, official and helpless engineers sneered at, and were obliged to have recourse to, him. For one invaluable service in rendering efficiency to an engine that had been pronounced incurable, he received ten guineas, promotion with increase of wages, and promise of future advantages. To a squad of engineers "drowned out" of a coal-pit, he said he could erect a thing no bigger than a kail-pot that should clear the pit. He kept his word, and they accounted him a wizard. And the opinion seemed well founded, for his cottage was crowded with models, plans, drawings and diagrams; and he had, moreover (for he could turn his mind to anything,) put all the cradles in the district in connexion with their respective smoke-jacks, and thus made them self-acting. He had besides contrived to save a hundred guineas. If all this was not wizard's work, what was it? Well, it was the simple result of "Perseverance." And another result was his appointment at Killingworth colliery as "engine-wright," at 100*l.* a year. He was now fairly on his way to "revolutionize by his improvements and inventions the internal communications of the civilized world." He hardly looked so far himself, but it was not long before his great mind looked to great ends, and prophesied their accomplishment. Sagacious men listened, wondered, and were disposed to believe. Matter-of-fact men shook their heads and doubted. Conceited men charged *him* with conceit, and thought him a fool.

There was a time, in the days of Cardinal Richelieu, when gay French sight-seers used to repair to the madhouse near Paris to see Solomon de Caus, who was shut up there, for boring to death his family, friends and the Government with the assertion that ships might be navigated and carriages moved by the steam of boiling water. Keepers and visitors held their sides with laughter as they heard poor Solomon repeat his conviction. In the next hundred and fifty years, although Watt had, by adding his own ideas to those of many illustrious predecessors, rendered practically useful the "steam of boiling water," locomotives were yet unknown. Many improvements had to be made in the old, short, and primitive railways along which coal was "hauled" by horse-power, before Mr. Outram, in 1800, "used stone props instead of timber for supporting the ends and joinings of the rails." The Outram, or (according to the fashion we alluded to in reviewing Luttrell's 'Diary,' by which we call a popular thing by the head or tail of its name) the *tram* road was pretty generally adopted,—and though railway wagons still continued to be drawn by horses, various deep-thinking men began to talk of conveying passengers as well as goods, and that by locomotive power. The experiments were many and so were the failures, but even these taught something. Stephenson was the first to realize the great fact, accomplishing for the locomotive what James Watt had done for the steam-engine. Lord Ravensworth (1813) supplied him with the money for building the first locomotive. People called Lord Ravensworth "a fool:"—Stephenson built his engine, and called it "My Lord."

It drew eighty tons weight, at four miles an hour, and was about as dear as horse-power. So you see, nothing has been gained, remarked the scientific people. Everything has been gained, said Stephenson, who saw what was wanted, and inventing the "steam blast," as the simple process is called, by a turn of his magic, doubled his speed, and made at once practicable all that has since been realized. This was in 1815, and the world was as thoroughly revolutionized thereby as it was by the victory of the same year on the plains of Mont St. Jean. It was, indeed, a year of double triumph to Stephenson, for it was then that he produced his safety-lamp for miners. He was a little before Sir Humphry Davy, though the Baronet's lamp was found to be something more perfect than what was called "the invention, claimed by a person, an engine-wright, of the name of Stephenson." The controversy about the lamps has gone out, leaving to the mechanic and the philosopher their respective dues,

but at Killingworth the men continue to prefer the "Geordy" to the "Davy." "It is worthy of remark," says Mr. Smiles, "that under circumstances in which the wire-gauze of the Davy lamp becomes red-hot from the high explosiveness of the gas, the Geordy lamp is extinguished, and we cannot but think that this fact testifies to the decidedly superior safety of the Geordy."

When Stephenson talked of accomplishing high rates of speed by locomotives upon railways, —not in his time, perhaps, but years after he was dead, (he lived to see it all,) he was told that iron was incapable of adhesion upon iron, and that roughness of surface was essential to produce "bite." He thought it over, communed with himself and his son, made sun-dials and other scientific toys while he was thinking, and married Elizabeth Hindmarsh, a farmer's daughter. He sent his son to Edinburgh University, and had the joy of seeing him bring back, in six months, the prize for mathematics. He worked incessantly, persevered in the track of his old thoughts, saw light, made use of it, got among men of enterprise, money, and larger views, and persuaded them that he was not so visionary a mechanic as he was accounted by many great philosophers, and a number of persons who thought themselves qualified to judge as well as the philosophers, who were indeed no judges at all.

Great wants produce, under certain circumstances, great and desired ends. Manchester was always wanting her cotton of Liverpool, but the two cities combined, canals, roads and all, had not means of transit to supply the demand. Cotton, destined for Manchester, lay longer at Liverpool than it had taken to come across the Atlantic. The manufacturers were often in despair, the operatives as often in idleness, want and discontent. A railroad would remedy all this, but the dream of effecting more than this was not very fondly indulged in. Stephenson was consulted, for his name, and his engine, and his engine's name at Killingworth had given him a dignity and reputation which made of him an indispensable person in such a novel process. And what a time of it the surveyors had; how road-trustees and aristocratic canal proprietors cursed them, how landlords hooted them, how farmers jeered them, how peasants pelted them, how the very women and children assailed them with words and other missiles! The assistants were mobbed and roughly treated; the chainman was threatened with being thrown into a pit; sticks and guns were presented at the man who held that terrible and detested mystery, the theodolite; and when he could be caught at advantage clambering over a stile or gate, the savage rustics helped him over by pricking him with a pitchfork.

The opposition was, for a time, too strong for the proprietors, and the scheme for a railway between Manchester and Liverpool was temporarily suspended. Meanwhile, Mr. Edward Pease had seen Stephenson's engine at work at Killingworth, and the result was, not only the appointment of the latter to the office of engineer to the "Quakers' line," the Stockton and Darlington Railway, at a salary of 300*l.* a year, but Mr. Pease entered into partnership with him for the establishment of a locomotive foundry at Newcastle. Thus the mechanic became a master of men. He was a kind yet firm master. He respected the men's manhood, and *they* respected his masterhood.

The line was opened for traffic in 1825. The first trip comprised coals, flour, and 250 living persons. There were thirty-eight vehicles in all, the whole weight being about ninety tons. "Mr. Stephenson" drove the engine, and local chroniclers were more out of breath than the locomotive, at recording its occasional pace of ten miles an hour! The Earl of Durham, then Mr. Lambton, looking sharply to his own profit, had forced a clause into the bill for the regulation of this line, whereby the proprietors were compelled to haul all coals to Stockton for shipment at a halfpenny a ton per mile. This low rate was fixed in order to protect his own coal shipped from Sunderland. He thought, and the railway proprietors felt, that coal could not be carried at such a price without great loss, if not ruin. But the great free-trader, turned Protectionist in his own behalf, was exquisitely short-sighted. The railway proprietors were, in their turn, agreeably disappointed. They had only looked to a limited coal-carrying; but when they found themselves, in course of time, called upon to carry half a million tons annually to the sea-side, they saw with equal surprise and pleasure that the profits were large, and that the low rate had had exactly the opposite effect to what had been contemplated by the patriotic Mr. Lambton.

(To be concluded.)

SPOILING POTATOES.

Is it any wonder that we rarely if ever see such a thing as good potatoes in this city, where every dealer takes the most effectual way in his power to spoil them for food? It is possible that people who grow potatoes, or those who are constantly dealing in them, do not know that they are always injured by exposure to the light, and if the exposure is continued long enough, they are utterly ruined? So great is the change that a tuber, naturally mealy, nutritious and palatable, is changed by exposure to light, and by that alone, during its ripening period, to a green, bitter, watery mass: and every hour that a potato is exposed to the light, after taking it out of its dark bed where it grew, it is injured in some degree though not actually spoiled until it has been exposed for a long period. There is

no way of preserving potatoes fit to eat except by keeping them in darkness.—*N. Y. Tribune.*

If thy servant be faulty, strive rather to convince him of his error, than to discover thy passion; and when he is sensible, forgive him.

Suppress tales in the general; but where a matter requires notice, encourage the complaint, and right the aggrieved.—*Penn.*

OH, WEEP NOT FOR THE DEAD!

Jeremiah 22: 10.

By Mary E. Brooks.

Oh, weep not for the dead!
Rather, oh, rather give the tear
To those who darkly linger here,
When all beside are fled.
Weep for the spirit withering
In its cold, cheerless sorrowing;
Weep for the young and lovely one,
Whom ruin darkly levels on;
But never let a tear be shed
For them the pure enfranchised dead.

Oh, weep not for the dead!
No more for them the blighting chill,
The thousand shades of earthly ill,
The thousand thorns we tread:
Weep for the life-charm early flown,
The spirit broken, bleeding, lone,
Weep for the death-pangs of the heart
Ere being from the bosom part;
But never be a tear-drop given,
To those who rest in yon blue heaven.

EXTRACT.

Scratch the green rind of a sapling, or wantonly twist it in the soil,
The scarred and crooked oak will tell of thee for centuries to come:
Even so mayest thou guide the mind to good, or lead it to the marrings of evil,
For disposition is builded up by the fashioning of first impressions:
Wherefore, though the voice of Instruction waiteth for the ear of reason,
Yet with its mother's milk the young child drinketh Education.

Tupper.

"TO WHOM SHALL WE GO?"

By Eliza Follen.

When our purest delights are nipped in the blossom,
When those we love best are laid low;
When grief plants in secret her thorns in the bosom,
Deserted, "to whom shall we go?"

When error bewilders, and our path becomes dreary,
And tears of despondency flow;
When the whole head is sick, and the whole heart is weary,
Despairing, "to whom shall we go?"

When the sad, thirsty spirit turns from the springs
Of enchantment this life can bestow,
And sighs for another, and flutters its wings,
Impatient, "to whom shall we go?"

O, blest be that Light which has parted the clouds,
A path to the pilgrim to show,
That pierces the veil which the future enshrouds,
And shows us to whom we may go.

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM A YOUNG PENNSYLVANIAN NOW PRACTISING DENTISTRY IN GERMANY.

No. 3.

Cassel, 9th mo. 10th, 1855.

My dear Maternal Friend,—I was very much disappointed in not seeing you in Philadelphia before I left. When we separated in Baltimore, I hardly thought that I would cross the ocean before I saw you again, but so it was, and I am now in the centre almost of Germany.

Cassel is rather an old fashioned city, situated in a picturesque country, it contains a population of about forty thousand, and is the capital of Hesse Cassel, and residence of the *Kur First* (Elector.) Hesse Cassel is what is called an electorate, and the ruling officer is termed the Elector; the Germans call the State Kur, Hesse, and the officer Kur first. You will remember that it was Hesse Cassel that furnished the English government with Hessians to fight against the rebels in the United States during the war of independence. The arrangement was made between the English government and the grandfather of the present Elector. The Elector was to receive a certain price for each man that was killed, and the wounds were to be paid for according to a regular scale agreed upon. There are many curious stories about the old man—one is that he complained to the British government that they had been too careful of the lives of his men, and thereby deprived him of the revenue. I do not vouch for the truth of this, but I think that a man that would sell his subjects to fight the battles of another nation, would not be very scrupulous about making as much as possible by the speculation.

I have made some valuable acquaintances here in Cassel, and judging from their hospitable treatment, I am led to think there is sincerity in their professions.

The leading physician in the town has been exceedingly kind to me in introducing me to many influential families. His family is very agreeable. The Dr. is about completing a very large work upon the nervous system. He has been engaged upon it for the last twenty years. It includes the most minute microscopical observations of the brain that have ever been made. The work does not profess to treat upon the anatomy and physiology of the nervous system—the origin, course and distribution of the different sets of nerves—so much as it enters into the examination of the nature of the substances composing those nerves. It is really surprising to see the depths of his researches, and one can almost ima-

gine in looking over the plates that he has completed that we can see the much talked of "animal spirits" in form upon the paper.

He thinks he will have the first edition out in about a year, and when it appears it will be certainly the greatest work of the kind that has ever been before the public.

This is my third visit (professional) to Cassel, I have been here a week this time, and shall probably remain a month longer. I do nothing but operate upon the teeth, and confine my operations to about six or seven hours each day. I have rented rooms in Frankfort, and taken in with me a young man lately from the United States, though a native of Frankfort, which enabled us to get permission to practice there, which I believe would have been impossible under any other circumstances. The laws in regard to foreigners following any business in Frankfort are very strict, and it is necessary to move with caution.

Here in Cassel I have an individual permission from the Medical College, and I believe I could operate incessantly for six months, if I were to remain.

Frankfort is not a place of so much interest as some other cities in Germany that I have been in, but its central position, its being the seat of the German Diet, and the residence of some of the most wealthy men in the world, (the Rothschilds,) and the population generally being wealthy, render it a desirable place.

In a few hours, in almost any direction, we can arrive at some of the most charming places in Germany. A ride of an hour takes us to the Rhine, at Mayence, and in a few minutes more we arrive at Wies Baden, which is a charming spot, situated on the verge of the Taurus mountains, and is where the boiling springs are found, which have been resorted to for the last two thousand years, and have a great reputation for their beneficial effects in many chronic diseases. In another direction a ride of two or three hours takes us through a delightful country containing mountain scenery, rendered more interesting by Castle ruins upon their summit,—to the old city of Heidelberg, famous for its university: close to that is Manheim, the only regularly laid out city in Germany, and a couple of hours further is Baden Baden, which is considered the paradise of Germany. Six or eight hours ride takes us into the mountain scenery of Switzerland, five hours bring us through a most lovely country to Cassel.

In an hour in almost any direction we can find charming rural resorts—old castles in ruins upon the mountains that were built from the ninth to the fifteenth and sixteenth centuries.

Near Wies Baden we find a part of the ruins of the great wall, built by the Romans, in the time of Augustus Cesar, to defend them from the encroachments of the Germans. These with the numberless watering places within a very short distance from Frankfort, are all interesting to visit, and I have occupied most of my leisure time in that manner.

A part of the house occupied by Charlemagne is still standing in Frankfort, also the balcony from which Luther preached to the people. The house in which Goethe the great German poet was born, and many other relics that the people prize and make money out of.

16th. This is a beautiful Sunday morning, the sun is shining into my rooms as pleasantly as it shines upon a May morning on the fields and woodlands of my native home. I sit and look out over the old fashioned tile covered houses, with their peaked gables standing high above the rest of the structure, and each appearing to vie with the others in grotesque appearance, and I can hardly realize the fact that this is a European city.

I look over the landscape and see the park, the Fulda, the long rows of populars that for centuries have stood sentinels upon the roads leading from village to village, the distant hills with the shadows of the clouds dancing and playing about them, and I forget that I am in Germany, and find myself fashioning these hills and vallies to suit the view from some familiar spot at home. I sit and muse on days gone by, and I almost feel that those hills are my native hills and that I am at home again. But I am aroused from my reverie by the deep thundering tolling of St. Martin's bell, and as I turn to see the church that has stood the storms of the last six hundred years, and listen to the tolling that for the last six centuries has echoed among the surrounding hills, I verily conclude that I am in Europe.

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Hoping my next may be more interesting, I close with much to all my friends who enquire after me, and believe me truly your affectionate

F. C.

SOUNDS PRODUCED IN ALL LIVING TISSUES.

Our knowledge of physiology is progressing very rapidly. It is but a little more than a hundred years since Harvey discovered the circulation of blood, and overthrew the abominably crude notions previously entertained. The arteries are always found emptied of blood in dissections, except in case of death by lightning, as the powerful action of the heart and of the vessels themselves tends to this result; but the ancients had always taught that these passages were made to convey air only, or a certain imaginable fluid corresponding to the spirit. Discoveries have followed each other rapidly since the foundation was laid, and now, by the aid of chemistry, man has attained to a very tolerable degree of knowledge of himself.

Prof. Matteucci—we think that is the name,

but the paragraph is not at hand at this moment—has recently announced the discovery that animal muscles actually burn and disappear while working—a fact long suspected and theoretically acknowledged. The animal organization is analogous to a steam engine, the food being the fuel, and the lungs the furnace in which the oxygen of the air is united with carbon, producing carbonic acid to be expelled, like the same material from a chimney. This is known to be the source of animal heat, and of all the dynamic power or working energy of the animal organization; but it had not been previously proved that each individual part, each limb, for example, lost a portion of its substance with each muscular movement it performed, and that in proportion as each part, or the whole muscular system, is worked, the particles become worn out, or burned, and are removed to be replaced, of course, by others, and in greater abundance and vigor, in case the exercise has been just sufficient for health, and the stomach and accompanying organs are in good condition, and supplied with material. We have not learned that Prof. M. who is represented to be a foreign *savan* of some note, has yet proved that the nervous matter of the brain is consumed in the same manner by head-work, but infer that this is presumed.

THE TABLE.

The table is one of the most important parts of every household. It is not only essential to physical good, but pregnant with moral and social lessons. But the tables of all households are not alike. Some are like the barbarian board, spread with the roughest fare, only to satisfy the physical appetite. Some bear the marks of ignorance and rudeness, being spread in disorder, and supplied with gross and hurtful food, around which gather in chaotic confusion the half swinish horde of the family. Some are heavily ladened with good, bad, and indifferent food, spread with a half cultured taste, and are approached in a half orderly and half disorderly manner by a family bearing marks of a transition state from barbarism to refinement. Some are spread with a refined and artistic taste, supplied with nutritious and wholesome food, prepared with a view to the laws of health and the pleasures of appetites, which is received by the family with quiet and refined social satisfaction. Nothing more surely indicates the state of culture and refinement in a family than its table. If it is set without order, giving the appearance of a shower of food rained on it in confusion, and piled up and overloaded at that, and then is partaken of as though it was the first meal ever eaten and the last expected, and as though it must all be eaten in one minute, launched in heedless and unmasticated confusion into craving stomachs, every man, woman and child diving into the soup bowl, meat plate and bread tray at once, with no head to preside, and no hand to direct, it is clear that that family is not so far advanced from barbaric rudeness as is desirable.—*Manford's Magazine.*

BUSINESS HABITS.

The man who would be successful in the pursuit of business, and honored thereafter, must entertain a sacred regard for the principles of justice. It is known well that they form the basis of every transaction in the commercial world, and regulate the conduct of every upright man engaged in business. He is punctual in keeping all his engagements, no matter how trivial or unimportant they may seem to him.—He does nothing hurriedly; he employs no person to do that which he can easily do himself, and always has a place for everything, and everything is kept in its place. He is careful to leave nothing undone which ought to be done, keeps affairs and business matters to himself and from the view of those who are always trying to become acquainted with his neighbors' affairs. He is cautious in purchasing, to never buy more goods than there are prospects of selling; never buys on long credits when he is able to pay, and he prefers to pay cash instead of using time at all. He is punctual prompt and decisive with customers, is clear and explicit in all bargains; generally sells for small profits and takes less risks of losing; never trusts business matters to memory, but reduces them to writing; is careful to take a copy of all letters sent away. He extends the same courtesies towards his customers that he would to a guest in his house, or a stranger introduced in company. It is not the pompous civilities of formal etiquette that win the good will and respect, but the easy and natural habits which speak a more kindly feeling and reciprocated respect. Therefore, let every business man lay in a stock of civility, they will find it a good investment, one that will please and retain customers.—*Keokuk Times.*

The earnest man wins way for himself, and earnestness and truth go together. Never affect to be other than you are—either richer or wiser. Never be ashamed to say, "I do not know." Men will then believe you when you say, "I do know." Never be ashamed to say, whether applied to time or money, "I cannot afford to waste an hour in the idleness to which you invite me." —"I cannot afford the guinea you ask me to throw away." Once establish yourself and your mode of life as what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues depressed There is but little inquiry, either for export or home consumption, and only a few hundred barrels were disposed of at $6\frac{3}{4}$ for fresh ground from new wheat, and $6 for old. Sales to retailers and bakers for fresh ground and fancy brands, from $7 up to $8 75. Rye Flour is now selling at $4 50 per bbl., and Corn Meal is held at $4 per barrel.

Grain.—The receipts of Wheat have materially increased, and prices favor buyers. Good red is held at $1 55 a $1 56 and $1 68 a 1 60 for good white, in store. Rye is dull at 95 cts. Corn continues in fair request, and good yellow sells at 88 c., afloat and 86 a 87c in store. Oats continue dull; new Southern is selling at from 33 a 39 cents per bushel.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRIENDS' SCHOOLS, (on Meeting House premises, Fourth and Green streets.)—Green Street Grammar School for Girls will re-open on Second day, 31st inst. There will be but one session per day. It is designed to introduce higher branches of study than have hitherto been taught, thus making it a finishing school for those who wish to avail themselves of the opportunity.

During the winter familiar lectures will be given on Philosophy, Chemistry, Physiology, &c., illustrated by appropriate apparatus; and in every particular an effort will be made to meet the wants of those entrusted to my care.

S. HAYHURST, Teacher.

Green Street Grammar School for Boys will re-open on Second day 31st inst., under the care of the undersigned. The higher branches of Mathematics, also more elementary studies will be embraced in the course of instruction in this school; and an effort will be made to render it worthy of patronage.

ANNA MORRIS, Teacher.

The Primary School for Boys and Girls will also re-open under the care of Ann Bailey. Vacancies as they occur, will be filled by "Friends'" children, in the order of application.

References,—David Ellis, No. 617, Franklin St. above Green. Jane Johnson, No. 533 N. Fourth St.

Phila. 8th mo. 13th, 1857.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c., and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

References.

John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

SPRINGDALE BOARDING SCHOOL.—This School, situated in Loudoun Co., Va., was founded by an Association of Friends belonging to Fairfax Quarterly Meeting, in order to afford to Friends' children, of both sexes, a guarded education in accordance with our religious principles and testimonies. The next session will open the 7th day of the Ninth month and close the 11th of Sixth month following.

Thorough instruction is given in the branches usually embraced in a good English education, and lectures are delivered on History, Natural Philosophy, and Chemistry. A philosophical apparatus, a cabinet of minerals, and a variety of instructive books, have been provided for the use of the school.

Experience confirms us in the belief, that in classing together boys and girls in the recitation room, we have adopted the right method, as it stimulates them to greater diligence, and improves their deportment. They have separate school rooms and play grounds, and do not associate, except in the presence of their teachers. None are received as pupils except the children of Friends, or those living in Friends' families and intended to be educated as Friends.

Terms.—For board, washing and tuition, per term of 40 weeks, $115, payable quarterly in advance. Pens, ink, lights, &c., fifty cents per quarter. Drawing, and the French language each $3 per quarter. Books and stationery at the usual prices.

The stage from Washington to Winchester stops at Purcelville within two miles of the school. There is a daily stage from the Point of Rocks, on the Balt. and Ohio R. Road, to Leesburg, where a conveyance may be had to the school, a distance of 9 miles.—Letters should be directed to Purcelville, Loudoun Co., Va. S. M. JANNEY, Principal.

HENRY SUTTON } *Superintendents.*
HANNAH W. SUTTON }
7 mo. 11th, 1857.—8w.

FALLSINGTON BOARDING SCHOOL FOR GIRLS.—Beulah S. Lower and Esther Lower, Principals. The first session of this school will commence on the 14th of 9th mo. next.

In this Institution will be taught all the branches of a thorough English education, and no efforts will be spared on the part of the Principals in promoting the comfort and happiness of those under their care.

Terms.—For tuition, board, washing, the use of books and stationery, $75 per session of 20 weeks. French and Drawing each $5 per session extra.

For further particulars and references address B. S. and E. LOWER, Fallsington, Bucks Co. Pa.
7th mo. 11th, 1857.—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, NINTH MONTH 5, 1857. No. 25.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 371.)

"I feel sensibly confirmed in the belief, that passing through Holland was the right way, for in coming through the towns to this place, there has been so much love prevalent, that it has felt to me as though we were not among strangers, though with people of a strange speech; and that there were many who could not be spoken to from something answering in their minds to what is felt by us, even without outward interpretation. A minister of the Calvinist church drank tea with us, this evening, and undertook to give notice of a meeting which is appointed for to-morrow.

"Seventh day, 29th. The meeting was held at ten o'clock, G. D. and S. G. were strengthened to recommend inward waiting for the revelation of divine power, but there seemed little openness among the few assembled; several ministers of the Calvinistic church attended, and we took tea with one of them—many others were present, and a good deal of religious conversation took place, wherein an explanation was entered into of our principles and testimonies; G. D. opening these clearly, and apparently to their satisfaction. I thought this was a season spent profitably, though as to my own feelings I am like one in prison; may I be helped to resign myself into His hands who has, I trust, sent me out on this journey; for while my conflicts seem rather to increase than lessen, and the exercise of my spirit almost weighs down the poor body, I do at times feel renewed confidence that I shall be preserved, and that those I have left will be taken care of.

"First day, 30th. A public meeting at four in the afternoon, it was very large, more coming than the house could hold; some liberty was felt by all of us in expressing what arose, but it was an exercising low time, a physician and his wife came to tea with us, and expressed satisfaction in our company, which we also felt in theirs, and parted from them in that love which throws down all distinctions of names in religion.

"Second day, 31st. After a solemn season with the only person we knew of here who makes any profession with us, we set off in a treckschuyt, for Amsterdam, where we arrived the next evening, and met a kind reception from John Vanderwerf.

"Fourth day, attended the Monthly Meeting of the few Friends here, and light seeming to shine upon visiting these, in their own houses, we entered upon the service, which was so owned by the prevalence of gospel liberty and love that hard things were made comparatively easy. S. G. and I had never before spoken through an interpreter, which office J. V. jun. filled agreeably, and our minds were bowed in thankfulness to the Lord who manifests himself a present helper.

"The situation of those few sheep, as it were in a wilderness country, calls for near sympathy, and it is a favor when not only this feeling is extended, but a willingness accompanies to let it run as it flows. It is about four years since they were visited by G. D., S. Emlen, and J. Kendall; that life which is the crown of all profession is certainly low; the seed seems in a wintry state, scarcely shooting above ground, yet we have thought it is under the care of Him who can nourish and bring it forth, if it be only allowed to lie under His cultivating hand, and not exposed too much to the chilling breath that surrounds; there are also some hidden, seeking minds in these parts—perhaps mixed with the various names to religion, and others who we find do not join with any denomination, but keep quietly among themselves, exemplary in their conduct, doing good, and communicating of their outward blessings; plain in their appearance and manner; one of these, after sitting in an opportunity where evident solemnity covered us, observed that though we could not understand each other, there was '*a feeling and unity within.*'

"First day, 6th of 4 mo. We had two public meetings, one at half-past nine, the other at four—G. D. and S. G. were favored to minister with gospel love and authority. I had fresh cause for confusion, and the acknowledgement that to me belongeth shame; pain still attends the remem

brance of my want of dedication in these meetings.

"Second day morning. We had a little sitting among ourselves, desiring to feel our way from, or detention in this city, rightly ordered; we were afresh helped to believe, that, as the eye was kept single, He who had led forth would continue to preserve us. We went to tea with a family named Decknatel—a widow, her son and two daughters; these were educated in the Anabaptist profession, her husband having been a preacher among this sect, but since his death they have not joined in communion with any particular people, but kept themselves select, except going sometimes to the Moravian worship. A sweet influence prevailed in the house, and a good deal of religious conversation occurred, J. Vanderwerf being with us to interpret. They believe in the sufficiency of the spirit of truth to lead into all truth, though they seem not fully to have entered into *that rest* where there is a ceasing from our own works, as they sing hymns sometimes, and have an instrument of music in their house. They were very desirous of understanding us, and our errand—it seemed strange to them for *me* to leave a husband and seven children, but feeling liberty to enter a little into the cause, and some particulars of my convincement, &c., as the remembrance arose with renewed thankfulness, they appeared not only fully satisfied, but to comprehend the language. This conversation introduced to a solemn silence, in which they readily joined, and we had each to unite in the testimony that the salutation of 'peace unto it' belonged to this house: this memorable season closed in awful supplication, and we parted under a feeling of that pure love which throws down the narrow barriers of nominal distinction, and baptizes into the unity of the one Spirit.

"9th. At four o'clock this afternoon we had another public meeting, which was well attended as to numbers, but the people were unsettled in time of silence; the doctrine of truth ran clearly, and a hope was raised that some felt a testimony to it in their own minds.

"10th. Left Amsterdam with J. V. jun. and Frederick Mentz, in a carriage boat, the usual way of travelling in this country; it is drawn along a canal by a horse, and consists of a small cabin, calculated to hold seven or eight, and a larger room which will contain about thirty people, with seats to accommodate all the passengers, and light sufficient to work by. We arrived at Utrecht between three and four o'clock, felt exercised respecting a meeting here, but, not living enough by faith, and looking too much outward, discouragement prevailed.

"11th. Set off from Utrecht in a post wagon, and travelled over deep roads, through a woody country thickly inhabited, though the land is poor, and we found but indifferent lodging and entertainment until we reached Dusseldorf, on the evening of the 13th, where we got to a good inn.

"14th. Concluded to stay this day, to feel whether bound or dismissed from hence; in the forenoon called on Michael David Wetterboar, whom our friends Decknatel recommended us to see, we also drank tea with him, and found him an inward retired man, living pretty much alone, and not knowing that he has any companions in this large place, where superstition seems to reign. We had a season of solid retirement after tea, and some profitable conversation through R. G. in French.

"15th. Went off the direct course about eighteen miles to Elberfeld, expecting to find some seeking people; we were directed to a person named Smith, with whom we spent a little time; he speaks English and was civil, but seemed fearful of engaging to be our interpreter: he informed us there were some mystics in the town, who met together on first days, but we found no way to get into their company. In the morning we walked out, G. D. and I one way, and R. and S. G. another, but though we called in at some houses, no way opened for a meeting, we therefore returned to Dusseldorf to tea. M. D. W. spent the evening with us, and we had a season of spiritual refreshment in the feeling of Christian liberty and love, under which we parted.

"17th. Left Dusseldorf about half past-six, and got to Cologne to dinner—a dark place of popish superstition, crosses and images appearing almost every where in and about it: we all felt oppressed and glad to leave this place; reached Bonn, a smaller town, where similar idolatry prevailed: G. D. and R. G. walking out saw the Host, as it is called, carrying about, and the people kneeling to it.

"18th. Rode through a beautiful valley of vineyards, and other plantations, bounded on one side with richly cultivated mountains, and on the other side by the Rhine, on each side of which, towns and villages thickly appeared, also some monasteries and ruins, altogether forming as diversified and lovely a scene as I ever rode through; but in this day's journey I found nature unusually oppressed, so that it was hard to bear the motion, and my illness increased so much, that when I saw a town on the other side the Rhine, not knowing it was our destination, I thought it looked a desirable resting place, and wished to get to it; when the driver turned the carriage that way, and it proved to be Nieuvied, a place to which we had recommendations.*

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* *Copy of one of the Introductory Letters given by the family of Decknatel.*

My dear Brother;

"I give this address by these Friends, whom they call Quakers, from England; perhaps they will call in their journey at Nieuvied—though you cannot speak

Here we got to a comfortable inn, like a private lodging, kept by Moravians, who received us cordially, and we took up our quarters with them.

"19th. I was very ill, so as to lie in bed all day, low in mind as well as in body; dear S. G. indisposed also, and we felt glad in this state to be in a quiet asylum.

"20th. First day, my complaints continuing I was not able to go out, my dear companions sat at my bed-side where, in a season of quiet refreshment, we remembered with comfort that it was when the disciples walked together and were sad, that their great Master joined Himself to them.

"21st. A day of distress every way, mostly in bed during the forenoon: after dinner went to see the Moravian establishment, the Schools for girls and boys, &c., but so low that nothing seemed capable of cheering me; my faith and patience are so tried that I am often ready to fear the honor of the great name, and that excellent cause which through every discouragement is dear to my heart, may suffer by my engaging in this embassy. I feel myself so insufficient for the work, and even at seasons when holy help is near, qualified to do so little, that I am ready to query for what am I sent? Yet I remember there are various vessels in a house, and it may sometimes seem proper to the Master to call for one of the smallest, to use as He pleases—to convey what He appoints; and if care be only taken to have this vessel kept clean, though it may not be often called for, or able to contain much, it may answer some little purpose, by having a place in the house; and help to fill up some corner, which a larger one could not so easily get into. I *know* that I sought not *this*, that I ventured not without feeling the weight of 'Woe is unto me if I preach not the gospel' *where* the holy finger is pleased to point: and the remembrance of these baptisms, with the renewal of frequent close conflicts, raise a hope through all, that though the sea may be permitted to swell, and the waves rise exceedingly high, the poor vessel will be preserved from becoming a wreck amidst the storms, and the little cargo be safely landed at last.

"23d. We called this morning on an old man, belonging to a sect who call themselves inspired—a little conversation through an interpreter proved rather satisfactory. At seven in the evening we went to sit with these people in their meeting, expecting, from the account received of them, that they sat mostly in silence, but we found it far otherwise. They remained awhile still, with apparent solemnity, then all kneeled down, and used words as prayer, afterwards singing, then one of them read part of a chapter and expounded—we sat still until they had concluded, when a few words were, as well as the language admitted, conveyed to them. On the whole we were not sorry we obtained this acquaintance with their manner of worship, as others denominated them Quakers, and we were now able to unfold to them the difference between us. We have abundance to discourage us within and without, many fears, and no outward help but the comfort we find in being closely banded together; and beside the suffering we are dipped into, no apparent prospect of these tending to gather many, if any, from the barren mountains; for let us feel as we may, we have since leaving Utrecht been unable to convey our meaning to the people in general, and appointed no meeting, —what our passing through, and being as gazing stocks may do, must be left; it will, I trust, increase *our* humiliation, if no other good be done.

(To be continued.)

with them but by an interpreter, yet you may have an agreeable feeling and influence in silence, through the favors of the Lord, which *you desire*. I salute you with renewed affection. J. D."

EXTRACT.

The excitable peevishness that kindles at trifles, that roughens the daily experience of a million families, that scatters its bitter stings at the table and by the hearth-stone, that introduces a prickle into the whole clothing and movement of life, what does this, but *unmixed* harm? What ingredient does it furnish but gall? its fine woundings may be of little consequence in some given case, and its tiny darts easily extracted; but, when habitually carried into the whole texture of life, it destroys more peace than plague and famine and the sword. It is a deeper anguish than grief or the gasp of death; it is a sharper pang than the afflicted moan with; it is a heavier pressure from human hands, than you feel when the Almighty "hath touched you."

A Memorial of Shappaqua Monthly Meeting, concerning our beloved friend, JACOB L. MOTT, *deceased.*

Feeling deeply sensible of the great loss we have sustained in the removal, by death, of this our beloved friend, and believing the remembrance of those who have been examples of faithfulness to manifested duty, has a tendency to strengthen and encourage others to "walk by the same rule and mind the same thing," we feel it right to prepare a memorial concerning him, fully believing he has received an entrance into that heavenly kingdom which is the reward of the righteous.

He was born in the city of New York, on the 13th of 9th month, 1784. His parents were Jacob and Deborah L. Mott, the latter a worthy member of our Society, who was much concerned for her children, and it is believed her example and care had a good effect upon our deceased friend.

Although not addicted to gross evils, he was

prone to levity and mirth; and his testimony is remembered, that when returning home from such pastimes; the convictions of truth on his mind were so strong, that tears of contrition have fallen from his eyes, as he passed through the streets of the city, when little was to be heard but the watchman at his post. Early in life submitting to these visitations of his Heavenly Father's love, he was drawn to attend the meetings of Friends; and he writes of himself, as a brand plucked from the burning, and a monument of the mercy of God.

He was married the 6th of 8th month, 1806, to Hannah Riker, with whom he lived in great harmony and mutual affection for fifty years. It may be truly said of him, he was an affectionate husband, a tender parent, and a kind neighbor, being cheerful in his deportment and upright in his dealings among men; he was much beloved by those who knew him.

He was received a member of New York Monthly Meeting, at his own request, in the 4th month, 1807, being in the 23d year of his age.

It appears to have been his practice to commit to writing some of the exercises of his mind, on various subjects, and we believe nothing can describe him more pertinently than some extracts from them.

After taking the responsibilities of a family, and entering into business, he says: "I had many close trials, besetments, and temptations, in which my religious faith was closely tried. I now see very clearly that many, or at least some of the difficulties and troubles that I have experienced might have been avoided, had I always attended to the revelations of the spirit of truth in my younger years; they were brought about by my unfaithfulness; I wandered from my inward guide, and was almost forgetful of the day of my espousal. But blessed be Israel's God; thanksgiving and praise be ascribed unto him, although I wandered from the fold and went into the wilderness, he followed me, and kept close to me, and, giving me strength to resist temptation, preserved me from falling into the hands of the enemy, and thus renewed my faith, enabling me to bear up the testimonies of our Society. Although a part of the time I resided out of the city, I seldom missed attending a meeting, notwithstanding I had to row a boat ten miles to get there, and sometimes returned the same day."

In the summer of 1814 he settled within the compass of this Monthly Meeting, and became a member of it, by certificate, and when health permitted was diligent in attending meeting, although living nearly ten miles from it. In recording the faithfulness and perseverance of our dear friend in this particular, we desire not to *eulogize him*, but to stimulate others to press through difficulties in the peformance of this reasonable duty.

Having experienced the benefit resulting from an early dedication to the service of his Divine Master, he was often deeply concerned for the welfare of others, and sometimes in meetings it seemed right for him to express it; but feeling that the call and qualification for the solemn work of the ministry are of God, he put it off from time to time, until about the thirty-first year of his age, when, in a public meeting at Shappaqua, he appeared in supplication for the preservation of himself and the assembly, under the weight of which he was deeply humbled, keeping in view the testimony of our Holy Pattern, "my doctrine is not mine, but his that sent me." His communications were sound and edifying. He experienced the sustaining hand of Almighty Goodness to be as a wall of defense around about him, preserving him in the faith, for which he was concerned earnestly to contend. His ministry was acknowledged, and he was recommended as a member of the meeting of ministers and elders in 1830. "This," he says, "again increased my responsibility, as now I was at liberty, if I felt a concern to visit Friends of other meetings, to open it to the Monthly Meeting." Feeling himself a monument of mercy, raised up in order to proclaim the goodness and mercy of God, he endeavored to stir up the pure mind in others, by testifying of his grace, the word nigh in the heart, and in the mouth. He was frequently concerned to visit meetings, in our own and neighboring Yearly Meetings, we believe to the satisfaction of his friends, and it is evident he realized the truth of his own language, "that the Good Master never sends his servants out in their own strength, but amply supplies wisdom out of his inexhaustible treasury."

He was zealous for the maintenance of good order and the right administration of our discipline, being deeply concerned for the prosperity of our Society.

Earnest und affectionate were his appeals to the rising generation, to come forward in faithfulness to the requisitions of their Heavenly Father.

"On you," he writes, "must depend the future prosperity and character of our Society. If you are faithful, some of you 'ere long will be called to fill prominent stations in the militant church. It is therefore peculiarly necessary that you should be established in the great principles of the Christian religion, in which is involved your own welfare, and that of your fellow men, who at times may be adopting the language, 'who shall show us any good?' If you examine history, you will find in all ages it has been those who have been faithful to the light of Christ within, that have been made instruments in the hand of God, in gathering to the church. Be faithful in the little, and you shall be made rulers over more, and, under the guidance of

the good and Heavenly Pilot, you will be enabled to avoid those rocks, quicksands, and shoals upon which many have been shipwrecked."

He was concerned that the young should be convinced that there was no gloom in religion. "I would hold it up," he says, "as that which is so lovely in itself as to make it attractive and inviting, as something which will enable us to overcome every besetting sin, and elevate our condition step by step in the scale of improvement, until we become united with the inhabitants of that city which needs not the light of the sun nor of the moon to shine in it, 'for the glory of God doth enlighten it, and the Lamb is the light thereof.'"

He was exercised in regard to a disposition in some to pervert the scriptures of truth, and concerned that a right estimate should be set upon them. His testimony left in writng is, "As we attend to the same principle which inspired holy men of old, who wrote them, our understanding will be opened, and we shall see a beauty and excellency in them which we cannot find by perverting them; we shall not be undervaluing nor overrating them; we shall consider them as testimonies corroborative of those spiritual truths which are sealed on our minds by the impress of the Divine Spirit."

He was frequently invited to attend funerals of those not in membership with us, and being concerned to improve every right opening, and to fulfil what he believed to be his mission to his fellow men, he frequently found it his duty to go often travelling many miles to accomplish it. Although he often felt the weakness and infirmities of the flesh to be many, and the conflicts of the spirit to be great, yet, at times, he could feelingly rejoice that an interest was mercifully granted through Him "who giveth the victory over all, and that the Lamb Immaculate is still redeeming out of every nation, tongue and people," and adding to his Church Triumphant, those whose names shall be recorded in the book of life, because they submitted to His government.

Some time previous to his last illness he wrote as follows:

"There are many sudden removals, and I am often unwell; if I should be suddenly taken away, I have wished that my family might know the comfortable feelings my mind partakes of. Oh! how I am filled with the goodness of God to overflowing, so as to raise the sensation of Holy! Holy! Holy! Hallelujah to Israel's Shepherd! Oh! glorious state! Oh! blessed abode! When, oh! when shall I be there? These feelings bring with them a complete surrender of all selfishness. All centres in the Divine Will. Whatever attachment to the world, however strong the family ties, the love of the Heavenly Father absorbs them all. His will is bowed to in humble submission of soul, and the acknowledgment is, Thou knowest best what to bestow or what to withhold. Thy will be done."

The tender, affectionate solicitude he felt for his children is made manifest by the following, which was written in the 60th year of his age:

"It is the desire of your father that you attend to the impressions of the Spirit of God, made upon your minds from time to time; be assured as you attend to these impressions, you will become more and more acquainted with the teachings of the Grace of God, that brings salvation from sin, and the defilements of the human heart. I most tenderly solicit you as a dear father, to yield to its teachings. Be not ashamed to acknowledge yourselves under its government, although it will lead you out of the world's customs, because it stands in opposition to the spirit of the world—it is to prepare the immortal soul to dwell in the courts of Heaven, through an endless eternity; and not only to prepare for enjoyment beyond the grave, but to qualify you to live as you ought, while here on earth. It will enable you to love one another, to do good to all men, to be kind to all placed under your care, and increase your desire for the relief of the oppressed. It will increase your love for religious meetings; you will not be ashamed to wear a plain dress; you will be willing to follow the example of the Son of God.

"If you reject the religion which God reveals in the heart, by the teachings of His Spirit, you never can obtain any but that which is the work of the systems of men. These can rise no higher than their fountain, but the teachings of the grace of God will lead to God. Attend to it, and it will lead you from many sorrows. Be not deceived. Happiness does not consist in the abundance of the possessions of the things of this world. Therefore, be more concerned to live a life of dedication to your Divine Master, than to get riches. Oh! attend strictly to the injunction, 'Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.' Confiding in this promise, and putting your trust in the Lord, blessings will descend upon your labors. He who blessed Jacob and Joseph, will most assuredly bless you."

His last illness was lingering, but he manifested much patience and resignation throughout, being clothed with love and good will to all.

Under date 4th month 27th, 1856, he addressed his family in writing as follows:

"When I was first taken sick I thought it might be my last sickness. I have given the subject a very careful investigation, and believe an entrance will be mercifully granted me, into that City described as 'having walls of salvation, and whose gates are praise.' I discover nothing in my way. He who is all wisdom, is also all power. If He has a work for me to perform, He will raise me up for the performance of it, for He knows I am ready and willing. I discover noth-

ing worth living for, but to glorify His blessed name. If I am taken away suddenly, do not harbor the idea that it was in an unexpected moment, for I have been, and am watching the time as if it were at hand. You have manifested the greatest kindness towards me; you have done all in your power to make me comfortable; for which I trust you will be rewarded. When the time of separation comes, resign me cheerfully, submit to the dispensation as ordered of God, who does all things in his inscrutable wisdom for good." He requested that the testimony to plainness and simplicity should be carried out in his person even to the grave; that his coffin should be the natural color of the wood, and not varnished, and that no stone or monument should be placed at his grave.

In a letter to a Friend dated 5th month 7th, 1856, he says, "If any Friends ask concerning me, inform them I hold the truth as professed by Friends, as dear as ever; that my desires and prayers ascend for its increase, that it may grow bright through us, as a professing people, and it will shine more and more as we mind the light."

On one of his friends taking leave of him, he said, "Be faithful to the requirings of thy Heavenly Father, for at such a time as this it will afford more peace than all else beside." Being visited by his numerous friends, he continued to bear similar testimonies, while able to write or converse, giving evidence to the last that Divine Goodness was his support.

The last three weeks of his life he was nearly deprived of speech by paralysis, yet his last words were, "peace, peace, sweet peace, ready, waiting," evincing the truth of the declaration, "Blessed is that servant whom, when his Lord cometh, is found ready and waiting."

He died the 28th of 8th month, 1856, in the 72nd year of his age, and we feel an assurance that his immortal spirit is centered in that glorified state, of which he had a foretaste, when he could ascribe hallelujah to Israel's God.

His remains were taken to the Meeting House at Shappaqua and interred, after a large and solemn meeting, in which several testimonies were borne to his circumspect life, and dedication to his Master's cause; and the feeling that we had lost a beloved friend and father in the church seemed to pervade every mind.

Signed by direction of Shappaqua Monthly Meeting, held in New Castle, 8th of 1st month, 1857.

JOB R. CARPENTER,
RACHEL M. PIERCE, } Clerks.

Cheerfully acknowledge merit in others, and in turn you will always receive that kind consideration which you desire. When you cannot consistently praise, by all means keep silent, unless there be a manifest wrong deserving censure.

TO W. W. MOORE.

Having in my possession the following letter, I thought it might be interesting to some of the readers of the Intelligencer, who may remember the author in his travels through some parts of Pennsylvania and Maryland, previous to the writing of this letter, which evinces the deep interest he felt for the welfare of those whom he had visited, and his earnest desires for their firm establishment on the sure foundation.

6*th mo.*, 1857. A. K.

Blount County, Tennessee, 1812.

Dear and much beloved Friends, inhabitants of the town of Baltimore, and thereaway, my heart salutes you in that which I trust proceeds from the Father and fountain of all never-failing love, and I hereby simply inform you that I got well home the 26th of the 11th mo. last, and found my dear wife and all well, and so with them am enabled to rejoice in the Lord. And now, dear friends, having had some time of rest at and in my own habitation, my mind, I think, hath not become idle, but hath often been led back to contemplate on my late journey, and to think of many of my dear friends with whom the Father brought me into an acquaintance; and in this contemplatory review you have often, yea very often, filled my wakeful hours with great desires for your present growth and establishment in the truth, so that indeed you might become pillars in the spiritual building, that should go no more out, but being preserved and supported by the great superintendent of his children, you might be as able props and true supporting pillars in the great cause of righteousness in the earth. Ah! friends, great indeed is the work whereunto we are called, and I think the mighty arm of the Lord by whom this work through your faithfulness is to be carried on, hath been made visible to many of you: therefore, Oh! friends, let us not retard the great work which the Lord by the wooing spirit of his love is designing to bring about to establish the mountain of his own house, on top and above all the works of man, and to exalt it above the imaginations of his heart. And so through the faithfulness of his children to make it visible that nations may draw near and find that the Lamb dwells there by whom thus are we taught of the Lord, for it is the meek that he teaches of his ways, and enables them to walk in his paths, so coming to be rebuked by him, that nature that would lust and war is done away, so that there is no need of carnal and outward weapons. Oh! this is what the Lord desires to bring about, and this is what the faithful ones long to see; so that the declarations which the shepherds heard through the sound of the voice of the angels might be heard sounding from the Arctic to the Antarctic pole, which was glory to God in the highest, peace on earth, and good will towards men. Now, friends, I be-

seech you put on the whole armor of God, so that you may be able to stand, and having done all to stand, if the language of the times should proclaim to thy tents, Oh! Israel. Oh! then you may gather into the hollow of his holy hand and find a hiding place, while the judgments of the Lord are poured forth against all the workers of iniquity and those that know not the Lord; and while the potsherds of the earth smite one against another, and vex one another, until the inhabitants of the earth learn righteousness, and so come to know the Lord, for when thy judgments, Oh! Lord, are in the earth, the inhabitants of the world will learn righteousness, for I do believe if the Lord cannot woo the children of men by his holy spirit of love, that he will turn and overturn the powers of the earth until his great day is brought about, for indeed the kingdom of his dear Son is sent and his glorious sceptre is held forth, and they that will not bow in mercy shall bow in judgment, for it is written that every knee shall bow, and every tongue confess to God; yea, for the Lord hath his pure witness in the heart which is to bring salvation or condemnation. So now, dear friends, may I use the words of the beloved disciple, yea, it is the language of my heart at this time. I write to you, dear fathers and beloved mothers, because you have known him who was from the beginning; I write to you, dear young men and precious young women, because you have known something of that power which is strong, where by you may overcome the evil one; and I exhort you, dear youths, to be faithful, so that not only a few but all of you may come to fill up the place of them that were strong men in Christ, and had overcome the evil one; first a young man, then a strong man in Christ, so being prepared by the growth of the everlasting truth and spirit of the Lord, you may become elders and pillars in this the day of your generation, having learned in the school of Christ to rule over and govern yourselves, so that you be by the Holy Ghost made to fill useful stations in the church. Dear young friends, the love that I felt for you when in your town, revives in my heart whilst I thus write, and may I not call you by the endearing name of the children of the kingdom, you who have had a godly education; and also you, dear hearts! who have given up the expected pleasures and vanities of of this world for an inheritance in society; it, I think, is evident that the spirit of the Lord is poured out on all flesh, by which the Lord will bring his sons from far and daughters from the ends of the earth, and cause them to sit down under the calming influence of holy love, with Abraham in that kingdom that hath no end, where there is both room and food for them; and you, dear hearts, so hold fast that which you have received that no man take away your crown; thus pursuing the paths of truth you will feel yourselves united to all those that come to be united to God, so that there will be but one shepherd, and one flock, Christ and his gathered Church; gathered from the vain imaginations of man into the holy path of humility; and so according to the language of holy writ, he that humbleth himself shall be exalted and brought to Zion's heights, from whence the Lord alone is praised. WILLIAM WILLIAMS.

BIBLE TESTIMONIES CONCERNING THE NATURE OF MAN.

The inspired writers generally take man as they find him; assume his character as it appears at particular times and in special circumstances. Those passages whose strong language is so eagerly quoted as decisive, are almost always local in their application, and their force definitely restricted by the context.

Still, not alone for speculative, but practical reasons, we would know, if we may, on divine authority, *what our nature is.* There are to this end some sentences in the New Testament, whose conclusiveness, I feel there is no way of resisting. Observe, that we wish to know, not the *acquired character*, but the *original nature* of the human soul. This nature exists pure only in the child. This, the advocates of total depravity, I presume, do not all admit; for their language is, that we are born depraved, that sin is innate, hereditary, substantial in the very essence and constitution of the mind. The soul of a child is therefore its absolute principle and embodiment. Now, we have six parallel declarations of the Evangelists, Matthew, Mark, and Luke on this very point, expressing, not what *they* thought of the child's nature, but what *Jesus* thought and declared; that is, six passages giving the decision of the highest authority. The burden of these passages is, that of such as little children, is the kingdom of heaven; that to be converted and become like them, is the only and necessary title of entrance into that kingdom; that to be humble as a child makes one the greatest in that kingdom; that to receive a child in Christ's name is to receive him; and, in still another passage, he gives it as a warning against despising one of those little ones, that their angels (by which I think he must mean the spirits of departed children) do always behold the face of his Father in heaven. I know not that there are in the Christian records any other testimonies upon the primary, simple nature of man, and upon those testimonies I decline all reasoning. * * *

If human nature be fatally subjected to the law of the members—the helpless sport and hapless victim of appetite and passion, then to talk of human *sinfulness* at all is a fiction of speech. *A machine cannot sin. Sin is wicked, unlawful choice.* Necessity has no choice nor law, and mankind, instead of being thus convicted of their

actual transgressions, are universally absolved, and made as innocent as the animals in obeying their irresistible instincts. Thus, a great objection to the doctrine of total depravity is, that it takes a light view of sin, a technical and negative view from which the sinner easily escapes. Under the semblance of a severe, it is really a licentious doctrine. C. A. B.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 5, 1857.

"The righteous shall be had in everlasting remembrance."

DIED,—On the 6th of 5th mo., 1857, MERCY E. BROWN, wife of Ira Brown, of Canada West, and daughter of Henry Widdefield. In recording the death of this dear friend, we feel that a bright light has gone from us. She was a woman of sterling worth—little in her own estimation, but careful to occupy the talent committed to her care. Of her, it may truly be said, "she saw well to the ways of her household, and ate not the bread of idleness."

In the early part of her sickness, she gave much excellent counsel to her children, saying she took that opportunity to impart her feelings of solicitude on their behalf, not knowing how her illness might terminate. No memorandum was taken of her exercises, but there are those who will feel the truth of the saying—"she being dead, yet speaketh."

By her death, society has sustained a great loss. Her weighty deportment in our meetings plainly evidenced that she was holding sweet communion with the divine mind. She sometimes in our assemblies, gave utterance to a few words, which were the "few words fitly spoken." Her disorder was very severe; but her sufferings were borne with Christian patience. When near her close, she looked on her husband with serenity and sweetness, and said—"My dear, I believe I am now going;" and to her children who were around her, she said, "Farewell, dear children, and the way to fare well is to do well. Put your trust in the Lord, and He will be with you."

Pickering, Canada West, 8th mo., 23d, 1857.

DIED,—At his residence, in Waynesville, Ohio, on the 9th of 7th mo., 1857, of paralysis, ARNOLD BOONE, formerly of Georgetown, D. C., in the 76th year of his age. The deceased was a valuable member of Miami Monthly Meeting of Friends. Being gifted with excellent qualities of head and heart, he was peculiarly qualified to sympathize with the afflicted and oppressed of all classes and conditions in life; but especially were his feelings drawn forth, in great tenderness, towards that portion of the African family who are held in bondage by their fellow men. He was their unflinching advocate whilst residing in a slaveholding community, and for some years past has persisted—through many difficulties—in abstaining from using the products of unrequited toil; endeavoring, both by precept and example, to impress this divine injunction upon the minds of those who came within his influence: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Although his death was sudden, and very unexpected to his friends, it was evidently not so to himself.

He told his aged companion a short time previous thereto, that he believed the time of his departure was at hand, and (to use his own emphatic language) "his peace was made." "Blessed are the dead who die in the Lord: yea, henceforth saith the spirit,—for they do rest from their labors, and their works do follow them." R. H. H.

A Stated Meeting of the Committee of Management of the Library Association of Friends, will be held on Fourth day evening the 16th inst., at 8 o'clock.

JACOB M. ELLIS, Clerk.

Philadelphia, 9th Mo. 5th, 1857.

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 374.)

As he spoke, I observed he was not himself upon the true foundation, nor acquainted with the mind of the Lord on that account; but spoke from his own imagination and partiality to his own sect, as he and they desired it should have been; his mind natural and carnal, and his views outward, toward the power and dominion of this world, as the Jews were at the time of the appearance of Christ among them; and as soon as he came to a period, finding my mind filled with the sweetness and meekness of divine truth, I replied.

"The Divine Providence is indeed great over the children of men, and apparently over this nation and her dependants at this day; and the necessity of a right and thorough reformation is very great, and, in the proper time and way of the Almighty, will be brought to pass. But neither by the means, nor instruments now in your view; for all the contenders, one against another, by destructive force, are of one spirit divided against itself, under different forms and views, in which the strongest will advance themselves and their own way; but cannot, by such means, reform either themselves or others, as they ought to do in the sight of God, who does not approve or countenance violence, bloodshed, and unrighteousness in one sect, and condemn the same things in another; and will therefore bring about that right reformation, by instruments of a different kind, and by another means and way: as it is written, *Not by might nor by power; but by my spirit saith the Lord.*" (Zech. iv. 6, Mic. iii. 8.)

Upon this the stranger was much broken in spirit, and the tears ran down his beard, and dropped upon his knee, as he sat by me; and after that, being filled with love, (the same which had reached him from my spirit,) he embraced me in his arms, rejoicing that he had met with me; (with some encomiums I don't think proper to write) but said no more on any religious subject. Soon after he departed, and I saw him no more. I now proceed with the account of my further progress.

In writing the last paragraph of the foregoing piece, which I inscribed to the saints in Zion,*

* They gazed upon me; they said I was mad, distracted and become a fool; they lamented because my freedom came. See note at the bottom of page 345.

&c., (page 18 of the Journal, page 345 of Friends' Intelligencer,) the people called Quakers were suddenly, and with some surprise, brought to my mind; and so strongly impressed on my remembrance, that thenceforward I had a secret inclination to enquire further concerning them, their way and principles.

It was some time in the Fifth month, in the year 1691, when an opportunity was presented. The occasion of it was some concerns that I had in the west parts of Cumberland, when, lodging at an inn kept by one of that profession, on a seventh-day night, and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine, in the particulars then asked after; and he also perceived I was nearer them than he (or perhaps any other) had thought, (for I had formerly opposed the same man in some things,) which gave him occasion to inform me of their meeting, to be held the next day, at a country village called Broughton.

And, as I had been desirous to be rightly informed concerning that people, and to see them as in truth they were, I was pleased with the opportunity; and, the next morning, the Friend and I set forward toward the meeting. And he being zealous to have me further informed, and convinced of the truth of their way, spake of many things as we rode along, and with good intent; but my mind being composed, and its attention directed towards God, who knew I wanted only to see the Truth, and not be deceived, I could not take any distinct notice of what the Friend said; which he perceiving, after some time, desisted, and said no more. And then we rode some miles together in profound silence; in which my mind enjoyed a gentle rest and consolation, from the divine and holy Presence.

And when we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people on the forms, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak to some points held by them, and declaim against some things held by others, and denied by them; particularly predestination, as asserted by the Presbyterians; yet I took not much notice of it: for as I did not doubt but, like other sects, they might have something to say, both for their own, and against the opinions of others; yet my concern was much rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or, in other words, whether they worshipped the true and living God, in the life and nature of Christ, the Son of God, the true and only Saviour: and the Lord answered my desire according to the integrity of my heart.

For, not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, brake into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same divine and holy presence and influence of the true, holy, and heavenly Lord; which was divers times repeated before the meeting ended. And in the same way, by the same divine and holy power I had been often favored before when alone; and when no eye, but that of heaven, beheld, or any knew, but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favor.

And, as the many small springs and streams, descending into a proper place, and forming a river, become more deep and weighty; even so, this meeting with a people gathered of the living God, into a sense of the enjoyment of his divine and living presence, through that blessed and holy medium, the mind of Jesus Christ, the son of God and Saviour of the world, I felt an increase of the same joy of the salvation of God; and the more, by how much I now perceived I had been under the like mistake as the prophet of God of old; but now otherwise informed, by a sure evidence and token; by the witness of the divine essential Truth, in which no living soul can err, or be mistaken, or deceived; being self-evident and undeniable in all those who truly know him.

Our joy was mutual and full, though in the efflux of many tears, as in cases of the deepest and most unfeigned love; for the Friends there, being generally sensible I was affected, and tendered with them, by the influence of the divine Truth they knew and made profession of, did conclude, I had been at that time, and not before, convinced, and come to the knowledge, or sense, of the way of Truth among them; and their joy was as of Heaven, at the return of a penitent; and mine as the joy of salvation from God, in view of the work of the Lord, so far carried on in the earth; when I had thought, not long before, there had scarce been any true and living faith, or knowledge of God in the world.

The meeting being ended, the peace of God, which passeth all the understanding of the natural man, and is inexpressible by any language but itself alone, remained, as a holy canopy over my mind, in a silence out of the reach of all words; and where no idea, but the Word himself, can be conceived. But being invited, together with the ministering Friend, to the house of the ancient widow Hall, I went willingly with them: but the sweet silence commanded in me by Michael, the Prince, Captain-General of the hosts in heaven, still remaining, I had nothing to say to any of them, till he was pleased to draw the curtain, and veil his presence; and then I found my mind pure, and in a well bounded liberty of innocent conversation with them.

(To be continued.)

For Friends' Intelligencer.

SCALE OF NEED.

Our need answers to our capacity. We might, indeed, construct a scale of existence on this principle of need. The lower the creature, the less his need; for the more feeble his sensibilities, the narrower his powers, and the more torpid his desires. The shell fish needs but to draw in from the beating waves, or through a slender aperture in the muddy bottom of the sea, a little water, and then expel the same through those stony valves, which are at once his defence and his dwelling. His finny, swimming superior, with a more versatile power, needs a somewhat richer nutriment. The insect, with its still finer organization, needs to fly in the air, and to feed on the sweets of flowers. The beast, of structure more complex, and increased capabilities, needs a still greater variety of support; the cravings of each kind of animal nature multiplying exactly according to its additional susceptibilities of sensation, intelligence, and affection, from the creature that is satisfied with a green leaf, and, that consumed, creeps slowly and lazily to another, to the fierce or kingly birds that cut the air of a hemisphere, and seek their prey on the far mountain top, or "where the carcase is" in the lonely valley.

But, from the most sagacious and strongest of the animal tribes, how vast the difference in capacity of intellect and feeling, to man! And no less vast, the difference of need. He draws from the earth, from the water and from the air, to satisfy his appetitites and to satiate his curiosity; he ransacks every kingdom of nature for his comfort and aggrandizement, and is not content. His restless and changeful wishes are ever roaming abroad for something new, something greater. He cannot stay attached to one place, "like the limpet to the rock." He cannot stop with one sort of food, like the bee that lives among the blossoms. He does not, like the ruminating animal, stand still and peaceful in his own reflections. Now, though he should leave his anchorage on the ground, soar into the sky, and for his clumsy balloon, substitute the wings of a dove, could he even then "fly away and be at rest!" He is uneasy, he is needy, he is craving and discontented still. It is because his faculties are so many and so great, because his desires are so ardent and so infinite, that his supplies must be manifold and huge.

Is there then no satisfaction for a man? Are we alone in the universe, made to be thus uneasy and discontented, like Jewish children, wanting what we cannot have and crying for what is beyond our reach? No; God has not made his noblest creature for a wretched failure and a miserable want. Let him bring into light all his abilities and desires,—they are not too many or too strong; those of the higher nature as well as the lower; those that tend up to God himself and heaven and immortality, as well as those that tend downward and abroad to earthly things. Let him unfold them without fear. The vast supplies from the foreseeing Creator, are ready in the treasury of his truth. Let him appropriate them to his need. And the fish that cleaves the liquid sea, the insect that revels in the cup of a flower, the beast that browses in his pasture, or the bird that darts through the yielding air, shall be no more at home or content with its lot, than he, while the lot he is content with shall be as much superior to theirs, as "the heaven and the heaven of heavens" are above the earth.

GEORGE STEPHENSON, THE RAILWAY ENGINEER.

[Continued from page 380.]

"The anticipations of the company as to passenger traffic were in like manner more than realised. At first, passengers were not thought of; and it was only while the works were in progress that the starting of a passenger coach was seriously considered. An old stage coach, called the 'Queen Charlotte,' was purchased at a bargain, and mounted on a wooden frame. This was the entire passenger stock of the Stockton and Darlington line on the day of opening, and for some time afterwards. The number of persons then travelling between the two towns was indeed very inconsiderable, and it was not known whether these might be disposed to entrust their persons on the iron road. Mr. Stephenson, however, urged that the experiment of a stage coach was worthy of a trial; and so the 'Queen Charlotte' was purchased and mounted. The name of the coach was to be altered, and Mr. Stephenson was asked what he thought they should call her. 'The Expurriment,' said he, in his strong Northumbrian tongue; and the coach was renamed 'The Experiment' accordingly. She had also emblazoned on her panels the company's arms, bearing the motto of 'Periculum privatum utilitas publica.'"

Out of all this sprang the town of Middlesborough-on-Tees. We remember the time, in 1825, when only one farm-house stood upon the spot, around which has spread the future metropolis of Cleveland, with a population already approaching to 20,000.

Then came the renewal of the Manchester and Liverpool project. It was very unacceptable to canal proprietors, some of whom had been annually receiving, for half-a-century, the whole amount of their original investment! Stephenson was at the head of the survey, and he and his men were treated as rogues and vagabonds by resident lords and gentlemen. Pamphlets and prophecies, both of the most alarming nature, were scattered broadcast. They threatened every evil as a consequence of railways, from a general conflagration to the cessation of laying eggs on the part of the hens. And then these interested

soothsayers sought comfort by trying to feel convinced that the whole thing was impracticable. When daily the practicability became more apparent, canal proprietors, so haughty previously, began to offer increased advantages of water carriage to the Liverpool and Manchester merchants; but it was "too late." In spite of tremendous difficulties, the railroad took shape. Very well, said the *Quarterly Review*, such a road is an absolute necessity; but "we scout the idea of a *general* railroad, as altogether impracticable..... The gross exaggerations of the powers of the locomotive engine, or, to speak in plain English, the *steam-carriage*, may delude for a time, but must end in the mortification of those concerned." Stephenson thought that there had been no exaggeration; and, though he was very much concerned, he was never in the slightest degree mortified. On the contrary, they were mortified who saw, and would fain have denied him, his triumph:—

"What [said the Reviewer] can be more palpably absurd and ridiculous than the prospect held out of locomotives travelling *twice as fast* as stage coaches? We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets, as trust themselves to the mercy of such a machine going at such a rate. We will back old Father Thames against the Woolwich Railway for any sum. We trust that Parliament will, in all railways it may sanction, limit the speed to *eight or nine miles an hour*, which we entirely agree with Mr. Sylvester is as great as can be ventured on with safety."

Most of the practical and scientific men in the kingdom shared these opinions. George Stephenson smiled good-temperedly, and practically proved them to be unfounded. The very Parliamentary Committee before whom he was examined sneered at him as a lunatic when he modestly maintained that he could drive a locomotive at the rate of twelve miles an hour. The world of science shook its solemn head; and even gentle Religion, growing prejudiced, turned upwards her blue eyes, and seemed to ask forgiveness for the blasphemy of this presumptuous mechanic.

"One of the members of the Committee pressed the witness a little further. He put the following case:—'Suppose, now, one of these engines to be going along a railroad at the rate of nine or ten miles an hour, and that a cow were to stray upon the line and get in the way of the engine; would not that, think you, be a very awkward circumstance?'—'Yes,' replied the witness, with a twinkle in his eye, 'verry awkward indeed—*for the coo!*'"

When he talked of getting over the difficulties of such an immense mass of pulp as Chat Moss, the opposing counsel pronounced his ignorance inconceivable. So, to them, was his knowledge. That learned gentleman, Mr. Harrison, was very hilarious indeed at the idea of Irish members flying up to a division in carriages at the rate of twelve miles an hour;—and "Mr. Francis Giles, C. E." affirmed that "*no engineer in his senses* would go through Chat Moss if he wanted to make a road from Liverpool to Manchester. Mr. Giles said the carriages would all go to the bottom, and that it would be necessary to take this Moss completely out at the bottom, in order to make a solid road." Other C. E.'s designated Stephenson as that unprofessional person; one styled his plans as "very wild," and even the learned counsel, Alderson, declared Stephenson's project, "the most absurd scheme that it ever entered the head of man to conceive."—"I say he never had a plan," said Mr. Alderson; "I do not believe he is capable of making one." More than one such battle as this Stephenson had to fight single-handed; but neither abuse, nor sarcasm, nor cajolery, nor piteous howling, like that of Sir Isaac Coffin, could move him. Parliamentary permission was obtained at last, only at a cost of nearly £30,000, and all the "C. E.'s" bade "that unprofessional person" to go and do what was impossible. And, *Io Pæan!* he went and did it!—not without enormous difficulty; but after every disappointment and querulous "What next?" his calm observation was "We must *persevere*." And now Chat Moss forms the very best part of the road between Liverpool and Manchester, and it was accomplished at a cost of £28,000, whereas Mr. Giles, C. E. had set down that the formation of a road there would cost £270,000. "He'll get nothing to run upon it," was a common remark.—"Certainly not at twelve miles an hour," was another.—"Perfectly impossible!" cried a third; "let him try it! Impossible!"—And as we all know, George Stephenson put the "Rocket" on the line, and drove her at the rate of thirty miles an hour! *Then* the greatest sceptics began to conceive that a revolution of an extraordinary nature was about to take place, and while some prophesied a wide extension of civilization, others looked to their Bibles to see if, in this, the end of the world were not foreshadowed;—but these latter might have found comfort if they had opened at Isaiah, and found that good advice to railway travellers, "Whose strength is in sitting still."

Who, then alive, has forgotten the glory and the sorrow of the opening day, the 15th of September, 1830? The triumph of the "unprofessional person" was complete. It was rather perfected than diminished by the fatal accident to Mr. Huskisson.—"The 'Northumbrian' engine conveyed the wounded body of the unfortunate gentleman a distance of about fifteen miles in twenty-five minutes, or at the rate of thirty-six miles an hour. This incredible speed burst upon the world with all the effect of a new and

unlooked-for phenomenon." And mark one of the results:—"Lords Derby and Sefton, who, by their opposition, forced the line from their estates, and compelled Mr. Stephenson to take it over the worst part of Chat Moss, were afterwards found patronizing a second and rival line between Liverpool and Manchester, on condition that the line should pass through their property." Though not meant, this was a tribute to the genius of that unprofessional person who had now accomplished the great work of his life, and had begun the greater and the supremely good work of drawing the ends of the earth together. And yet, for years, Mr. Stephenson was not reckoned by the "C.E.'s" as worthy of being considered as belonging to the *status* of engineers, because he had never been a student or an apprentice. Even the mechanical engineers looked on him as an interloper, and abused him in their magazines. Dr. Lardner, who so satisfactorily proved the impossibility of navigating the Atlantic by steam, just as the fact had been accomplished, declared, "that in the proposed great Box Tunnel, on the Great Western Railway, the passage of a load of 100 tons would deposit 3,090 lb. of noxious gases, incapable of supporting life." The same philosopher, in 1824, advocated the plan of Mr. Vallance for projecting passengers through a tube large enough to contain a train of carriages, the tube being previously exhausted of atmospheric air! And finally, Col. Sibthorp anathematized Stephenson and all his class, declaring that he would rather meet a highwayman, and adding his belief that a highwayman was the more respectable man! As a sample of the difficulties encountered in surveying land for railways, the following, having reference to the London and Birmingham, is among the more amusing:—

"At one point the vigilance of the landowners and their servants was such, that the surveyors were effectually prevented making the surveys by the light of day; and it was only at length accomplished at night by means of dark lanthorns. Mr. Lecount mentions another instance of a clergyman, who made such alarming demonstrations of his opposition, that the extraordinary expedient was resorted to of surveying his property during the time he was engaged in the pulpit. This was accomplished by having a strong force of surveyors in readiness to commence their operations, and entering the clergyman's grounds on the one side at the same moment that they saw him fairly off them on the other; by a well-organized and systematic arrangement, each man concluded his allotted task just as the reverend gentleman concluded his sermon; so that, before he left the church, the deed was done, and the sinners had all decamped."

[To be concluded.]

Less judgment than wit, is more sail than ballast.

THE ATLANTIC TELEGRAPH.

Three little vessels, commanded by one Christopher Columbus, set sail from Palos, in Spain, on the 3d of August, 1492, in search of a new world, far over a wide and unknown ocean. For sixty-nine days the bold navigator steered westward, before his glorious vision was realized. On the 7th of August, 1857—three hundred and sixty-five years later, almost to a day—a squadron of five noble steamships, belonging to two great nations, set sail from Valentia Bay, in Ireland, to bind to Europe, by the magical bond of electricity, the world that Columbus discovered. The enterprise of 1857 is almost as sublime in conception as was the enterprise of 1492. As a scientific undertaking, it rather exceeds it. Columbus had to skim the surface of seas then unknown. But the Telegraph must be laid deep in the bed of the ocean, among unknown and undiscoverable dangers. On the fourth day out from Valentia Bay, the cable was broken by some one of these unknown dangers of the deep, and the fleet returned to the British coast, not to abandon the enterprise, but to profit by the experience gained, improve the machinery, and try again.

There is great disappointment and no little despondency among the friends of the enterprise thus boldly undertaken, at this first serious accident. But there is not half as much despondency as there was among Columbus's sailors. We have not yet come to the mutiny point, and we do not yet need a high heroic soul to keep us in spirits. To get out of heart because of a first fracture, when four days out to sea, is quite unworthy of the age that could present to the world an undertaking so noble as this Atlantic Telegraph. The stock may go down, under the influence of the disaster, combined with the common panic of the day. But how much lower would have been the Discovery of the New World stock, if that great work had been undertaken by an incorporated company, instead of by one courageous man, aided by royalty. It will be time enough for us to despond, when our sixty-nine days of unknown sailing, of disasters, disappointments and mutinies, are over. It would be unworthy of the people of the world Columbus discovered, if we were to give up our glorious vision before the expiration of the time required to fulfil his.

The Atlantic Telegraph is the greatest experiment of the age, and, like all experiments, it is liable to failures and accidents. There has been no one to dive down and trace every inch of the ocean-bed over which the cable must lie; no one to tell us of the mountains of rocks, the precipices, the chasms and crevices, over and in which the magical line must be laid. There is no positive assurance that the waters are calm at that great depth, and that there will be no chafing of the cable among the rocks. There is no proof

that there may not be monsters of the deep to whom the presence of this intrusive foreigner may be an offence unpardonable, and who will drive it out and destroy it whenever it appears. It cannot be asserted positively that the cable will endure the pressure of the water, which, at a depth of two miles, is estimated to be five thousand pounds to the square inch. It is not positively known that, throughout the entire coil, there may not be defects in the gutta percha coating of the wires, that will only be discovered when the cable is entirely submerged in water. None can say whether the mere weight of the cable itself, when suspended from a ship for several miles, may not be sufficient to break it. All of these doubtful points are parts of the grand problem to be solved. The experiment has hardly been begun yet. We may have to wait long before we can decide positively on success or failure.

We must, however, contemplate the possibility of an entire failure; but not until years have elapsed, millions have been expended, and the absolute impracticability of the undertaking is fully established. The world will not readily abandon a project of such magnificence. Science may shrug its shoulders and croakers may scold; but there will be a persistence in the effort to carry out the grand idea, at least for some years. Each failure will teach something new, and it may require a long time before the attempt can be properly made; but the delays will be advantageous and conducive to the permanence of the work, if it is ever accomplished. And even should it fail completely, the world will be the wiser for the experiment, and the thought, the labor, the time and the money expended on the undertaking, will not have been thrown away. But we prefer not to think of a total failure, and we hope still to be able to give the readers of the *Bulletin*, at three o'clock on some fine afternoon this fall, the substance of the news of London and Liverpool at five or six on the same afternoon.—*Evening Bulletin.*

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and idle is all fear of remaining unknown. If a man know that he can do anything—that he can do it better than any one else—he has a pledge of the acknowledgement of that fact by all persons.—*Emerson.*

THE DROP OF WATER.

By Richard Mant.

How mean 'mid all this glorious space; how valueless am I!
A little drop of water said, as, trembling in the sky,
It downward fell, in haste to meet the intermediate sea,
As if the watery mass its goal and sepulchre should be.
But, ere of no account, within the watery mass it fell—
It found a shelter and a home, the oyster's concave shell;
And there that little drop became a hard and precious gem,
Meet ornament for royal wreath, for Persia's diadem.

Cheer up, faint heart, that hear'st the tale, and though thy lot may seem
Contemptible, yet not of it as nothing worth esteem;
Nor fear that thou, exempt from care of Providence, shalt be
An undistinguishable drop in nature's boundless sea.

The power that called thee into life has skill to make thee live,
A place of refuge can provide, another being give;
Can clothe thy perishable form with beauty rich and rare,
And, "when He makes his jewels up," grant thee a station there.

From the Quarterly Review

A Treatise on the Nature, Fecundity, and Devastating Character of the Rat, and its cruel Cost to the Nation, with the best Means for its Extermination. By Uncle James. London, 1850.

Boswell relates that the wits, who assembled at the house of Sir Joshua Reynolds to hear Grainger's poem on the "Sugar-cane" read in manuscript, burst into laughter when, after much pompous blank-verse, a new paragraph commenced with the invocation—

"Now Muse, let's sing of rats."

But, if a mean topic for the bard, they are an interesting subject to the naturalist, an anxious one to the agriculturist, and of some importance to everybody. Though it was no easy matter to throw around them a halo of poetry, and to elevate them into epic dignity—a difficulty which was noways surmounted by calling them, as Grainger subsequently did, "the whiskered vermin race"—yet there was nothing with which they had a more serious practical connection than the "Sugar-cane." It was reckoned that in Jamaica they consumed a twentieth part of the entire crop, and 30,000 were destroyed in one year in a single plantation. In fact rats are to the earth what sparrows are to the air—universally present. Unlike their feathered analogues we rarely see them, and consequently have little idea of the liberality with which they are distributed over every portion of the habitable globe. They swarm in myriads in the vast network of sewers under our feet, and by means of our house-drains have free access to our basements, under which they burrow; in the walls they establish a series of hidden passages; they rove beneath the floors and the roof, and thus establish themselves above, below, and beside us. In the remote islands of the Pacific they equally abound, and are sometimes the only inhabitants. But we shall not attempt to write the universal history of the rat. It is enough if we narrate his doings in Great Britain.

There are in England two kinds of land-rats the old English black rat, and the Norwegian or brown rat. According to Mr. Waterton the black rat is the native and proper inhabitant of the island; the brown rat not only an interloper and exterminator, but a Whig rat—a combination which he thinks perfectly consistent. In his charming Essays on Natural History he says:

"Though I am not aware that there are any minutes in the zoological archives of this country which point out to us the precise time at which this insatiate and mischievous little brute first appeared among us, still there is a tradition current in this part of the country (Yorkshire) that it actually came over in the same ship which conveyed the new dynasty to these shores. My father, who was of the first order of field naturalists, was always positive upon this point, and he maintained firmly that it did accompany the House of Hanover in its emigration from Germany to England."

Having thus given the "little brute" a bad name, he pertinaciously hunts him through the two volumes of his Essays; nay, he does more; for, on account of his Whiggism, he is the only wild animal banished forever from Waterton Hall, that happy home for all other fowls of the air and beasts of the field, against which gamekeepers wage war as vermin. In Carpenter's edition of Cuvier, however, an account is given of the brown rat, or Surmulot, which if true, entirely disposes of this pretty account of his advent. We are there told that he originally came from Persia, where he lives in burrows, and that he did not set out on his travels until the year 1727, when an earthquake induced him to swim the Volga, and enter Europe by way of Astrakan.* When once he had set foot in England, he no doubt treated his weaker brother and predecessor, the black rat, much as the Stuart dynasty was treated by the House of Hanover. Though the black rat was not himself an usurper, but rather an emigrant, who took passession of an unoccupied territory, his reign is also said by some to have been contemporaneous with an earlier change in the royal line of England, for he is asserted to have come over in the train of the Conqueror. He still abounds in Normandy, and to this day is known in Wales under the name of Llyoden Ffancon—the French mouse.

Rats are no exception to the law which, Wordsworth says, prevails among "all the creatures of flood and field."

"The good old rule
Sufficeth them—the simple plan,
That they should take who have the power,
And they should keep who can."

but the black rat has kept more than is commonly imagined. Mr. Waterton is mistaken when he adopts the popular notion that the old English breed which came in with the Conqueror is almost totally annihilated by his brown cousin. The first comer has no more been destroyed by the subsequent invader, than the Celt is annihilated by the triumphant Saxon. As we find the former still holding their ground in Cornwall, Wales, and the Highlands of Scotland, so we find the black rat flourishing in certain localities. In the neighborhood of the Tower, in Whitbread's brewery, and in the Whitechapel sugar-refineries, he still holds his own, and wo be to any brown trespasser who ventures into his precincts. The weaker animal has learnt that union is strength, and, acting in masses, they attack their powerful foe as fearlessly as a flight of swallows does a hawk; but if an equal number of the two breeds are placed together in a cage without food, the chances are that all the black rats will have disappeared before morning, and, even though well fed, the brown Brobdignags invariably eat off the long and delicate ears of their little brethren, just as a gourmand, after a substantial meal, amuses his appetite with a wafer-biscut.

The rapid spread of the rat is due to the fearlessness with which he will follow man and his commissariat wherever he goes. Scarcely a ship leaves a port for a distant voyage but it takes in its complement of rats as regularly as the passengers, and in this manner the destructive little animal has not only distributed himself over the entire globe, but, like an enterprising traveller, continually passes from one country to another. The colony of four-footed depredators, which ships itself free of expense, makes, for instance, a voyage to Calcutta, whence many of the body will again go to sea, and land perhaps at some uninhabited island where the vessel may have touched for water. In this manner many a hoary old wanderer has circumnavigated the globe oftener than Captain Cook, and set his paws on twenty different shores. The rat-catcher to the East India Company has often destroyed as many as five hundred in a ship newly arrived from Calcutta. The genuine ship-rat is a more delicate animal than the brown rat, and has so strong a resemblance to the old Norman breed, that we cannot help thinking they are intimately related. The same fine large ear, sharp nose, long tail, dark fur, and small size, characterize both, and a like antipathy exists between them and the Norwegian species. It is by no means uncommon to find distinct colonies of the two kinds in the same ship—the one confining itself to the stem, the other to the stern, of the vessel. The

* The history of the migrations of the rat is involved in doubt, and none of the accounts can be relied on. Goldsmith had been assured that the Norway rat, as it is called, though it was quite unknown in that country when it established itself in England, came to us from the coasts of Ireland, whither it had been carried in the ships that traded in provisions to Gibraltar.

same arrangement is often adopted in the warehouses of seaports, the ship's company generally locating themselves as near the water as possible, and the landsmen in the more inland portion of the building.

When rats have once found their way into a ship they are secure as long as the cargo is on board, provided they can command the great necesssary—water. If this is well guarded, they will resort to extraordinary expedients to procure it. In a rainy night they will come on deck to drink, and will even ascend the rigging to sip the moisture which lies in the folds of the sails. When reduced to extremities they will attack the spirit-casks, and get so drunk that they are unable to walk home. The land-rat will, in like manner, gnaw the metal tubes which in public-houses lead from the spirit-store to the tap, and is as convivial on these occasions as his nautical relation. The entire race have a quick ear for running liquid, and they constantly eat into leaden pipes, and much to their astonishment receive a douche-bath in consequence. It is without doubt the difficulty of obtaining water which causes them in many cases to desert the ship the moment she touches the shore. On such occasions they get, if possible, dry-footed to land, which they generally accomplish by passing in Indian file along the mooring-rope, though, if no other passage is provided for them, they will not hesitate to swim. In the same manner they board ships from the shore, and so well are their invading habits known to sailors, that it is common upon coming into port to fill up the hawser holes, or else to run the mooring-cable through a broom, the projecting twigs of which effectually stop the ingress of these nautical quadrupeds. Their occupancy of the smaller bird-breeding islands invariably ends in their driving away the feathered inhabitants, for they plunder the nests of their eggs, and devour the young. The puffins have in this way been compelled to relinquish Puffin's Island, off the coast of Caernarvon.

The ship-rat must not be confounded with the water-rat, which is an entirely different species. The latter partakes of the habits of the beaver, and is somewhat like him in appearance. He possesses the same bluff head and long fur, in which are buried his diminutive ears. He dwells in holes, in the banks of rivers, which he constructs with a land and water entrance to provide against destruction by the sudden rising of the stream. This animal lives entirely upon vegetable food, which he will now and then seek at some distance inland, and we suspect that to him may be traced many of the devastations in the fruit and vegetable gardens for which the poor sparrows get the blame. We have seen water-rats cross a wide meadow, climb the stalks of the dwarf beans, and, after detaching the pods with their teeth, shell their contents in the most workmanlike manner. They will mount vines and feed on the grapes; and a friend informs us that on one occasion he saw a water-rat go up a ladder which was resting against a plum-tree, and attack the fruit. If a garden is near the haunts of water-rats, it is necessary to watch narrowly for the holes underneath the walls, for they will burrow under the foundation with all the vigor of sappers and miners. Such is the cunning with which they drive their shafts that they will ascend beneath a stack of wood, a heap of stones, or any other object which will conceal the passage by which they obtain an entrance.

The water-rat is, however, a rare animal compared with its first-cousin, the common brown or Norway rat, which is likewise, as Lord Bacon says of the ant, "a shrewd thing in a garden." They select, according to Cobbett, the prime of the dessert—melons, strawberries, grapes, and wall-fruit; and though they do but taste of each, it is not, as he remarks, very pleasant to eat after them. Not many years since they existed in millions in the drains and sewers of the metropolis. Several causes have been in operation to diminish their numbers, and in some quarters of the town almost wholly to extinguish them. In the first place, the method of flushing the sewers lately adopted is exceedingly fatal to them. When the sluices are opened, go they must with the rush of waters, and they may be seen shot out by hundreds from the mouths of the culverts into the Thames. The fact that rats are worth three shillings a dozen for sporting purposes proves, however, the most certain means of their destruction, for it insures their ceaseless pursuit by the great hunter, man. The underground city of sewers becomes one vast hunting-ground, in which men regularly gain a livelihood by capturing them. Before entering the subterraneous world the associates generally plan what routes they will take, and at what point they will meet, possibly with the idea of driving their prey towards a central spot. They go in couples, each man carrying a lighted candle with a tin reflector, a bag, a sieve, and a spade; the spade and sieve being used for examining any deposit which promises to contain some article of value. The moment the rat sees the light he runs along the sides of the drain just above the line of the sewage water; the men follow, and speedily overtake the winded animal, which no sooner finds his pursuers gaining upon him than he sets up a shrill squeak, in the midst of which he is seized with the bare hand behind the ears, and deposited in the bag. In this manner a dozen will sometimes be captured in as many minutes. When driven to bay at the end of a blind sewer, they will often fly at the boots of their pursuers in the most determined manner.

(To be continued.)

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues depressed There is but little inquiry, either for export or home consumption, and only a few hundred bbls. are daily sold at $6 37½ a $6 50 per bbl. for fresh ground from new wheat, and $6 37½ for old. Sales to retailers and bakers for fresh ground and fancy brands, from $7 50 up to $9 00. Rye Flour is now selling at $40 50 a $4 62 per bbl., and Corn Meal held at $4 00 per barrel.

Grain.—The receipts of Wheat have materially increased, and the market is inactive. Good red is held at $1 45 a $1 47, and $1 50 a $1 55 for good white. Rye is dull at 80 a 85 cts. Corn continues in fair request, and good yellow sells at 88 c., afloat, and 86 cts. in store and in the cars. Oats continue dull; new Southern is selling at from 35 a 36 cents per bushel.

THE NEW LIBRARY ROOM.

Friends' Library, which has been closed for some weeks past to give an opportunity for re-arrangement in the new location assigned it, will be opened again for visitors, in the third story of the centre of the new Meeting House, on Race Street, on *Seventh day afternoon and evening, the Fifth of Ninth month,* and on each succeeding Seventh day as heretofore.

No expense or labor has been spared in the fitting up of this large and commodious room, and as the collection of books is select and extensive, it is deemed well worthy the attention of Friends. J. M. E.

WANTED,—A well qualified Female Teacher, to take charge of the School under the care of Alloway's Creek Preparative Meeting of Friends.

Application can be made to

THOMAS SHOURDS, or
RACHEL HANCOCK.

Hancock's Bridge, Salem County, N. J.
8th mo. 25th, 1857.—4 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter, and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—

EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRIENDS' SCHOOLS, (on Meeting House premises, Fourth and Green streets.)—Green Street Grammar School for Girls will re-open on Second day, 31st inst. There will be but one session per day. It is designed to introduce higher branches of study than have hitherto been taught, thus making it a finishing school for those who wish to avail themselves of the opportunity.

During the winter familiar lectures will be given on Philosophy, Chemistry, Physiology, &c., illustrated by appropriate apparatus; and in every particular an effort will be made to meet the wants of those entrusted to my care.

S. HAYHURST, Teacher.

Green Street Grammar School for Boys will re-open on Second day 31st inst., under the care of the undersigned. The higher branches of Mathematics, also more elementary studies will be embraced in the course of instruction in this school; and an effort will be made to render it worthy of patronage.

ANNA MORRIS, Teacher.

The Primary School for Boys and Girls will also re-open under the care of Ann Bailey. Vacancies as they occur, will be filled by "Friends'" children, in the order of application.

References,—David Ellis, No. 617, Franklin St. above Green. Jane Johnson, No. 533 N. Fourth St.
Phila. 8th mo. 13th, 1857.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c., and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

References.

John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 386.)

"24*th of* 4*th mo.* 1788. In a little retirement this morning light seemed to shine on a public meeting here, the Menonists agreeing to give the use of their house at four o'clock in the afternoon; a few of these, with some Moravians, and Inspirants attended. Joseph Mortimer, a single brother from Yorkshire, kindly acted as interpreter for us. Feeling a little desire in my heart to call on a man whose countenance had struck me in the meeting, we went: on entering the house a salutation of love arose, and a memorable season ensued, which to me seemed like a brook by the way, consolatory after a season of great trial and drought—and we left Nieuvied with renewed feelings of that love which had nearly united us to many there.

"We got to Wisbaden the evening of the 26th, and met with an Englishman who accompanied us to several bathing houses, this place being famous for an extraordinary boiling spring, of a sulphureous nature, which is communicated by pipes to the different houses. From thence we proceeded to Frankfort, a fine populous town, remarkable for the liberties it possesses, being governed by its own magistrates, who are Lutherans; it is supposed to contain twenty thousand inhabitants and among these three thousand Jews. No man pays more than five pounds a-year taxes, which commences on his declaring himself worth fifteen hundred pounds. This city being so privileged is a thriving one, and not obliged to take part in war, unless the empire be invaded.

"4th. Had a little season of quiet retirement alone, and in the evening we went to see a person named Brenan, with whom Claude Gay lodged for three weeks. He and another old man live retired—they are of the sect of Inspirants; several met us to tea, and religious conference ensuing, liberty was felt in recommending silent waiting for ability to worship. This sitting renewed that fellowship which is indeed the bond of the saints' peace, and the harmony in service increased that cement which is as precious ointment sending forth a sweet savour. We went to supper with Jean Christe, a Moravian, to whom we were recommended from Nieuvied; several of that sect were with us, and we had a satisfactory time of innocent cheerfulness and freedom.

"5th. Sat as usual together in our chamber; my mind was under some exercise about a public meeting, but I felt fearful of mentioning it; our friend Christe came to tea with us, the symptoms of being measureably redeemed are obvious in this man; we all felt much love in our hearts towards him, and his seemed open to us: J. Sulger, a Moravian, who understands English, kindly interprets for us; in him also the seed of life appears to shoot forth in grain which we hope is ripening. Oh! if these visited ones were but inward enough, how would their growth be forwarded!

"6ih. Went to tea with a large company of Moravians; some of their inquiries respecting women's preaching and the nature of our visit, were answered to apparent satisfaction, but our minds being drawn into silence we found it a close conflict to yield—the company were ready to hear, or talk, but the opposition in *them* to silence, and *our* nature pleading to be excused, brought on deep exercise. Our friend Sulger asked if he should desire them to be still, this was a relief to S. G. and myself, and she was, after some time of stillness, engaged to explain the nature of true worship, and the necessity of waiting for preparation to perform it. They again began talking, to shew their approbation of what had been said, but silence being again requested, G. D. followed with good authority, and I thought some of them then felt what true silence was, particularly our interpreter, *to* whom, as well as *through* him, I believe, the testimony flowed. I sat some time in close travail, desiring that the people might *feel* as well as *hear*, but found it a great trial to speak what seemed given me for them; at length love prevailed, and this memorable season, which closed in solemn prayer, was, to me, one of the most relieving since I came on the continent.

"We went to sup with the two dear old men, J. Christe accompanying us; it was a pleasant

visit—peace evidently surrounding the dwelling: on parting I just remembered how Jacob was favored near the close of his life, and what worship he performed leaning on his staff; after reviving which we left them in love.

"7th. Our men friends called on a few persons at a little distance from town, and in the evening we all went to J. C.'s, where, after some time, silence was procured, several young people being present, to whom our minds were drawn in the feeling of gospel solicitude, which we were enabled to evince; and although this season was a strange thing to, I believe, all, except ourselves, what was said seemed well taken, and we felt peace in having yielded to this manifestation of duty.

"8th. On a little comparing our feelings this morning, we thought it best to appoint a meeting: many difficulties occurred, but at length our friends J. and H. Brenan agreed to give us a room in their house. It proved a deeply exercising season, though strength was mercifully afforded to express the feelings that were raised; but the opposition to this way of worship was, I believe, clearly felt to obstruct the stream from running as it otherwise might. Those called Inspirants have a great dislike to women's preaching, and our transgression in this respect, probably did not suit them; we however felt easy, and this little act of dedication tended to an increase of peace, and cleared the way for moving on.

"9th. Parted with our dear friends at Basle under a sense of uniting love, and travelled through a beautiful country, richly diversified by nature and improved by art, to Geneva, where I was confined one day by illness at a poor inn: here we got an account of our friends J. Eliot and A. Bellamy having arrived at Lyons. Though I was still greatly indisposed, we set forward on the 16th, and travelled through almost incessant rain to Chalons, a little French village, where we were indifferently entertained and lodged at a very dirty inn. Next day we had a romantic ride between very high rocks and mountains—strong torrents of water pouring with wonderful rapidity, some not less than three hundred feet, with perpendicular and sloping falls—these emptying themselves into a lake below, and thence into the Rhone. This scene of grandeur was rendered awful by remarkably loud claps of thunder, and vivid flashes of lightning, which continued for some hours, accompanied by heavy hail storms and rain. Through divine preservation we got to a tolerable inn to sleep, and were favored to reach Lyons the evening of the 18th; where the interview with our dear friends proved mutually comforting; and I had fresh cause for thankfulness in finding several letters from my beloved husband, conveying the intelligence of all being well. This, after suffering much from anxiety about home, was humbling to my heart. May I learn increasingly to commit all into the divine hand!

"We proceeded from Lyons in a carriage boat down the Rhone, passing many towns and villages, on the banks of this rapid river; landed at Pont Esprit, and reached Nismes in the afternoon of the 22nd; from whence we proceeded next day to Congenies,* about three leagues distant.

"On the coach stopping at a little inn where we designed to alight, a large number of people surrounded us, some looking almost overcome with joy, others surprised, some smiling, but all behaving civilly. Our men friends alighting in order to make arrangements for our reception, left us women in the coach; but such was the covering with which my mind was then favored, that being a spectacle to thousands would have seemed trifling to me—tears flowed from a renewed sense of unmerited regard, and the extension of the love of the universal parent to His children, spread a serenity not easily set forth.

"We were desired to accompany some who joined us to a neighboring house, and the room we entered was soon filled with persons, who, by every testimony we could comprehend, rejoiced in seeing us; though many expressed their feelings only by tears. They reluctantly consented for the first night to our occupying three tolerably commodious bed-chambers at the house of a Protestant (but not one professing as they do,) and we designed to engage these rooms, with another for a kitchen, and hire a servant to attend on us: but before we were dressed next morning, several of these affectionate poor women carried off our trunks, &c., and on consulting together we concluded it was best to yield to the wishes of those we came to visit, resigning the personal convenience we might enjoy in being permitted to provide for ourselves. We therefore accepted apartments in two of their houses, and while these and their manner of cooking are very different to what we have ever been accustomed to, the belief that we are here in right direction, smooths what would be otherwise hard to bear. Their love for our company is such that they seldom leave us alone, and seem to think they cannot do enough to make us comfortable.

"A few both of the men and women are sensible, intelligent persons, with whom, could we converse, some of us would be well pleased.

"We are all aware, that speaking only through an interpreter obstructs the stream of freedom, and yet I have thought that even this might have its use, by tending to prevent too much conversation, and thereby drawing their and our minds

*Congenies is a small village in the department of the Garde, where, and in the several adjacent places, a number of persons reside, who profess nearly the same principles as those held by Friends in this country, although they are not yet recognised as members of our religious Society.

from that state of watchfulness, wherein receiving suitable supplies, we may be qualified properly to administer in due season to their wants.

"First day, 25th. Their meeting this morning was attended by between eighty and ninety persons: soon after sitting down several of them appeared strangely agitated, and no less than five spoke one after another, partly in testimony and partly in supplication, all sitting, except one man, who stood up, and expressed a little in humility and tenderness.

"We found that *our* safety was in getting to our own exercise, desiring, as ability was afforded, that the right seed might rise into dominion, and the imaginations of the creature be brought into subjection: and though it was evident, that but few of them were acquinted with that silence, wherein the willings and workings of nature are reduced, and the still small voice, which succeeds the wind and the fire, intelligibly heard, yet we were comforted in observing much of this emotion subside, and the meeting was favored, towards the conclusion, with a solemnity it wanted before; the people settling more into stillness, while testimony and prayer went forth through G. D.

(To be continued.)

THE OBJECT OF EDUCATION.

The true object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupation that will render sickness tolerable, solitude pleasant, age venerable; life more dignified and useful, and death less terrible.—[*Sydney Smith.*

A memorial concerning our Friend, AMY DILLINGHAM, *from the Monthly Meeting of Danby.*

As the memory of our deceased friend remains to be precious, and in the hope that a brief account of her religious experience may prove an incentive to others to lend a listening ear to the same Counsellor, who supported and directed her through many afflictive dispensations, and brought her to acknowledge the goodness of Israel's unslumbering Shepherd.

She was the daughter of Abram and Deborah Tucker, and was born the 15th of 9th month, 1775, at Shappaqua, Westchester County, N. Y. Her parents were members of our religious Society, and were concerned to impress on the minds of their children a love for its principles.

On the 20th of 11th month, 1794, she was united in marriage with Stephen Dillingham, after which they removed to Granville, and became members of our Monthly Meeting, where she spent the remainder of her days.

By yielding to the influence of her Heavenly Father's love, she became desirous that others might come and taste of His goodness; she had learned that to obtain the crown, there must be a submission to the cross of Christ, and by abiding in humility and self-denial she became qualified to instruct others. Her gift in the ministry was acknowledged about the year 1810.

The following are extracts from memorandums left by her:

"Oh! the fear I feel lest I should become lukewarm and forget the God of my life. As it seems to be my lot to pass through many trials and afflictions, I desire I may ever keep humble and low, begging of Him who is able to give me patience to endure them without a murmuring thought, believing all things will work together for the good of those who love and fear Him.

"O, thou most Holy One, be pleased, I pray Thee, to create in me a clean heart, and renew a right spirit within me; yea, I crave it more than corn, wine or oil; O, Thou who art adorable in goodness, cleanse and purify my heart, so that I may become a clean vessel, fit for Thee to dwell in."

She manifested a deep interest for the welfare of our Society—a love for its principles and testimonies was evinced by a daily concern for their support, which did not abate in the decline of life. Expressing, "it seems to me I am soon to leave, and if I could see more coming up and filling these ranks in righteousness, how it would rejoice my spirit."

She was an affectionate mother, governing her children in the spirit of love; and although she witnessed the severing of that cord which bound some of them to earth, she murmured not at the dispensation of Providence, but continued her guardian care over the remainder of her family, often, very often admonishing and encouraging them to live in the fear of the Lord, and in an observance of the discipline of our Society, which she believed would help to preserve them from many snares they might otherwise fall into.

With the concurrence of her friends she performed several religious visits to other Meetings, and the families composing them, administering consolation to the afflicted, and endeavoring to arouse those to greater dilligence who were resting as upon beds of ease. It was her practice frequently, when in social gatherings, to seek for the harmonizing influence of heavenly love, and after all were brought into solemn silence, words have flowed from her lips, comparable to the distilling dew upon the tender plants to the refreshing thereof.

We believe she was one to whom the parable would apply, both spiritually and temporally, "When I was an hungered ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in;" for from her beneficent hand many have been made partakers of the good things of

this life, as the destitute had a large claim upon her sympathy.

She was taken sick the 27th of 5th month, 1856: her disorder was paralysis, which for a time deprived her of the power of speech; but on a partial recovery from this state she appeared sensible, and seemed desirous of feeling a greater assurance, when time should be no more with her, of entering into that city that needeth not the light of the sun or the moon to enlighten it; which in due time was granted, and a clear evidence furnished; in allusion to which, she says, "I have prayed oftener than the morning to know whether there is a place prepared for me, but have not been favored to see until now; but now I know there is a seat all clear and white. I wish you could all see what I see." While able to speak, much salutary counsel was given to those present, who witnessed her exemplary patience through great bodily suffering. She often expressed, There is not a cloud in my way, and in an ecstacy of joy said, Do not hold me, do not keep me; and after giving a message, she said, My work is done. She continued until the 16th of 8th month, 1856, when she yielded her spirit in calm resignation, aged about 81 years.

Communicated for Friends' Intelligencer.

The recent announcement of the demise of Gilbert Dickinson, of Harford County, Md., to me was very unexpected, and it has suggested some profitable reflections to my mind. Three months have scarcely elapsed, since at our Quarterly Meeting I made his valuable acquaintance, and although apparently ripe for immortality, his appearance promised years of usefulness among his fellow-men. How forcibly I am reminded of the uncertainty of life, and the fleeting passage of every sublunary enjoyment! Here there is nothing permanent; we may make calculations in our human wisdom, and speculate upon the rearing of Babels in which to secure ourselves for a season, but ere our plans have been carried into execution, the foundation threatens an overthrow, and reminds us of the importance of seeking an establishment upon that rock, which, when assailed by adverse winds and tumultuous storms, remains immutable.

Previous to meeting with our friend, I had spent a considerable time of retirement; and as we are socially constituted, I had felt a yearning desire to commingle with some of the dedicated servants, who travel up and down the earth in promulgation of the gospel, and the company of that father in Israel seemed indeed Providential. I was strengthened and encouraged by an interesting account of his long religious experience, he spoke in feelings of tearful gratitude of the rich bounties in which he had been permitted to participate as an unfailing requital for the yielding of implicit obedience to Divine requisitions of duty. He was singularly led, and it may not be out of place to mention here a circumstance he related, which I thought remarkable, he apprehended himself called upon by Unerring Wisdom, to go to a certain house where he had no knowledge of the people, and have an interview with a woman. The undertaking appeared so formidable that he greatly shrank, and he suffered extremely ere he submitted. He proceeded to the house and made known his errand to the husband, with which he readily coincided, and after delivering what he esteemed a gospel message to her, she told him he had providentially come upon an errand of mercy to save her soul from perdition as she had been contemplating means to destroy herself for some time, so intense had been the exercise of her mind on the subject of the "atonement."

O that we may all be faithful to manifested duty, that our latter end may be as his.

Sandy Spring, 8th mo. 30th, 1857.

A GOOD FATHER.

One evening, as the wind was raging and howling with terrible force, shaking the house, and making timid people tremble for fear of fire or other accidents that might befall them, a number of grown persons were complaining of the wakeful and restless nights they had endured during the recent winter storms.

A little boy who had listened unalarmed, with a sweet beaming trust in his face, said, in his turn: "I sleep so well and sound because I have got such a good father. I know he would not let anything happen to me. If the house would catch fire, he would take me right up in his arms and run down stairs with me, and I'd be safe."

This went to my heart, and rebuked the fears of those who tremble and toss upon restless pillows, when he who holds the wind in his fist is their Father and Friend. The remark of that dear boy has taught me a lesson which I hope to remember. When I go to his bedside after he has been asleep for hours, and see his ruddy cheeks and clustering ringlets, and watch his peaceful, innocent expression, and listen to his gentle breathings, knowing, as well I do, that he is a timid child, often flying with fear from trifling causes of alarm, then I feel how deep and pervading must be his trust in his father's loving heart and strong arms, to cause such dreamless slumbers amid howling winds and storms. Cannot the experienced Christian learn a lesson even from a babe's lips? Ought we not to rest peacefully amid causes of alarm, because we "have got such a good Father?"

And though age wearies by the way
And hearts break in the furrow,
We'll sow the golden grain to-day—
The harvest comes to-morrow.

For Friends' Intelligencer.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the spirit."

This great truth, given forth by God's highest messenger, has been most solemnly impressed upon my mind by witnessing a rush of the airy element, with an instructive view of branches waving, and leaves turning and twirling every possible way, while the trunks remained unmoved, —*now all has passed by* and a *sweet calm ensues.* Whither, O! whither has this generous visitor, this gentle teacher, fled? Why, passed on to stir other goodly clusters of maples, cedars, and pines, and rouse in other minds a reverence for that Almighty Father who holds the winds as in his fists, till all around is purified by gentle breezes, yet restrains the force that sometimes is permitted to destroy the sturdy oak, and break the lofty pine, prostrating in a moment the work of ages.

"So is every one that is born of the spirit." All within is stirred by an unseen influence; a voice is heard, but at first the mind can hardly realise or comprehend, that it is the voice of the eternal one inviting home the soul that has long been lost in a maze of *self-indulgence.* New energies are awakened; the time has come to change its course of thought and action; it yields to the conviction that this is not its rest, that higher ends and aims and purposes must be embraced and pursued until attained, or else her being, possessions and enjoyments will be incomplete. Nor will the great Creator receive his due till all are freely offered up in sacrifice. Now every rest is broken, the heavens and earth are shaken and removed, former plans are reduced to nothing, castles become prostrated, all systems built uprooted, all our works are sifted, our thoughts tried, and everything that can be moved is in commotion; here the arm of flesh is insufficient, and in the alarm which a view of sudden destruction occasions, the soul turns to its all-merciful Benefactor and cries for assistance—"Save, Lord, we perish. Then is relief found, for that power both wind and waves obey; the word spoken by Him whose visitations have thus quickened the soul's energies, "Peace, be still," inspires faith in his mercy, and power to forgive and transform, and all is calm.

This is regeneration. Old things are done away, all things become new, and all of God, and though a blast from omnipotence has passed over, nothing valuable is injured, the wheat is safely garnered, the chaff only removed. Every power thus rightly bent becomes stronger than before; the desires are elevated above trifles, and directed to objects worthy of attention and pursuit, because originated by the divine life within, an ever-living, active principle, and when carried out in practice, bring the "*hundred-fold*" promised to such as fulfil the higher duties.

"So is every one that is born of the spirit," quickened and made alive in Christ, "The wisdom and power of God," governing, guiding, and directing their aspirations and duties through this eventful scene; this breath of the Almighty is indeed pleasant and refreshing, and the language is, "Awake, O, north wind, and come thou south, and blow upon my garden, that the spices thereof may flow out, that the odors of a prayerful, hopeful spirit may be diffused, as the oil of joy to the mournful and sorrowing, or the beauty promised instead of ashes.

O, that mighty rushing wind that blew upon the assembled multitude at the day of Pentecost, when they met together with one accord in one place, which filled the house where they were sitting, and qualified them to speak of the wonderful works of God in a language all could understand. May it arise and blow upon the varied Churches professing Christ to be their head, until all needless distinctions are swept away, all impurities cleansed, all self-assumings laid low. Then this one body composed of many members all jointly fitted and united together, will stand forth, "All glorious within;" arrayed in clothing of wrought gold, and raiment of needle work. God being her father she may justly be called the daughter of the eternal King, and heir of all things.

S. H.

From "Hopes and Helps."

MORAL COURAGE.

We are social beings, made to assist and encourage each other, as well as for mutual pleasure. If we each stood alone, apart from all others, like an isolated iceberg, and sought only our own happiness in a selfish, unamiable state of mind and course of conduct, how cheerless and forlorn would be our lives.

Little should we know of the real joys of soul, the solid bliss of life which we might possess by obedience to the dictates of our social nature. Advice, instruction, and encouragement are the best offerings of friendship to the young. And not the least of these is encouragement. With all its ambition and activity, youth is faint-hearted. It wants courage—calm, steady, moral courage—to go out in pursuit of its objects with a fearless confidence of success. Everywhere we find youth desiring good that it despairs of attaining. One's ambition is fired with the glory of a finished education, but he despairs of ever attaining his object, and so plods on in some ungenial calling, miserable and almost useless to society, without pursuing steadily and perseveringly his object. Another covets a profession, but despairs, and gives up from the same cause. Another would be a merchant, but has not courage to attempt what is the sole end of his ambition. Another would be a Christian in the high moral sense of that word, but the ideal of his holy ambition is so far above him that he de-

spairs, forgetting that a daily progress, with such efforts as he might all the time put forth, would place him high among the ranks of the saintly followers of the Man of all goodness. Not one half of our youth are developing the full energy of their capacities; yea, nine-tenths are growing up in comparative undevelopment, not one half of their real capacity being called into action, from this one cause—a want of moral courage. They have energy, ambition, industry, but lack courage. An assurance from a valued friend, a word of cheer from a known and esteemed author, or a good-speed from the lips of experience, would be of essential service to them. It would fire their courage, and they would be true to their desires, their ambition, and duty.

I everywhere meet with faltering youth—noble souls, but fearful. Poverty, or diffidence, or the whims of unwise friends, or some fancied defect of mind or body, keeps them from the fields they desire to occupy, and where they could be more useful and successful than any where else in life, because their hearts are there. They lack true bravery of soul. Or, it may be in them, but it is undeveloped. Bravery, like all other virtues, is developed by the hand of culture. The noblest bravery in the world is moral bravery, that which meets disappointment, trial, affliction, failure, misfortune, sickness, and all the varied ills of life, with a determined and vigorous composure and a stern and trained self-reliance, which enable its possessor to pursue his even course undismayed, and add to, rather than detract from, his strength. Such a bravery is a lofty moral heroism, as great as that which nerved the martyrs' hearts and bared the reformers' stalwart arms. The bravery that faces the cannon's mouth is often the *fear* of public rebuke, or the love of public praise. Seldom is true bravery exhibited on the field of battle, or in any of the great conflicts of arms or minds carried on in the audience of the world. It is more generally ambition, fear of censure, love of gain, animal excitement, or the madness of narcotic or stimulating drugs or drinks. These supply the place of bravery, and the world knows not the difference. But there is a bravery that is true. It is the proudest, sublimest of human virtues. It is that bravery which dares be true to duty though the heavens come down; true when the world knows it not; true in the calm resolve of the midnight hour, when no eye but God's looks into the soul; true when the world would applaud for being false, and every worldly interest should seem to offer a price for cowardice. The bravery that under these circumstances is the same calm, undismayed, unseduced, dauntless vigor and determination of soul, is worthy the name, and is a godlike grandeur of moral greatness worthy a place in the calender of the sublimest heroism. Our youth want more of this heroism. There is a fearful deficiency everywhere. It is as much needed in the common walks of life, as in the higher or highest pursuits, and often more so; for in public life the world often sustains the martyr, or the defender of humanity, or her injured rights; but in common life it is often that the severest trials have to be borne in solitary silence, while the contumely of neighbors, unjustly given, adds another trial scarcely less severe. To suppress the mutiny of the passions, to silence the clamors of lust, avarice, and ambition, to moderate the vehemence of desire, to check the repinings of sorrow, to disperse the gloom of disappointment, and suppress the dark spirits of despondency, requires a degree of vigorous moral courage that is not so often possessed as it is needed. It is everywhere needed, and very seldom possessed to a very great degree.

Whoever encourages this virtue in the world, either by example or precept, does the world good. The fear that its want inspires in nearly all youth, makes them often intensely miserable, subjects them to the doubt, and blackness, and torment of despondency, or "*the blues*," as they call it, and all the enervation, perversion of mind, waste of time, and ultimate evils that follow. Thousands on thousands of noble-minded and generous-hearted youth are ruined, or greatly injured by this prevailing cowardice. Scarcely any escape its scathing influence. Mere courage, determination, force of will, cheerful pursuit of known duties, or the objects of honorable desires, gladsome labor in the paths of right and usefulness, is the almost universal want among manhood, and especially among the young. Life is full of beauty, and ought to be of gladness. It has a thousand glorious joys, and as many sources of constant enjoyment. Constant cheerfulness is a duty. A faithful, joyful pursuit of the things that will minister most to our peace, usefulness, happiness, and progress, is a moral obligation that we ought to comply with all the time.

The youth of our country have no right to be unhappy; no business to be desponding; no sort of a privilege granted them by any constitution, either written or unwritten, in any of our States, or by any code of laws, natural or divine, to have "*the blues*," or to fail to pursue the objects of their honorable ambition. Our free institutions are designed to be the nurseries of youth, to afford them an open field and fair play for the legitimate and righteous exercise of their powers, in all the pursuits of high-minded industry. The friends of youth may, and will, encourage and advise them, through books, lectures, lessons, examples, and every known means of assistance; but depend upon it, young men and women, it is your own work, after all. Nobody else can do it for you. Fortunes are hewn out for ourselves, not made to order at a fortune shop. Characters are forged on the anvil of industry

by the well-directed strokes of the head and hand. Children are what they are made; but men and women are what they make themselves. The web of life is drawn into the loom for us; but we weave it ourselves. We throw our own shuttle and work our own treadles. The warp is given us; but the woof we make ourselves—find our own materials, and color and figure it to our own taste.

(To be continued.)

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 393.)

And having staid there a short time, I was invited to dinner at the house of Richard Ribton, an ancient and honorable Friend in the village; where I was made kindly welcome, and where I had great freedom of conversation.

And being now satisfied beyond my expectation, concerning the people of God, in whom the Lord had begun, and in a good measure, carried on a great work and reformation in the earth, I determined in my mind, that day, to lay aside every business and thing which might hinder or veil in me the enjoyment of the presence of the Lord, whether among his people or alone; or obstruct any service whereunto I was or might be called by him; especially things of an entangling or confining nature. Not regarding what the world might say, or what name they might impose upon me.

The business being over which brought me into that part of the country, I returned to Carlisle, where I had been but about two weeks, till the Friend of the inn, before mentioned, coming to town, informed me of their Meeting for Business, and affairs of their Society; and invited me to it, being about four miles distant.

At first I was a little surprised that he should invite me to such a meeting, and hardly thought him prudent in it; for though things had happened as above, yet I had not made an outward profession with them, or declared myself of their communion, but though I found some aversion, rather than inclination, toward it, yet I yielded to go, that I might see how, and in what spirit and wisdom, they managed the discipline and business of their Society, in matters of religion.

That I might view them a little more clearly in all circumstances, before I should openly declare for their way in all things; (some doubts yet remaining as to some points,) and whether they thoroughly agreed with the idea I had conceived in my mind of the state of the Church of Christ, viz. that they believed in God and Christ; were settled in the practice of Christian morality; that they were able to suffer any persecution, or opposition, for true religion, when thereunto called, in the course of Divine Providence; that the characteristic mark of the disciples of Christ should be fairly upon them, to *love one another*, not in word and in tongue only, but in deed and in truth; and that they should be preserved by that love in uniformity and unity among themselves; and also be loving and kind to all men as occasion might offer; and evince the same, by doing them good, and never any harm.

These qualifications I had deemed sufficient to demonstrate such to be the children of God; brought forth in his image, righteousness and true holiness, in the mind, or inner man.

The meeting being set, they had first a time of silence, waiting upon God (as I did believe and practice) for the renewing and strengthening of their minds; and after that, they proceeded upon the business of the day. And so it happened at that time, that a matter of great moment among them was debated, and not without some warmth on both sides; but the zeal of both did not arise from the same root.

It was concerning the manner and essence of their Discipline, which a sect among them had opposed, from the time of the first proposal of of any Discipline among them as a Society. The debates arising pretty high, and they observing me to be there, and most of them, I doubt not, having heard I seemed to favor their way, and being cautious lest I should take offence, from their debates, not knowing the state of the case, or, perhaps not qualified to judge in matters so foreign to me, some of them, prudently put that friend who had introduced me, upon an inoffensive way to procure my absence; and accordingly he called me aside into an outer room, offering to discourse on some foreign subject. But as my mind in time of silence in the meeting, had been comforted in the life of Truth, I remained under the sense of it; having taken little other notice of what had passed in point of argument, than in what spirit they managed and contended on each side.

But though I observed the Friends' good intent in calling me out, I could take no cognizance of what he said; for a deep thought now entered my mind, whether these could yet be the people of God? since they seemed to be divided among themselves, and treat one another with an acrimony of language, which, I thought could not arise from love, neither altogether suited the humility of *Jesus* the true *Christ*.

The Friend, observing my silence, and that I was under a deep inward concern, became silent likewise, and a trouble also seized him, but of another kind; for I was concerned to know the truth, and on what side, if on either, it might lie; and he was afraid I had, or might take offence, and depart from the beginning I had made among them.

And thus we remained silent for some time; during which I plainly observed a struggle between two distinct powers in the ground of nature, working in myself, which exhibited two different ideas, or conclusions, in my mind, concern-

ing the matter then in hand, and the spirits and persons concerned as agents therein, viz.

That the first was Truth, establishing himself in his own nature, a lawgiver and ruler, in every member of his Church and body, as alone needful unto them who were truly so; but as he who knoweth all things, did foresee that many would, in time, come into that profession as of old, without any knowledge of the Divine Truth, or work of it in themselves, but as thieves and robbers, climbing up some other way; by education, tradition, imitation, or sinister interests, and worldly views; who not being under the rule and law of Grace in the second birth, would act and say of themselves, contrary to the way of Truth, and Church of the living God: and therefore in his wisdom and power working in the minds of the just, he had early established, and was yet more firmly establishing a due order among his people; for preserving the right, and passing judgment and condemnation on the wrong and evil doers; that such as should profess the truth of God, and yet walk contrary to the same, bringing forth fruits of another kind, might be bounded and confined by outward moral rules, adapted to human reason and understanding.

And secondly on the other hand, that the spirit of this world had been, and still was working in the other sort, to oppose all *order* and *discipline*, and to live loose as they list, without any rule or account to the Society, though professing the same truth with them; and to be judged only by their own light, or what they called so, and accountable only to the spirit in themselves: though several among that party were only against some branches of the Discipline, already established by the body of the Society, and not against the whole.

And during this time of silence I clearly beheld the contrary natures and ends of these differing spirits; the one truth, the other error; the one light, the other darkness; the one for moral virtue, and a holy, pure mind, and the other for a loose unbounded liberty: and yet that these last, as creatures, did not see the sophistry of the evil one, to whom themselves were instruments, nor the snare, but intended well in their own view and way of conceiving things.

And in proportion and degrees, as these distinctions were gradually made clear in my understanding at that time, the load and trouble I was under abated; and, at last, my mind settled down again to its own centre in peace, and became serene, as before; which, being fully sensible of, I was cheerful, and said to the Friend, "we may now return into the house, for the danger is entirely over. I knew thy meaning before we came out of the other room; and commend your care and caution." With this he was greatly pleased; and so were the rest, when they came to know it.

After this I was at some other meetings; but little notice was taken of it by any of my relations or acquaintance, till the time of the Assizes at Carlisle; where some Friends being prisoners in the county jail, for non-payment of tithes, others attended the Assizes, as their custom was, the better to obviate occasion of trouble, or hurt, to any of the Society, and to minister counsel or other help, as need might be; and these went to a meeting at *Scotby* about two miles from the city; and thither I went also.

During the time of the meeting, I found a great and unusual load on my spirit, and hardness in my heart; insomuch that I could hardly breathe under the oppression; nor could I say I had any sense of the comforts of the Divine presence there, but that the Heavens were as thick brass, and the bars thereof as of strong iron. But though I had no enjoyment in myself, yet I was sensible the presence and goodness of the Lord was there, and many therein greatly comforted, and therefore did conclude my condition of mind was from some other cause, and not relating to the state of the meeting in general. And after the meeting was over, one of them asked me how I did; I answered indifferently. Then he and some others perceived my spirit was oppressed and sympathized with me therein.

[To be continued.]

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 12, 1857.

In the experience of an Editor, incidents frequently occur which prove the impossibility at all times of suiting the tastes of those for whom he labors. And he might retire from his position in despair, were he not sustained by his own integrity. It is no uncommon circumstance to be censured by some for what others highly commend. There seems in such cases, but one course for him to pursue, which is, at all times, and under all circumstances to act in accordance with the best judgment furnished him. For ourselves we may say, the object for which our paper was first published is steadily kept in view, and to attain this is the point at which we aim.

We are rarely in the habit of noticing either credit or censure which comes to us anonymously, but having been furnished by a friend with an extract from a letter received by her, containing the assertion that the Editors of Friends' Intelligencer are in the habit of altering communications sent them to suit their own views, thereby making the authors say what they could

at no time assent to, we feel it due to ourselves and the cause in which we are engaged, to endeavor to remove an impression as false as it is unjust. Now so far from meriting so grave a charge, we *thought* ourselves particularly careful in the criticisms deemed essential prior to publication, to change in no wise the sense of the original. It is true we take the liberty to abbreviate, to avoid repetitions which in our judgment detract from the strength or force of the subject, and in a few instances, where the meaning has been obscure and liable to a different construction from what we believed was designed, other words have been substituted which appeared to convey more clearly the views of the writer, and such parts as have been of doubtful interpretation have been omitted altogether. We cannot call to mind a solitary instance where the charge preferred against us by the correspondent of our friend could be sustained. We should, indeed, feel ourselves unworthy the confidence of the public if in any case we could plead guilty. We carefully guard our pages against anything which could have a tendency in our judgment to weaken or invalidate the testimony borne by the Society of Friends to the "Light Within," believing this to be the prominent ground upon which all should stand that bear our name. We have not wholly confined ourselves to the writings of Friends, for it is ever gratifying to us to perceive this *holy principle* acknowledged in its preserving and purifying influences, by others without our pale; and when this has been the case articles have sometimes been admitted even when they have contained some minor points with which we did not unite and yet were not of sufficient moment to reject the whole. The object of their insertion we believe would be clear to discerning minds. And now a word or two to our contributors. If we have at any time wounded by way of criticism or rejection we are sorry for it. The general good is our study. Acting, as we have trusted, without "partiality and without hypocrisy." If we thought we could be rightly understood, we would like here to suggest, that some sentiments and feelings which have been forwarded in measured lines, should be reproduced in prose. True poetry we love, we value; but to comparatively few is this gift entrusted; and except when it beams forth in purity and brightness, it renders valueless thoughts which might claim a just appreciation in another garb.

Died, on 5th day, the 27th ult., at his late residence in Upper Oxford Township, Chester Co., Pa., Elihu Barnard, in the 60th year of his age, a member of Pennsgrove Monthly and the Western Quarterly Meeting, and an approved Minister in the Society of Friends. His remains were interred on the 7th day following, attended by a very large concourse of people of the various denominations of professing Christians; after which a solemn meeting was held, wherein several testimonies were borne to the virtues and exemplary deportment of the deceased, considering him an upright pillar in the church of Christ. And there are those who can testify they have often been strengthened and encouraged in beholding the reverential manner in which he sat in our religious assemblies, evidently laboring to come into the Holy of Holies, in order to hold communion with Him who is invisible. That it is believed there are but few to whom the following language would be more applicable: "Mark the perfect man, and behold the upright, for the end of that man is peace."

——, On the 23d ult., at the residence of his father, Camanche, Clinton Co., Iowa, Nathan, son of Joel and Sarah G. Lupton, formerly of Hopewell Monthly and Preparative Meetings, aged 21 years 10 months and 2 days.

PAUL'S SALARY.

At the meeting of the American Board, Dr. Bacon made a spicy allusion to this topic. Perhaps our readers would like to see the thought as first stated by grand old *Saurin*. (Sermon on 1 Cor. ix. 26, 27.) "It was in this light, God set the ministry before Paul at first; I 'will show him how great things he must suffer for my name's sake.' Show him how great things he must suffer for my name's sake! What a motive to engage a man to undertake an office? Now-a-days, in order to give a great idea of a church, it is said:—It has such and such advantages, so much in cash, so much in small titles, and so much in great titles. St. Paul saw the ministry only as a path full of thorns and briars, and he experienced, through all the course of his life, the truth of that idea which was given him of his office. Hear the catalogue of his sufferings:—'Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.' What a salary for a minister! Hunger, thirst, fastings, nakedness, peril, persecution, death!"

Death cannot kill what never dies.—*Penn.*

GEORGE STEPHENSON, THE RAILWAY ENGINEER.

(Concluded from page 396.)

Robert Stephenson, worthy son of worthy father, is said to have walked twenty times over the land between London and Birmingham before he was satisfied with his survey. The elder Stephenson was justly proud of such a son, whose inquiring mind he first found actively employed when Robert—then very young—was, by means of a kite, engaged in drawing down electric sparks into the hinder quarters of his father's pony. His sire merrily called him "a mischievous scoundrel,"—but the trick was one after the father's own heart.

From the period of the opening of the Liverpool and Manchester Railway to 1840—when the elder Stephenson resolved to retire into private life—there were few great railway undertakings in this country with which he was not connected. He was engaged, too, in many abroad. Up to the year last mentioned, he had many a battle to fight,—but he issued forth from his home, near Chesterfield, generally to conquer. Cities spent countless wealth to keep the rail from them, and then spent more in bringing to their gates what they had denounced. It was not till 1842, when the Queen began to use the Windsor line, that the antipathies of the most prejudiced, except Col. Sibthorp, were effectually set at rest. Before that time, indeed, he who had been accounted mad for getting so fast in advance of the world, was stigmatized as "slow" by "professional men," for asserting that a speed of above forty, or from that to fifty, miles an hour was not consistent with safety. He could construct an engine, he said, that should complete one hundred miles an hour, but it would be practically useless. He also advocated level lines and the narrow gauge. He was beloved by his pupils and assistants; and if bitterness ever did find expression in him, it was when he was assailed by opponents whose professional education was esteemed by them as superior to his training and experience, and on whom he might have better afforded to expend his contempt than his wrath.

His retirement was only temporary, and even then he was busy in promoting the carriage of coals by railway, and other useful measures. Thirty years after he had been a worker in a pit at Newcastle, he travelled from that city to London, behind one of his own locomotives, in nine hours. Liverpool gave him, or itself, a statue. Municipalities asked him to honour them by accepting "the freedom of the city." Kings and Queens abroad sat down with him to hear him familiarly describe the geological formations of their kingdoms, and the English Government, ever forward to recognize merit and to reward it, offered him a superb piece of patronage,—the right to appoint the postman between Chatsworth and Chesterfield, which official was to receive twelve shillings a week!

He did not care for honours. Leopold made him a Belgian knight, but the Chevalier never wore the insignia. Knighthood was ultimately offered him at home, but he refused the infliction. Some one asked him what his "ornamental initials" were, for the purpose of appending them to a dedication. "I have to state," said Mr. Stephenson, "that I have no flourishes to my name, either before or after; I think it will be as well if you merely say 'George Stephenson.'"

In his closing years he lived the life of a useful, active country gentleman. He was never idle. In the business of his colliery property, lime works, and in correspondence and audiences with numerous persons who resorted to him for advice or aid, he employed many hours. One thing troubled him in his garden: his cucumbers *would* grow crooked. They baffled all his attempts, till he clapped the growing vegetables into glass cylinders, and produced them perfectly straight. With this achievement he was delighted, and he was not less pleased when he beat the Duke of Devonshire in his pines. He was therewith no tuft-hunter. He was not the man, when he dined with a baronet, to have a paragraph to that effect inserted in the papers. When he *did* go, he was very acceptable company. Here he is at Sir Robert Peel's in 1845, with Chantrey, Buckland, and Follett:—

"Though mainly an engineer, he was also a daring thinker on many scientific questions; and there was scarcely a subject of speculation, or a department of recondite science, on which he had not employed his faculties in such a way as to have formed large and original views. At Drayton the conversation often turned upon such topics, and Mr. Stephenson freely joined in it. On one occasion, an animated discussion took place between himself and Dr. Buckland on one of his favorite theories as to the formation of coal. But the result was, that Dr. Buckland, a much greater master of tongue-fence than Stephenson, completely silenced him. Next morning before breakfast, when he was walking in the grounds deeply pondering, Sir William Follett came up and asked what he was thinking about? 'Why, Sir William, I am thinking over that argument I had with Buckland last night. I know I am right, and that if I had only the command of words which he has, I'd have beaten him.' 'Let me know all about it,' said Sir William, 'and I'll see what I can do for you.' The two sat down in an arbor, where the astute lawyer made himself thoroughly acquainted with the points of the case; entering into it with all the zeal of an advocate about to plead the dearest interests of his client. After he had mastered the subject, Sir William rose up, rubbing his hands with glee, and said, 'Now I am

eady for him.' Sir Robert Peel was made cquainted with the plot, and adroitly introduced he subject of the controversy after dinner. The esult was, that in the argument which followed, he man of science was overcome by the man of aw; and Sir William Follett had at all points the nastery over Dr. Buckland.—'What do *you* ay, Mr. Stephenson?' asked Sir Robert laughng.—'Why,' said he, 'I will only say this, that f all the powers above and under the earth, here seems to me to be no power so great as the ift of the gab.' One day, at dinner, during he same visit, a scientific lady asked him the uestion, 'Mr. Stephenson, what do you consider he most powerful force in nature?'—'Oh!' said e, in a gallant spirit, 'I will soon answer that uestion: it is the eye of a woman for the man vho loves her; for if a woman look with affection n a young man, and he should go to the utterost ends of the earth, the recollection of that ook will bring him back: there is no other force n nature that could do that.' One Sunday, vhen the party had just returned from church, hey were standing together on the terrace near he hall, and observed in the distance a railway rain flashing along, throwing behind it a long ine of white steam.—'Now, Buckland,' said Mr. Stephenson, 'I have a poser for you. Can ou tell me what is the power that is driving that rain?'—'Well,' said the other, 'I suppose it is ne of your big engines.'—'But what drives the ngine?'—'Oh, very likely a canny Newcastle river.'—'What do you say to the light of the un?'—'How can that be?' asked the doctor.—'It is nothing else,' said the engineer: 'it is ight bottled up in the earth for tens of thousands f years,—light, absorbed by plants and vegeables, being necessary for the condensation of arbon during the process of their growth, if it e not carbon in another form,—and now, after eing buried in the earth for long ages in fields f coal, that latent light is again brought forth nd liberated, made to work, as in that locomoive, for great human purposes.' The idea was ertainly a most striking and original one: like flash of light, it illuminated in an instant an ntire field of science."

Three years subsequently, after very gradual ecay, this "Nature's gentleman" was attacked y intermittent fever, of which he died, in the ixty-seventh year of his age. We are sure that ve shall only increase our readers' respect and atisfaction when we add that, to poor Robert Gray, of Newburn, who acted as his bridesman vhen he married his first love, pretty Fanny Henderson, "he left a pension for life, which ontinues to be paid him."

What Stephenson achieved, and much of vhat will hereafter be achieved through his inention of the locomotive, is fully treated in the iography. For these, and for an excellent sumnary on the character of the man, and the example he holds forth to all honest aspirants, we must refer our readers to a volume which will be widely read and often consulted.

A BEAUTIFUL PICTURE.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land which he tills, is, by the constitution of our nature, under a wholesome influence not easily imbibed from any other source. He feels—other things being equal—more strongly than another, the character of a man as a lord of an animated world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a part is his—his from the centre to the sky. It is a space on which the generation before moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which winds through the meadow. Through the field lies the path to the village school of earlier days. He still hears from the window the voice of the Sabbath bell which called his father to the house of God; and near at hand is the spot where his parents laid down to rest, and where, when his time has come, he shall be laid by his children. These are the feelings of the owners of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life-springs of a fresh, healthy and generous national character.—*Everett.*

TRUE GREATNESS.

Chief Justice Marshall was in the habit of going to market himself and carrying home his purchases. Frequently he would be seen returning at sunrise, with poultry in one hand and vegetables in the other. On one occasion a fashionable young man, who had recently removed to Richmond, was swearing violently because he could get nobody to carry home his turkey.

Marshall stepped up, and asking where he lived, said:

"That is on my way; I will take it for you."

When they came to his house the young man said:

"What shall I pay you?"

"O, nothing," said the Chief Justice; "it was on my way, and no trouble."

"Who is that polite old gentleman who brought home my turkey for me?" inquired the young man of a by-stander.

"That," replied he, "is John Marshall, Chief Justice of the United States."

"Why did he bring home my turkey?"

"To give you a severe reprimand, and to teach you to mind your own business," was the reply.

True greatness never feels above doing any thing that is useful; but, especially, the truly great man will never feel above helping himself. His own independence of character depends on his being able to help himself. Dr. Franklin, when he first established himself in business in Philadelphia, wheeled home the paper which he had purchased for his printing office, on a wheelbarrow, with his own hands.

BY THE QUIET FIRESIDE AT HOME,

The true mother in the midst of her children, is sowing, as in vases of earth, the seeds of plants that shall some time give Heaven the fragrance of their blossoms, and whose fruit be a rosary of angelic deeds, the noblest offering that she can make through the ever-ascending and ever-expanding souls of her children to her Maker.—Every word that she utters goes from heart to heart with a power of which she little dreams. Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement, may leave an indelible impression upon the young souls around her, and form as it were the underlying strain of that education which peoples heaven with that celestial being, and gives to the white brow of the angel next to the grace of God its crown of glory.

PAUL CUFFE AND PRESIDENT MADISON.

Many of our readers will remember Paul Cuffe, who formerly transacted business in this city, some account of whom was given in this paper a year or two ago. He was a colored man, but possessed much ability for conducting business, and was highly respected. A correspondent of the *Fall River News* gives the following incident, which occurred at a time when a white President was not ashamed nor afraid to acknowledge and enforce the rights of his colored fellow men:

"Paul was a man of rare ability for a black man; was very active and persevering, of stern integrity, and was respected by all who knew him. He had accumulated some $40,000 or $50,000, a part of which was invested in a vessel, of which he was commander. The vessel was manned by a black crew. Capt. Cuffe took in a cargo, and cleared for Norfolk, Virginia, and o his arrival there entered at the custom-hous and deposited his papers. After Capt. Cuff had settled his out-bound voyage and taken i a cargo, he went to the custom-house for a clea ance, and to get his papers; but the collector o the port would neither clear him out, nor giv him his papers, and abused him with the mos shameful language. Capt. Cuffe had no othe redress than to go to Washington; and, afte getting the necessary proof as to who he was where from, &c., repaired thither. Capt. Cuff was a Quaker, and used their plain language and on being introduced to President Madison he said: 'James, I have been put to muc trouble, and have been abused,' and then pro ceeded to tell the President his story, giving suc proof as was needed in his case; and added, ' have come here for thy protection, and have t ask thee to order thy Collector for the port o Norfolk to clear me out for New Bedford, Mas sachusetts.'

"President Madison, after hearing Captai Cuffe's case, promptly ordered the Collector o Norfolk to clear Capt. Cuffe, with his black crew for the above-named port. After Capt. Cuff returned to Norfolk, he heard no more abus from the Collector, but received his papers an his clearance; and although the Collector be lieved black men had no rights that white me were bound to respect, yet he was bound in thi instance to respect the right of Capt. Cuffe.

"Thus, President Madison regarded Captai Cuffe as a citizen of the United States, and con sidered that he had rights which the Presiden of the United States of America was bound t protect and respect."—*New Bedford Standard*

LITTLE THINGS.

She said "That few were too young, and none too humble, t benefit their fellow creatures in some way."

Do something for each other—
Though small the help may be;
There's comfort oft in little things—
Far more than others see!—
It takes the sorrow from the eye,
It leaves the world less bare,
If but a friendly hand come nigh
When friendly hands are rare!
Then cheer the heart which toils each hour,
Yet finds it hard to live;
And though but little's in our power
That little let us give.

We know not what the humblest hand,
If earnest, may achieve;
How many a sad anxiety
A trifle may relieve;
We reck not how the aged poor
Drag on from day to day;
When e'en the little that they need
Costs more than they can pay!
Then cheer the heart that toils each hour,
Yet finds it hard to live;—
And though but little's in our power
That little let us give.

CHARLES SWAIN.

OH! WILD BEATS THE HEART.

h ! wild beats the heart in the dawning of life,
hen pleasure's gay charms to youth are unfurled,
hen shining and fair, unsullied by strife,
efore us all bright seems the view of the world.

h ! then the young spirit with rapture swells high,
rrounded with novelty, glitter, and glare,
nd throbs with delight as the pageant glides by,
blooming and lovely, unfading and fair.

t ah ! when the lamp of experience beams
n the heart and the mind as we journey along,
he veil is uplifted, and broken the dreams,
nd the mist is removed, that deceived us so long.

he scene is the same, but how altered the view !
ow fading and false is the aspect it wears
hen the gilding is gone, and naked and true,
hat was magic before, now reality bears !

or now, the staid eye of manhood is turned
n the world and its customs, its maxims and laws,
nd he sees, by the light of true wisdom illumed,
he bane of its pleasures, the sting of its joys.

he sun of religion, now shining serene,
as dispelled the false mirage that dazzled his youth,
nd the mists that deceived him melt at the beam,
nd the convert bows down at the altar of truth.

ext the sunset of age comes peacefully on,
ill bright with reflections caught from the past;
he conflicts and struggles of mid-day are gone,
nd the evening of life will be tranquil at last.

he soul has been tried, and weaned from the world;
as leaned on the staff, and has bowed to the rod;
nd now ransomed and saved, to her view is unfurled.
hat city whose maker and builder is God.

From the Quarterly Review

Treatise on the Nature, Fecundity, and Devastating Character of the Rat, and its cruel Cost to the Nation, with the best Means for its Extermination. By Uncle James.

[Continued from page 393.]

The favorite stronghold of the rat is that por-on of the house-drain which opens at right ngles into the main sewer. Here he sits like sentinel, and in security watches with his keen ut astonished eyes the extraordinary apparition unning with a light. It is a remarkable fact hat most untrapped house-drains are inhabited y their own particular rats, and wo be to the ntruder who ventures to interfere with those in ossession. The rat as well as the cat may thus e classed among the domestic animals of the ousehold, who acts as a kind of preventive puss keeping out the whole underground community f vermin, which otherwise would have the run f our basements.

These vermin congregate thickest in the neigh-orhood of slaughter-houses, or, in other words, here food is most plentiful. They are fre-uently found sitting in clusters on the ledge ormed by the invert of the sewers. As the cavengers of drains, they undoubtedly do good ervice, but it is a poor set-off for the mischief hey perpetrate in destroying the brick-work of he sewers—burrowing in every direction, and thus constructing lateral cesspools, the contents of which permeate the ground and filter into the wells. In making these excavations, moreover, they invariably transfer the earth to the main sewers, and form obstructions to the flow. The accumulations of their paw-work have regularly to be removed in small trucks constructed for the purpose, and if this precaution were not taken they would in a few years entirely destroy the vast system of subterranean culverts which have been laboriously constructed at the expense of millions. The pipe drains with smooth barrels, which the rat's tooth cannot touch, alone baffle him; indeed, the rapid flow of water in their narrow channel prevents his even retaining his footing in them. In revenge for thus being circumvented, he has in many cases entirely ruined the newly laid channel of pipes by burrowing under them, and causing them to dip and open at the joints.

In France the sewer authorities hold an annual hunting match, on which occasion there is a grand capture of rats; these animals are not destined to afford sport to the "fancy" under the tender manipulations of a dog "Billy;" on the contrary, our neighbors have too much respect for the integrity of its hide. We are informed that they have established a company in Paris, upon the Hudson's Bay principle, to buy up all the rats of the country for the sake of their skin. The soft nap of the fur when dressed is of the most beautiful texture, far exceeding in delicacy that of the beaver, and the hatters consequently use it as a substitute. The hide is employed to make the thumbs of the best gloves, the elasticity and closeness of its texture rendering it preferable to kid.

Parent Duchâtelet collected several particulars of the rats which in his day frequented the knacker's yards at Montfaucon. Attracted by the abundance of animal food, they increased so enormously that the surrounding inhabitants, hearing that the government intended to remove these establishments, were seized with apprehension lest the vermin, when deprived of their larder, should spread through the neighborhood, and, like a flight of locusts, swallow up every thing. The alarmists may even have feared lest they should meet with a similar fate to that of the Archbishop of Mayence, who, if old chronicles are to be believed, retired to a tower in one of the isles of the Rhine to escape being devoured by a host of these creatures whose appetites were set upon him, and who, pertinaciously pursuing him to his retreat, succeeded in eating him up at last. The Report of the Commission instituted to inquire into the circumstances of the Montfaucon case showed that the apprehensions of serious damage were by no means unfounded.

"If the carcases of dead horses be thrown during the day in a corner, the next morning

they will be found stripped of their flesh. An old proprieter of one the slaughter-houses had a certain space of ground entirely surrounded by walls, with holes only large enough for the ingress and egress of rats. Within this inclosure he left the carcases of two or three horses; and when night came, he went quietly with his workmen, stopped up the holes, and then entered into the inclosure, with a stick in one hand, and a lighted torch in the other. The animals covered the ground so thickly that a blow struck anywhere did execution. By repeating the process after intervals of a few days, he killed 16,050 rats in the space of one month, and 2650 in a single night. They have burrowed under all the walls and buildings in the neighborhood, and it is only by such precautions as putting broken glass bottles round the foundation of a house attached to the establishment that the proprietor is able to preserve it. All the neighboring fields are excavated by them; and it is not unusual for the earth to give way and leave these subterraneous works exposed. In severe frost, when it becomes impossible to cut up the bodies of the horses, and when the fragments of flesh are almost too hard for the rats to feed upon, they enter the body and devour the flesh from the inside, so that when the thaw comes the workmen find nothing below the skin but a skeleton, better cleared of its flesh than if it had been done by the most skilful operator. Their ferocity, as well as their voracity, surpasses any thing that can be imagined. M. Majendie placed a dozen rats in a box in order to try some experiments; when he reached home and opened the box, there were but three remaining; these had devoured the rest, and had only left their bones and tails."

We have been informed that these rats regularly marched in troops in search of water in the dusk of the evening, and that they have often been met in single file, stealing beside the walls that lined the road to their drinking-place. As the pavement in Paris overhangs the gutters, the rats take advantage of this covered way to creep in safety from street to street. Their migratory habits are well known, and every neighborhood has its tale of their travels. Mr. Jesse relates an anecdote, communicated to him by a Sussex clergyman, which tends to prove that the old English rat at least shows a consideration and care for its elders on the march which is worthy of human philanthropy. "Walking out in some meadows one evening, he observed a great number of rats migrating from one place to another. He stood perfectly still, and the whole assemblage passed close to him. His astonishment, however, was great when he saw amongst the number an old blind rat, which held a piece of stick at one end in its mouth, while another had hold of the other end of it, and thus conducted his blind companion." A kindred circumstance was witnessed in 1757 by Mr. Purdew, a surgeon's mate on board the Lancaster. Lying awake one evening in his berth, he saw a rat enter, look cautiously round, and retire. He soon returned leading a second rat who appeared to be blind, by the ear. A third rat joined them shortly afterwards, and assisted the original conductor in picking up fragments of biscuit, and placing them before their infirm parent, as the old blind patriarch was supposed to be. It is only when tormented by hunger that they appear to lose their fellow-feeling, and to prey upon one another.

The sagacity of the rat in the pursuit of food is so great, that we almost wonder at the small amount of the cerebral development. Indeed he is so cunning, and works occasionally with such human ingenuity, that accounts which are perfectly correct are sometimes received as mere fables. Incredible as the story may appear of their removing hens' eggs by one fellow lying on his back and grasping tightly his ovoid burden with his forepaws, whilst his comrades drag him away by the tail, we have no reason to disbelieve it, knowing as we do that they will carry eggs from the bottom to the top of a house, lifting them from stair to stair, the first rat pushing them up on its hind and the second lifting them with its fore legs. They will extract the cotton from a flask of Florence oil, dipping in their long tails, and repeating the manœuvre until they have consumed every drop. We have found lumps of sugar in deep drawers at a distance of thirty feet from the place where the petty-larceny was committed; and a friend saw a rat mount a table on which a drum of figs was placed, and straightway tip it over, scattering its contents on the floor beneath, where a score of his expectant brethren sat watching for the windfall. His instinct is no less shown in the selection of suitable food. He attacks the portion of the elephant's tusks that abound with animal oil, in preference to that which contains phosphate of lime, and the rat-gnawn ivory is selected by the turner as fitted for billiard-balls and other articles where the qualities of elasticity and transparency are required. Thus the tooth-print of this little animal serves as a distinguishing mark of excellence in a precious material devoted to the decorative arts. The rat does not confine himself to inert substances; when he is hard pressed for food he will attack any thing weaker than himself. Frogs, Goldsmith says had been introduced into Ireland some considerable time before the brown rat, and had multiplied abundantly, but they were pursued in their marshes by this indefatigable hunter and eaten clean from off the Emerald Isle. He does not scruple to assault domestic poultry; though a rat which attempted to capture the chicken of a game fowl, was killed by the mother with beak and spur in the course of twelve minutes. The

hen seized it by the neck, shook it violently, put out an eye, and plainly showed that the fowl in a conflict would be the more powerful of the two, if he was only equally daring. The number of young ducks which the rats destroyed in the Zoological Gardens rendered it necessary to surround the pools with a wire rat-fencing, which halfway up has a pipe of wire-work, the the circle of which is not complete by several inches in the under part, and the rat, unable to crawl along the concave roof which stops his onward path, is compelled to return discomfited.

The rats have been for a long time the pests of these Gardens, attracted by the presence of large quantities of food. The grating under one of the tigers' dens is eaten through by this nimble-toothed burglar, who makes as light of copper-wire as of leaden pipes. Immediately upon the construction of the new monkey-house, they took possession and ate through the floors in every direction to get at poor Jacko's bread. Vigorous measures were taken to exclude them; the floors were filled with concrete, and the open roof was ceiled; but they quietly penetrated through the plaster of the latter, as may be seen by the holes to this day. They burrowed in the old enclosure of the wombat till the ground was quite rotten; and they still march about the den of the rhinoceros, and scamper over his impregnable hide. It is only by constantly hunting them with terriers that they can be kept down, and as many as a hundred in a fortnight are often dispatched, their carcases being handed over to the vultures and eagles. Many of them seek in the day time a securer retreat. They have frequently been seen at evening swimming in companies across the canal to forage in the Gardens through the night, and in the morning they returned to their permanent quarters by the same route.

The proprietors of the bonded-wheat warehouses on the banks of the Thames are forced to take the utmost precautions against the entrance of these depredators; otherwise they would troop in myriads from the sewers and water-side premises, and, as they are undoubtedly in the habit of communicating among their friends the whereabouts of any extraordinary supplies, they would go on increasing day by day as the report of the good news spread through rat-land. To repel their attentions, the wooden floors, and the under parts of the doors of the granaries, are lined with sheet-iron, and the foundations are sometimes set in concrete mixed with glass—matters too hard for even their teeth to discuss.

Country rats in the summer take to the fields, and create enormous havoc among the standing corn. They nibble off the ears of wheat, and carry them to their runs and burrows, where large stores have been found hoarded up with all the forethought of the dormouse. Farmers are often puzzled to account for the presence of rats in wheat-stacks which have been placed upon the most cunningly-contrived stands. The fact is, these animals are tossed up with the sheaves to the rick, where they increase and multiply at their leisure, and frequently to such an extent that a rick seeming fair on the outside, is little better than a huge rat-pie.

The propensity of the rat to gnaw must not be attributed altogether to a reckless determination to overcome impediments. The never-ceasing action of his teeth is not a pastime, but a necessity of his existence. The writer of an interesting paper on rats in "Bentley's Miscellany" has explained so clearly the dentistry of the tribe, that we extract his account.

(To be continued.)

For Friends' Intelligencer.

Review of the Weather, &c., for EIGHTH *month.*

	1856	1857
Rain during some portion of the 24 hours,	9 d's	9 d's
do. " the whole or nearly the whole day,	1	2 "
Cloudy without storms,	11 "	3 "
Ordinary clear,	10 "	17 "
Average mean temperature of the month,	72.85°	73.25°
Highest do. occurring during any day of month,	90 d's	91 d's
Lowest do. do.	53 "	56 "
Amount of rain falling during the mo.	6 in	7.59in
Deaths in the city of Philada. do.	1691	1510

The average mean temperature for the past 68 years has been 72.62 deg.; the *lowest* (in 1816) 66 deg., and the *highest* (in 1851), 77.50 deg.

Summer Temperature.

The *average* of the Temperatures for the Summer months for the past *sixty-eight* years has been 73.23 deg.; that for the Summer just closed 72.50 deg., and for last year (1856), 75.66 deg. While the *highest* occurring during the entire period of 68 years occurred in the years 1828 and 1838, 77.66 deg., and the *lowest* in 1816, only 66 degrees!

It will be seen by the above, that the Summer temperature of 1857 was about *three* degrees *lower* than that of *last year* although only about, *three-quarters* of a degree less than the average for the past *sixty-eight* years.

When we experience (if ever we should) such a Summer as 1816, with the temperature for the three Summer months ranging 64, 66 and 68 degrees respectively, forming an average of *only sixty-six degrees* for the season, we may then talk about having a *cool* Summer!

The continued healthfulness of our city, with 181 deaths *less* than last year, (the month of each year registering *five entire* weeks,) is certainly a subject for congratulation and thankfulness.

J. M. E.

Phila., 9th month, 1857.

When the veil of death has been drawn between us and the objects of our regard, how quicksighted do we become to their merits, and how bitterly do we remember words, or even looks of unkindness, which may have escaped in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which may yet be in our power to perform; for who can tell how soon the moment may arrive when repentance cannot be followed by reparation!—[*Bishop Heber.*

The Potato Rot prevails over a considerable extent of country, in consequence of the rainy nature of the season and the very limited quantity of warm, dry weather. In Burlington county, N. J., Lancaster county, Pa., and in Rhode Island, Massachusetts, Frederick county, Maryland, and various sections of Indiana, it has appeared, and the crops have suffered badly. In other quarters the potatoes are doing remarkably well. Indian corn looks fine everywhere, though in many places the growth seems to run to stalk and leaves, the ears not being so full or so large as could be desired. In the matter of hay the crops exceed any thing known for years past, though even that has in some places been injured by heavy rains while it was being gathered.—*American Gazette, 8th mo. 27th.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues depressed There is but little inquiry, either for export or home consumption, and only a few hundred bbls. are daily sold at $6 12½ a $6 25 per bbl. for fresh ground from new wheat, and $6 00 for old. Sales to retailers and bakers for fresh ground and fancy brands, from $6 00 up to $8 00. Rye Flour is now selling at $4 50 per bbl., and Corn Meal is held at $4 per bl.

Grain.—The receipts of Wheat continue quite heavy, though the market is inactive. Good red is held at $1 25 a $1 30, and $1 35 a $1 40 for good white. Rye is steady at 75 cts. Corn is dull, and is nominally held at 80 c. Oats continue dull; new Southern is selling at from 35 a 36 cents per bushel.

THE NEW LIBRARY ROOM.

Friends' Library, which has been closed for some weeks past to give an opportunity for re-arrangement in the new location assigned it, will be opened again for visitors, in the third story of the centre of the new Meeting House, on Race Street, on *Seventh day afternoon and evening, the Fifth of Ninth month,* and on each succeeding Seventh day as heretofore.

No expense or labor has been spared in the fitting up of this large and commodious room, and as the collection of books is select and extensive, it is deemed well worthy the attention of Friends. J. M. E.

WANTED,—A well qualified Female Teacher, to take charge of the School under the care of Alloway's Creek Preparative Meeting of Friends.

Application can be made to

THOMAS SHOURDS, or
RACHEL HANCOCK.

Hancock's Bridge, Salem County, N. J.
8th mo. 25th, 1857.—4 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter, and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—

EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c., and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

References.

John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, NINTH MONTH 19, 1857. No. 27

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 403.)

"6th mo. 4th, 1788. Since the 26th ult. we sat with twelve families in this village—one at Fontanes, six miles distant, two at Quisac, nine miles further, and two at Calvisson, one and a half mile from hence; at this last mentioned place resides Louis Majolier, who has been our attentive companion in the family sittings, and at our lodging, since we first came; he is a sensible, intelligent young man, evidently under the tendering visitation of truth, and humbly desirous of right instruction. As is often the case amongst the more privileged members of our Religious Society, we have in many of these visits to struggle hard for the arising of life; some of those we sit with seeming unacquainted with the necessity of witnessing the dominion of that divine power, which is the crown of glory and diadem of beauty to the true Israel: but there are others, who, having measurably learned *where to wait*, we believe are a little strengthened by our sympathy with them, and receive with joy the communicated *word*. In some seasons *this* has had free course, many, like thirsty ground, drinking in the rain; so that the watered, and those who have been renewedly helped to water, have rejoiced together.

"Their appearance, manner of behaviour, &c. are certainly such as bear little resemblance to our Society; but the honest simplicity there is among them, the apparent consciousness of their deficiencies, and tenderness of spirit, confirm our hope of a clearer prospect opening in due season. We have not felt it our business to call their attention to the different branches of our Christian testimony; the little labor bestowed tending to centre them to that 'light' which 'maketh manifest,' and, by an obedience whereto, the gradual advance of the 'perfect day' is known; and we are greatly deceived if this day has not dawned upon many in this dark corner, though its brightness is yet intercepted by shades and clouds. Their Meeting last first day was different from the former, only one disturbing the quiet of it, and none of those agitations which were apparent in the preceding assembly. In the afternoon they held their Monthly Meeting, the business whereof is only the care of their poor, and oversight of each other's moral conduct; but our men friends, who understand the language, observed that their method far exceeded their expectations. This season was also graciously regarded, and renewed help afforded for the service required. The company of J. E. and A. B. is truly pleasant, and their facility in speaking French helpful; they lodge at a friend's named Marignan, and we at a widow Benezet's.

"6th. In a conference together this forenoon, we concluded to have the most weighty part of the people here together, and have a sitting with them; and after selecting some names for this purpose, at four in the afternoon sat with a family who came from the country. This was to me a season of instruction, under a feeling of the universal regard of Him who knows the various situations of His children, not respecting the persons of any. What was said to these poor people seemed to have entrance, and tended to our peace. At six o'clock we met as appointed with those selected; much freedom of speech was used, in pointing out to them some inconsistencies, and recommending to increasing watchfulness; that being swift to hear, and slow to speak, they might be enabled to distinguish the Shepherd's voice and follow it, refusing to obey that of the stranger. I hope this was a profitable season to them and us.

"8th. First day, about ten o'clock we met as usual: the assembly was soon covered with great stillness, and evident solemnity, which I sincerely desired might not be lessened by me, though I believed it right to revive the language of David, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. I felt renewed help in communicating what arose, and the sense of good seemed to increase, while the stream of gospel ministry flowed through other instruments; and our spirits were bowed in awful reverence before Him, who had not sent us a warfare at our

own cost, but graciously supplied every lack. They were afterwards recommended by S. G. and myself, to be not only hearers, but doers of the law, and, like Mary, to ponder the sayings they had heard in their hearts, keeping up the watch.

"I had previously mentioned to our company a view of having the younger and unmarried people assembled; and at the close of this Meeting it was proposed to have them convened at four o'clock in the afternoon. At two, we sat with nine persons who came from a distance, to satisfaction; and at the time appointed met our young friends, who made a considerable appearance as to numbers. The fore part of this sitting was heavy, but life gradually arose, and sweet liberty ensued; our belief being confirmed that there is, among this class, though in an unfavorable soil, a seed sown, which through individual faithfulness would spread and become fruitful, to the praise of the great husbandman. These were honestly cautioned against what might retard their growth, and earnest prayer was offered on their behalf. Some of us feeling desirous of having a Meeting with the inhabitahts of this place, the subject was solidly considered among ourselves, and notwithstanding apparent difficulties, we agreed to attempt it.

"By the laws of the land no public meeting is allowed to any but the Catholics, Protestants meeting even here in the fields or private houses, and the dear people we are visiting sit in their assemblies with the outside door locked; and believing they had not yet attained sufficient strength to be exposed to much suffering, we have feared putting them out of their usual way; the proposal, however of giving liberty to any of the neighbors who might incline to accept the invitation, was readily acceded to by them. At ten o'clock on the morning of the tenth a considerable number of Protestants, and some Roman Catholics assembled; they behaved with great quietness, and the Meeting was mercifully owned by a feeling of liberty to labor, and a sense of that love which is universal, and *would* gather *all* under its blessed influence.

"11th. We rose early, and after breakfast most of those we had visited in the village collecting in our apartment, a solemnity covered us, under which the same love which had attracted us to them flowed in a strong current, and the language of the apostle was revived: 'Finally, brethren farewell! be of one mind, live in peace, and the God of love and peace shall be with you.' We parted with many tears on both sides, from these endeared people, for whom we had, in our different measures, travailed that Christ might be formed in them, and they be not only the visited, but redeemed of the Lord. L. Majolier and F. Benezet accompanied us to a town called St. Gilles, where we lodged at a comfortable house belonging to one of our Friends, and on the 12th had a meeting with such as resided in the place; next day I became alarmingly ill, and was not able to join my companions in sitting with some who came from the country.

"14th. My illness so increased that towards noon I doubted my continuing long if not relieved. My dear S. G. was poorly also: what trials of faith and patience are permitted for the proving of some; no doubt in unerring wisdom!

"15th. Though still much indisposed I was not easy to stay from meeting, therefore arose, and was made renewedly sensible, that, when the creature is so reduced as to know indeed that it can do nothing, He who is strength in weakness shews Himself strong. I was helped to discharge myself honestly, to my own peace, and the meeting concluded in awful prayer and praise.

"16th. We left St. Gilles, and spent that night at Nismes; here we experienced fresh conflict with respect to the way of proceeding; next day, however, our difficulties seemed to lessen, and the prospect of going to Alencon opened with clearness. We had a solemn parting with dear L. M. who felt very near to us, and to whom the language 'Be thou steadfast, immoveable, &c.' was addressed in the fresh flowing of gospel love.

"We travelled from Nismes in a tedious manner, drawn by mules at the rate of about thirty miles a day, rising early, and late taking rest. The country abounds with vineyards, oliveyards, fig and mulberry trees; pomegranates growing in the hedges like our white thorn, and the air in some places rendered fragrant by aromatic herbs, springing up spontaneously in rocky ground. There is but little pasture land in these parts; a rudeness in appearance, with the want of neat fences, &c. render the country less beautiful than ours: the houses are dirty, and the people slovenly; they seem chiefly employed in making wine and raising silk-worms, which give them profitable produce. There was neither a cow nor milch goat in the village of Congenies.

"We got to Lyons fatigued and poorly on the 21st: here I was again very ill, and mostly in bed, till second day afternoon, when we set out in three voitures, and proceeded agreeably through a beautiful fertile country, richly improved, fine pasture and corn fields, and walnut-trees frequently bounding each side of the road for miles together.

"We arrived at Paris on the evening of the 29th, and left it again the second of the seventh month, travelling post to Alencon; here our friend J. M. met us, and we went in his coach to Desvignes, his place of residence, about a league distant; we were kindly received by his wife, and being weak and weary found this resting-place comfortable.

"6th. A solemn sitting with J. M., his wife, and little son, was graciously owned by divine

regard, and sympathy renewedly felt with the hidden seed in a state of proving, as in the winter. In a little conference among ourselves afterwards, G. D. avowed his prospect of going to Guernsey; the idea of parting felt trying, but the belief that it is individual faithfulness which constitutes Christian harmony, tended to produce resignation.

"8th. With a savor of good, covering all our minds, we took leave of this family; and at Alencon under somewhat of solemn sadness, parted with our endeared companions G. and S. D. On the 10th of 7th mo. reached London. In this great city our fivefold cord untwisted, R. and S. G. going to R. Chesters, A. B. to his own house, and J. E. and I to Bartholomew-close; where the company of dear M. E. and her children was a real consolation to my poor mind, feeling this hospitable mansion as a second home.

"14th. Attended the Quarterly Meeting for London and Middlesex, which was large and favored. We feel, I trust, humbly thankful at being once more indulged with seeing many near and dear friends, whose affectionate reception of us seems a cordial to our spirits after our various exercises. We attended many different meetings in the city, and on the 21st returned to the Morning Meeting the certificates received therefrom, and gave a little account of our movements in this arduous service, of which a record was made on their books."

My dear mother was favored to reach her own habitation in safety about the middle of the 8th month, worn indeed in body, but with a relieved and thankful mind, and in alluding to her late engagement she writes as follows:

"Under various deep exercises during this journey, the language 'Wherefore didst thou doubt?' has been so legibly inscribed on my heart, that I often think none has greater cause to depend on the arm of everlasting help than I have; and the confirming evidence of a peace passing every enjoyment has been as a stay in the midst of conflict, an anchor in times of storm; nor do I ever remember feeling a more abiding sense of this heavenly treasure than during my residence with that dear little flock at Congenies, towards whom the current of gospel love still sweetly flows."

(To be continued.)

TRIED BUT TRUSTING.

As I walked through the lanes of a growing forest, on our beautiful common, the dry leaves crushing under my feet, and the sinking sun taking his last look at the bare boughs of the trees, I met a man on whom the blow of grief had descended as sorely as upon any, and with oft-repeated stroke. A new sorrow had just fallen on his grey head and long-diseased, emaciated frame. While I approached, he was slowly eyeing the setting sun. As he turned his face toward me, I looked to see the marks of deep, uncomforted sadness wearing mournfully in upon his features. But, no; not a trace of trouble in that eye, which had so often looked on death in the forms of those he had most loved. His vision gleamed as though a light beyond that of the setting sun had fallen upon it. He spoke; and now, thought I, the secret melancholy will peradventure come forth, and mingle in the tone, though this unnatural excitement be kindled in the eye. No; pleasant was the voice, without one plaintive note. He spoke of faith. He spoke of loyality to God and duty. He spoke of heaven as though it was near. He said nothing of being hardly dealt with, nor hinted aught about not understanding why *he* should be selected for such trials, but seemed to think there was nothing but God's mercy and kindness in the world. He bore a staff to support his drooping limbs. But he seemed to me, as I looked upon him, to have an *inward stay* that would hold him up, when all earthly props had fallen to the ground. He was a Christian: and though prospered of God in this world, he said, "the riches we think so much of gathering together are nothing in comparison with the *better portion* that rich and poor alike may attain." We parted; and, as I walked alone again among the fading, rustling leaves, they took up new eloquence of meaning. The bare cold ground, the grey, chilly sky, and the long shadows, that told of the lengthening night, seemed beautiful—yes, pleasant and beautiful—to my soul; more beautiful even than the herbage and balm, and long, long sunny hours of the enlivening spring. For once, the contrast between earth and heaven was revealed to my mind; and the dissolving emblems of mortality under my feet, and the cold, shifting mists over my head, were transformed from sad tokens, into symbols of hope and joy.

B.

For Friends' Intelligencer.

A memoir of John Gill was published in Friends' Intelligencer ten or twelve years ago. By request, most of it is now republished, together with a brief notice of his wife Hannah Gill. Those who were acquainted with these friends and remember their consistent and exemplary walking among men, will feel, no doubt, an interest in reading what has been written respecting them. Quietness and meekness were, in an eminent degree, the clothing of the spirits of our departed friends, and we fully believe they are numbered among those who have found acceptance with the Father. The design of these little testimonies is, or

should be, to commemorate the goodness of the Lord in his dealings with his children, and to encourage to a faithful maintenance of that faith by which the world is overcome. We desire therefore that we pass not by them "as a tale that is told," but that the things we hear we may "ponder in our hearts," and yield to the convictions of the Spirit, for they who follow its teachings "shall not walk in darkness, but shall have the light of life." ED.

JOHN GILL was a member and elder of Piles Grove monthly meeting for a number of years of the latter part of his life, and much esteemed by his friends as an upright man and consistent member of Society, being frequently spoken of by his neighbors as honest John. He was heard to remark, not long previous to his last illness, that he had endeavored to live peaceably with all men, and that he never had had a difference with any one so as to occasion any interruption of friendship. He was sometimes led to express a few words in meetings for discipline, exhorting to faithfulness to the manifestations of truth inwardly revealed; evidencing that he had experienced the renewings of the Holy Spirit, and was thereby qualified to worship his heavenly Father in spirit and in truth. He was a man of few words, plain and simple in his dress and manners, careful to live within his means, (which were small,) and was, in his whole deportment, a practical preacher of righteousness. He was increasingly concerned during the latter part of his life that Friends should be diligent in the attendance of all their religious meetings, frequently exhorting them to the faithful maintenance of this important testimony, as well as those of plainness of speech, simplicity of dress and manners, &c. W. G.

A testimony concerning JOHN GILL *by his daughter.*

My dear father, John Gill, departed this life the 12th day of the 12th month, 1843, in the 83rd year of his age. When through bodily indisposition he was confined at home, he appeared much resigned to his allotment, often mentioning that he was fast hastening to the grave, and had no desire to live longer, if it was the Lord's will to remove him hence; yet he hoped to keep clear of anxiety on that account, and said, "I am patiently waiting and quietly hoping until my change comes." He was confined to the house about four months, and most of the time to his bed, being very weak in body, but enjoying great peace of mind, and several times said that he had tried to live an upright life for more than fifty years, and that he felt ready at any time when it should please the Lord to take him to himself. He was one that lived the life of the righteous, and whose latter end was like theirs, and left a good report behind. He bore a lively testimony to plainness and temperance in all things. He was a diligent attender of our religious meetings, and a lover of retirement. He spent most of his time at home, and was very careful to have the Scriptures of Truth read in his family. In his last sickness he told us, his children: "I have endeavored by precept and example to discharge my duty faithfully towards you," and often spoke of the comfort it was to him to have his children to wait on him in his last and most trying hours, as our dear mother was removed from works to rewards some years before. His home was with a son-in-law and two daughters; his two sons living at a distance, were deprived of his company and counsel, which to us that were with him were truly edifying. The latter part of the time when unable to help himself, he was anxious that no one should be kept at home from meeting on his account; saying that if he should be taken when alone, it would make no difference as he felt prepared to go.

Brief memoir of the late JOHN GILL, *writen by himself.*

It has been weightily on my mind, for a considerable length of time, to leave behind me an account of some remarkable and merciful visitations of the Lord Almighty to my poor soul. It does not seem to be my business to say much about my early life. I may, however, observe that I often felt inward convictions for bad words and naughty tricks My father deceased when I was about five years old, and my mother was left a poor widow, having little more than enough to pay the debts. There were five children, three older than myself, and one younger; the three oldest were put out to earn their living, while my youngest brother and I remained with our mother, who continued to keep house. During this time, I sometimes suffered for victuals, and was often very poorly supplied with clothing; so that I knew what it was to suffer as to the outward when very young in life.

When I was grown old enough to earn my living, I went abroad to work, and then I fared better. I never was fixed at any particular place, so that I had mostly my own way, not belonging to any religious society. I passed along in this manner until I was about 15 or 16 years of age. I then went to live with one who frequented Friends' meetings. I occasionally went with him for some years, (but to little purpose,) until I was between 20 and 21 years of age. I then went to live with Joseph Kaighn, at Kaighn's Point, near Philadelphia, where I resided nearly seven years, and in this time I experienced those marvellous visitations, (for such I believe I may truly call them,) which I am about to relate. They have hitherto been folded up in my own breast, and have seemed like a

book sealed with seven seals, and for more than thirty years I never felt freedom to disclose them to any person until within some few years, in which time they have grown like a burden to my mind.

As it is said in scripture that "all have sinned and fallen short of the glory of God," so I found, by sorrowful experience, it happened with me. I don't know that I ever wronged or injuaed any of my fellow-beings, but my transgressions were of most hurt to myself; so I believe those visitations were, until now, intended for my own improvement; and if this account should be seen by any, I hope they will have charity towards me for unfolding these things now in my latter days. Some of those visitations were in dreams, several of which were remarkable.

As these dreams and many other visitations took fast hold of my mind with condemnation for evil, I went very frequently to Friends' meetings, believing *that* was the right way for me to go.

Several years after this, I met with another remarkable visitation which was after this manner. I had a brother living in Chester, Pennsylvania, and being there on a visit, I accompanied him to Friends' meeting on First-day. Roger Dick was there and preached in a powerful manner; it seemed as though it was all for me. It was to me a solemn time. I was humbled to that degree that I could not contain myself, but burst into a flood of tears. I strove as much as I could to hide my condition, but was not able. I did not, as some of whom I have heard when they met with something that humbled them, fall down and cry out, but endeavored to hide my face, for I could have washed it with my tears. After a time, the meeting broke up, and I got away as soon as I could; for I was ashamed to be seen. Such were the tendering sensations that penetrated my mind, that I could not get over them. I went back with my brother to his house; but the feelings which I had experienced, and which were powerful beyond expression, so continued with me that I was forced to yield and give up to their operation. I was so overcome that I could not eat any dinner, but lay down on a bed. I felt as if I was now sunk below all hope. "Oh," thought I, "if I had but the wings of a mighty eagle that I could flee into the wilderness, or some solitary place; that I might be hid from the sight of all mortals, and that I might pour out my soul before God." For I did believe that he remained to be a God of mercy and forbearance, waiting for sinners to return, repent, and live. In this condition I remained until the next morning; but when night came on, I retired to bed alone. Oh, what a night I had! I thought I felt like a man condemned to die. I do not remember that I slept any; but it is said, "Sorrow may continue for a night, yet joy cometh in the morning." I got up early, and walked out some distance to a green common where were cattle feeding, it being summer time; and as I walked along among the beasts of the field, my mind seemed to be swallowed up in something that I am not able to describe. Whether I stood still, or continued to walk, I cannot tell; but in this heavenly frame of mind (as I believe I may venture to call it) it was clearly opened to my understanding that all things which God had created were good, and remained so; but that man fell and became sinful, wretched, miserable, poor, blind and naked, destitute of the love of God, his Maker; and in this condition he must remain until he come to know a state of redemption from his sinful fall, and to be restored by the sensible operation of Grace and Truth in his own heart. I was included with the rest of sinners. Now this seemed a very great sight for me to see—a poor, ignorant Gentile, just come, as it were, out of the ditch, and from under the hedge. I felt now quite like another person. I am not able to make any one sensible of that which operated within me, and which continued with me mostly through the day. It seemed like a Sabbath day to me, although it was the second day of the week. As I was now in a strange place, I walked back to the house, and took breakfast with my brother, but kept my mind sealed up; for I felt it best so to do. After breakfast, my brother went to his business, and I walked in the woods; for I felt best when alone. Next day, I returned home, but this solemn frame of mind was going off. I went to my work and felt as poor and wretched as ever—as bad, I thought, as Peter did when he denied his Lord and Master; for condemnation followed me for sin, but I endeavored after this to live more soberly, and to be more watchful over my conduct and conversation. I went steadily to Friends' meetings, and felt a very great desire that I might not offend the merciful God any more.

It was not long before I met with another visitation, which was after this manner. As I was sitting in meeting one First-day at Newtown in a solid thoughtful frame of mind, Joshua Evans preached, and in his testimony spoke to some individual in particular, and I was very sure that I was the person whose condition he addressed: he said, "the everlasting welfare of some poor soul who is now present seems to be at stake," with some other words that I do not remember, and then sat down. After a while he stood up again, and added, "there are terms offered to thee which are these, 'Cease to do evil and learn to do well,' and if thou obey these terms, thy transgressions shall not be as much as remembered against thee in the day of account; thy penitent heart is the very key that opens to thee the treasures of heaven; thy condition is known only to God, and thy own soul." This I well knew to be true; for I did not feel the least freedom

to tell any one how it was with me. I received the joyful terms with such gladness that my feelings, as near as I am able to describe them, were like those of Elizabeth when Mary saluted her: the babe leaped for joy."—Oh, how the tears rolled down my face! After some time the meeting broke up, and I got home as soon as I could. I did not seem to want for any outward food, there were such lively feelings and tender sensations at work in my mind; but I thought that if I did not sit down with the rest of the family, they would inquire what was the matter, and I should not be able to answer the question, seeing that I was then in good health. I accordingly sat down with them; but as I partook of the outward blessings, the inward blessings seemed to depart from me. I endeavored to watch and be sober, and continued to attend meetings, but it was very much in the cross that I went to those held on week days, and that I used the plain language. It seemed to be my duty to give up these things, and I endeavored, as my understanding was opened, to be faithful according to my small capacity, for I thought that I had but one talent, but believed that it might be improved if there was faithfulness on my part. I often felt discouraged, but was convinced that if there was *no cross* there would be *no crown*. I continued in this exercise of mind for several years longer before I felt a freedom to request to become a member among Friends. Although I had a desire to do so, I felt that I had something more to pass through before I was to be admitted into the Society; and in this time the fire burned as an oven, and all pride, and all that was inclined to do wickedly seemed to be as a stubble before it. Now we know that an oven burns inwardly; so it was in my experience; for I had many inward exercises, and many combats with the enemy of my soul's peace. One thing which I have often thought of happened during this time of my struggles: a young woman lived in the same family with me; she was a member of Friends' Society, but an unguarded creature, or she would not have made so light of her right to offer to give it away. She would say, "John, why don't thee or you," (she would use one word as frequently as the other,) "get taken into meeting?" telling me that I might have her right. She afterwards lost her right, and I never heard that she regained it. I have many times thought that I could have said to this young woman and to all who are members of this Society: "hold fast that which you have, let no man take your crown; give not away your right in society for any man, for you know not what tribulation it may bring to you." I have no doubt that many would be glad to return, but are not favored with that Divine ability which would be their strength to carry them through the undertaking; so I think that persons of both sexes should take heed how they trample their privileges as under their feet. I went sometimes to Friends' Quarterly meeting held at Haddonfield, where I saw that which made me feel sorrowful. When the time came for Friends to proceed to their business and it was right for me to leave the house, I observed a number of young people, and some farther advanced in life, members of the Society, stand out of doors in conversation, while others walked away. I have turned away with this language in my mind: "how glad I would be to enjoy what some of you trample as under your feet— the privilege of sitting in these meetings." As I passed along through this probationary scene, I sometimes met with encouraging seasons, one or two of which it seems on my mind to relate. At one time, James Thornton visited Newtown meeting, and preached in so powerful a manner that it tendered the hearts of many as well as my own: it seemed to be a watering time with most. Having sat down, he rose again, after a little while, with these words: "*when the garden is watered is the right time to pluck up the weeds; they are pulled up easily when the ground is wet,*" which words have often been in my memory; for I had a strong desire that all the evil weeds might be taken away from my heart. Another circumstance that happened to me was as follows: We lived about six miles from a grist mill, and it was mostly my business to go thither. One day Joshua Evans was there, and took the opportunity to speak to me; he said that he thought I must be under some discouragement of mind which was the reason that I did not request to become a member of the Society, seeing I was so diligent in attending Friends' meetings, or words to the same effect. I was so full that I was not able to make him much reply. He left me, and after my grist was ground, I started for home. I had not gone, perhaps, more than one mile, when, marvellous to relate! the power of the Lord broke into my heart in so powerful a manner that it humbled me as in the dust; my tears flowed so fast that I could have washed my face in them. In this tender frame of mind, I felt the dispensation of condemnation, which was glorious in its time, pass away; for while I was under that dispensation, I experienced a repentance never to be repented of. I now felt more freedom and peace of mind than I ever knew before. I believe that I had now attained in a good degree, that peace which I begged for in the beforementioned dream. I now felt a freedom to apply to Friends to be received into membership with them, and this I did with great care lest I should be too fast. The Friend with whom I lived was an overseer of the meeting, and I spoke to him two or three weeks before Preparative meeting, that if I should feel uneasy with what I had done, I might have time to withdraw my request; but I felt easy to let it go forward, and so it did, and I was received with readiness.

The tenderness which I have mentioned lasted till I got near home; there was some snow on the ground, and it was melting away. This I thought I resembled; for it seemed as though I would almost melt away like the snow before the warm sun. Now all this, and much more, happened to me between the age of 21 and 31 years, and before I became a member of the Society of Friends; and if, during this time, all the saints of earth had been on my side pleading for me, it would have been in vain, till the Lord was pleased to speak peace to my poor, distressed mind, and to open the way for my deliverance; for when he shuts, none can open, and when he is pleased to open, none can shut.

Now I don't relate these things as though I was made perfect at once; for my life since that time has been a life of warfare; and such I believe every truly baptized Christian will find his to be; and that he is no longer safe than while he is on the watch. It seems to me that if there be any water baptism under the gospel dispensation it must be when we are favored with those heart-melting, tendering, penetrating feelings which make the tears flow like little streams from our eyes, but as this is produced by the operation of the word or spirit, this baptism must be one with the spirit, as they operate together. I conclude, therefore, that under the gospel dispensation there is but one essential baptism really necessary to be known and felt. Some of these seasons have been sweeter to my soul than the honey of the honey-comb to the natural taste. I know what I say by some degree of experience. We read, in the first general epistle of John, 5th chapter, that Christ came by water and blood, as though water is connected with the blood in baptism: and Christ said to the Jews, "except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." Now this must mean spiritually partaking of his inward operations and sensations. It could not be his prepared body that he meant; for we have no account of his disciples or any one partaking of his flesh and blood, that is, his manhood. Therefore it must all have a spiritual meaning—*the water*, *the flesh*, and *the blood*; for he told the people, "it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This spiritual life must be, in some measure, known, or we shall remain insensible of what it is to partake of the flesh and blood of Christ spiritually.

I do not remember that, in any of my lowest times, it ever came into my mind that the outward death and sufferings of Jesus Christ did any part of the work of my salvation, because he said positively to the Jews, "it is the spirit that quickeneth; the flesh profiteth nothing;" it is the spirit that quickens and makes alive unto God. Christ went down into spiritual death and suffering for the sins of the people; and all that experience the same kind of suffering that he did, experience, according to their measure, something of his baptism and sufferings. These must be spiritual, because we read he was "a lamb slain from the foundation of the world." Christ's outward sufferings were of great value, because herein he set a great example to his followers that if persecution should follow them in so severe a manner that they must either lose their lives for his sake, or deny and offend him, they would take him for their pattern and say, "Jesus Christ suffered, and why should not we, seeing he is our pattern."

9*th mo.*, 1826. JOHN GILL.

MEMOIR OF HANNAH GILL.

"They that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seek thee." Thou "forgettest not the cry of the humble." "Thou shalt guide them with thy counsel, and afterwards receive them to glory."

The life of our departed friend Hannah Gill, wife of John Gill, and an elder of Pilesgrove Monthly Meeting, N. J., was an illustration of the effect of divine grace in regulating the spirit so as to enable those under its influence "to go in and out" before their families in such a manner, that in after time "their children shall arise and call them blessed."

Her meek and quiet deportment, is distinctly remembered as casting about her an air of sweetness which rendered her a desirable companion for the young, as well as for the old. Possessing a retiring disposition, it induced her to shrink from observation, but still she was a useful member of society, both in a religious and social point of view; and it may truly be said of her, "where she was best known, she was most beloved." Her disease being of a pulmonary character, she was for a long time feeble in health, but bore her sufferings with great patience and cheerful resignation. The daughter who waited upon and watched over her during the last few weeks of her life, "felt it right" to place upon paper some of the expressions that fell from her lips significant of the quiet trust with which she was inspired. From this brief record we gather the following particulars.

"Having been sent for to attend her in her last moments, and entering the room rather unexpectedly, she seemed nearly overcome for a short time," then in answer to a remark, she feelingly expressed her gratitude for the many favors by which she was surrounded. Upon one occasion observing her daughter weeping, she said, "I want thee, my dear child, to be resigned, I have given up every thing, my precious children and all, and if you will endeavor to be resigned; it will make it easier for us all. Let us go quietly along and do the best we can, and

not dwell upon the hour of death as some dreadful thing, for let it come when it will, it has no terror for me; sit down, be still, be patient, be resigned, for I feel nothing in my way."

At another time when she had fallen into a stupor, and it seemed as though she was about departing, upon being aroused she said, "don't hold me, but let me go; my dear daughter give me up, never try to arouse me again, but let me pass away quietly in sleep." Once when her daughter E. expressed a fear of never being able to do any good, she replied "Oh yes, preachers of righteousness are all those who are endeavoring to do right."

Often while administering to her comfort she would say, "What a favor to have some one to do for us at such a time as this; now sit down and be still, it seems as if all I wanted was to be still." At one time the light being almost obscured by the curtain, she requested it to be raised, for said she "it is a part of my life, this precious light."

Several of her friends coming in and speaking of their comfortable feelings on sitting with her, she said "she was glad there was comfort to be felt;" and also remarked that her present situation was what she had long expected and been looking for, and all she desired was to be favored with patience to the end. A friend replied she had no doubt her request would be granted. Her dear friends Thomas and Esther Davis called to see her the day before her decease; she told them, although with much difficulty on account of her cough, that there was nothing in her way; she sometimes feared she had talked too much, but added "there is nothing in my way, it has not been given me to see whether I am to suffer longer or go shortly, but be that as it may, I feel entirely resigned."

Thomas remarked, he thought the language of a dear young man near his close with the same disease, was applicable in her case, which was, "Come, Lord, thy servant is ready;" and that wearisome days and tedious nights would not be appointed her. The interview between her and her friends was such as might be expected between those who had been long closely united in the bonds of Christian fellowship, and although it was looked upon as probably their last meeting on earth, the dear invalid calmly bade them farewell, expressing the hope that they might meet where sorrowings and partings are unknown. Upon getting up for the last time she again said, "what a favor to have some one to wait upon us at such a time as this, while there are so many poor creatures in the world who have none to do for them." Upon lying down she sank into a deep sleep and remained so through the night till near day-light, when she aroused much oppressed. This continued through the day, with great debility, so that she could bear but few persons in the room. She frequently requested her daughter E. not to leave her, who assured her she would remain with her as long as she needed her. Before going to tea E. bade her farewell, and her mother observing her tears, again said "Oh, my dear, be patient and resigned! I do not think I shall go just yet, but farewell." Her daughter saying she had often grieved her in her younger days, and asking if she could forgive her, she replied "*freely freely*, I have long endeavored to love everybody and I love thee." When regrets were expressed that nothing could be done to relieve her, she said, "There must be something to take us all out of the world, and how much worse it would be, to be deprived of my senses, or suffer such severe pain as many have done who have gone before me." She continued, says her daughter, "talking sensibly to us, till about half past seven, when she inquired the time in the evening, and requested us to give her something to allay the great oppression. Then looking very affectionately at us as we were standing around her she said, "sit down and be still, I feel entirely well except this oppression which is a little trying." In a little while that passed off, and she quietly departed near eight o'clock in the evening. The sweet peace which pervaded the whole house after her close exceeded description, and was accepted as an evidence of the rest which she was made partaker of. Wilt thou O Lord bring us her children into the same path of meekness and self-denial where we may remain bowed before thee. Wilt thou raise up from among us those who may fill her place in righteousness, and thereby make our calling and election sure ere we are called hence and are seen of men no more." A.

11*th of* 2*nd mo.*, 1838.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 19, 1857.

Died, at her residence in Baltimore, on the 17th ult., Ann J., wife of Michael Lamb, in the 67th year of her age.

Another vacant seat in Lombard Street Meeting! Again has death been in our midst. May one who has long and with constantly increasing interest watched her daily path, venture to say a few words, hoping thereby to encourage some other timid "follower" to patient faithfulness like hers.

She was the daughter of Thomas and Elizabeth Jackson, of Queen Anne's Co., Md. Her father, a zealous and sincere minister in the Methodist society, was strict and conscientious in training his children in that persuasion; and it was not until after her marriage, that she ever attended a Friends meeting—then only from her sense of duty as a wife. The writer of this has more than once heard her revert to an afternoon meeting, where she was sitting wasting time, she thought, in a very light manner, instead of being at her own place of worship, listening to a good sermon, or joining in singing and prayer, when a dear friend arose, and expressed sympathy with just such

a case, describing her feelings with startling accuracy; then laid before them the scene with the woman of Samaria, with views new to her, repeating the sublime announcement, that "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but that "He is a spirit; and they that worship Him must worship Him in spirit and in truth." Gradually she felt called upon to dispense with the outward forms and ceremonials, and after much suffering was enabled to make the sacrifice, which to her affectionate nature was like that of Abraham—turning from the pleasant associations of her childhood. In 1829 she became a member of the Society of Friends, from convictions that never wavered. At the time of her decease she filled the station of overseer at Lombard Street Meeting.

Thenceforth, patient, forbearing and self-denying from principle, she felt that this true and spiritual worship demanded constant watchfulness over every word and action, with regard to her influence on others. She felt it, too, a positive duty to wear a cheerful countenance in the daily routine of domestic life, and many felt its sunny influence.

Now her peace in death has shown she obeyed the voice of the true Shepherd. During an illness of five months, her firm and patient reliance seemed ever strengthening, conscious, as she was from the first, it was the warning note of the last messenger.

About ten days before the close she assembled her family, and in a clear, calm voice took leave of each one, assuring them of her bright and peaceful prospects, and entreating them affectionately to serve and trust the Power that was then sustaining her. She told them how the reading of the Scriptures had been her comfort and solace through life; spoke of the Discipline of the Society which she had learned to love and regard as a safe hedge about "the straight and narrow path;" then so humbly and confidingly did she yield up the objects dearest to her woman's heart, to Him she had ever found faithful to His promises. Afterwards, with a radiant countenance, she said, that on looking back at her past life, she found that day to be the happiest and most peaceful of all. She repeated again and again the twenty-third Psalm, dwelling with peculiar gratefulness on the fourth verse—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me." Next morning she said to one who approached her, "well, I am still with you, though I thought to be in another world by this time; but it is for some wise purpose." And again, when asked how she felt, "All's well," she replied; "just waiting the Master's call." To many absent friends she sent parting words of affectionate interest, her chief injunction to all being "Love one another." "Saviour and Redeemer," she would murmur to herself, "names precious from my infancy, how full of meaning now!" After her speech seemed quite to have failed, she looked up sweetly to one who was weeping, and with difficulty articulated the one word—"submission."

This serenity remained, and the parting breath was in peaceful sleep—gentle as an infant on its mother's breast.

STERNE says: "The grand error of life is we look too far; we scale the heavens; we dig down to the centre of the earth for systems, and we forget ourselves. Truth lies before us; it is in the highway path, and the ploughman treads on it with clouted shoes."

Too much sensibility creates unhappiness; too much insensibility creates crime.—*Talleyrand.*

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 408.)

I could not, all this time, perceive the particular matter that thus affected me, (for I knew not of any thing I had done or said to bring it upon myself,) till that evening, being returned to my father's house, very solitary, silent and inward, there came in one Thomas Todd, an acquaintance of mine, who, after some compliments of civility, (for at that time I had not quite declined the common modes of salutation,) desired to speak with me apart; and then told me that he had a trial to come on next day, concerning certain houses of his in the town of *Penrith*, being the greatest part of all he had in the world; that one of his witnesses to his deed of conveyance was dead; another of them gone into Ireland, and could not be had; but I being the third, and having made the writings, he hoped through my evidence and credit, to gain his just point against his unfair adversary: and desired me to be in readiness in the morning; for the trial was like to come on very early.

As soon as he began this relation, the word of life began likewise to work in me, in a very powerful manner; and the holy hammer of the Lord I sensibly felt, and saw to be lifted up upon the hardness of heart, which, for some time (as above) had been my state: and it began to be broken, softened and dissolved; and the sense of the love of God in some degree to be renewed: and then I saw plainly that this was the hard thing I had to go through; and that now was the time of trial, wherein I must take up the cross of Christ; acknowledge his doctrine fully in that point; and openly according to the understanding given me; and to despise the shame and reproach, and other sufferings, which I well knew would ensue quickly; or I must forsake the Lord forever: for denying his doctrine in the sense I had now plainly seen it, would be a denying of himself before men; and if I had then denied him, and left under that hardness of heart, and want of the enjoyment of his divine presence, wherewith I had been favored before, and all the dreadful consequences of a beginning so woful.

But according to the advances of the word and work of the Lord in me at that time, my heart inclined to him: and, as my acquaintance was speaking, and by the time he had fully done, I was furnished with a full resolution to give him a plain and direct answer; which was on this manner: "I am concerned it should fall out so; (for I had a real respect for him, and saw his case to be very hard;) I will appear, if it please God, and testify what I know in the matter, and do what I can for you that way; but I cannot swear."

This was so great a surprise to him, both from the nature of his case, and confidence he had of

my ready compliance, he having had no occasion of any suspicion of my present condition till that moment, that he broke into a passion, and with an oath, or curse, said, "what! you are not a Quaker, sure!"

But though I had made confession to truth so far, in that point, and the divine presence sensibly returned and advanced in me; yet upon this, I was again silent, till clear in my understanding what to answer in sincerity and truth. For as nobody before that time, had called me a Quaker, so I had not assumed the appellation; which being given in reproach, was not grateful; though the thing in its proper sense most delightful. Nor did I then see whether I had so much unity with all their tenets, as might justify me in owning the name, (for in the unity of the divine love and life only had I known them,) till the power of that life of Him who forbiddeth all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way, and enabled me thereto; and then said, "I must confess the truth, I am a Quaker."

But as this confession brought me still nearer the son of God, his love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend, whose case thereby became more desperate in his own opinion: upon which, in an increase of heat and expressions therefrom, suiting so obvious a disappointment, as it then appeared to him, he threatened to have me fined by the Court, and proceeded against with the utmost rigor of the law; "What! must I lose my estate by your groundless notions and whims?"

But the higher the enemy arose in this well-meaning but mistaken man, who thus, without design, became the instrument of my trial, the fuller and more powerful still was the love *of* God, whose cause I had now espoused, through his own aid, and the power of an endless life from him, made manifest in me: upon which I replied, in that calm of mind, and resignation to the will of God, that the life of the son of God enables to, and teacheth, "You may do what you think proper that way; but I cannot comply with your request in this matter whatever be the issue of it." And then he departed under great dissatisfaction, with all the threats and reproaches his enraged passions could suggest to him, under a view of so great loss.

Immediately I retired into my chamber; for perceiving my great enemy to be yet at work, to introduce slavish fear, and, by that means, subject my mind, and bring me again into captivity and bondage, I was willing to be alone, and free from all the interruptions of company, that I might more fully experience the arm of the Lord, and his divine instructions and counsel, in this great concern and exercise.

The enemy (being a crafty and subtle spirit) wrought upon my passions not fully subjected, and more artfully applied to my natural reason, (my understanding not being fully illuminated,) as his most suitable instrument. He urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends; who would be highly displeased with me, for so foolish and unaccountable a resolution as they would think it, and also the scoffings, mocking, derision, scorn and contempt, loss of friends and friendships in the world, with such other inconveniences, hardships and ill consequences, as the enemy could invent and suggest.

During all which time, from about eight in the evening till midnight, the eye of my mind was fixed on the love of God, which still remained sensibly in me, and my soul cleaving thereto in great simplicity, humility and trust therein, without any yielding to Satan, or his reasoning on those subjects, where flesh and blood in its own strength is easily overcome by him, but about twelve at night the Lord put him to utter silence, with all his temptations, for that season, and the life of the son of God alone remained in my soul; and then from a sense of his wonderful work and redeeming arm, this saying of the apostle arose in me with power, *The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.* Rom. viii. 2.

And then the teachings of the Lord were plentiful and glorious; my understanding further cleared, and his holy law of love and life was settled in me; and I admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to his holy will, in whatsoever might relate to this great trial of my faith and obedience to the Lord.

In the morning I went up towards the hall where the judges sat, expecting to be called as a witness in the case before mentioned; but before I reached the place, I saw my acquaintance approaching me, with an air in his countenance denoting friendship and affection; and when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

Upon this I stood still in the street, and, reviewing in my mind the work of the Lord in me the night before, as already related, this Scripture came fresh into my remembrance, in the life of it, *It is God who worketh in you both to will and to do of his good pleasure:* (Philip ii. 13;) for I was sensible it was the Lord's doing, and I accounted it a great mercy and deliverance; though I was by this means exposed to the view and observation of all; the pity of many, (as they judged of my case,) and the scoffs and censures of the baser and more ignorant sort, which was for Christ's sake only; for none had any immorality to charge me with.

This happened at the time of the Assizes, and people from all quarters there, I quickly became

the common subject of discourse and debate: for few could believe the report, and many came to see me afar off in the streets, would come in crowds to gaze. Some would take off their hats, and pretend to show more than ordinary complaisance, saluting me as at other times; but I not making any returns of that kind, some would fleer and giggle, and scoff and grin, and run away in loud laughter, saying I was mad: yet some others were struck with another passion; they turned pale, looked sorrowful and returned weeping: and one who had been educated at a University, to show at once his temper, manners and learning, after he had gazed upon me a while, among the baser sort, he cried out as if he had then been surprised with the discovery of some new system, "He knows not a genus from a species!" when there was not anything previous leading to such an expression: yet he was mistaken in that, for I knew very well that dog is a genus, and cur, bull-dog, and blood-hound, are distinct species of that genus; and at that time saw the nature and way of these brute animals too much resembled in that giddy mob; though I said very little to any of them, but gave them my face to their fill of gazing. And some, who but a day or two before durst not have discovered a disobliging look upon me, now insulted and triumphed; which put me in mind of a saying of Job, "But now they who are younger than I, have me in derision; whose fathers I would have disdained to have set with the dogs of my flock." And likewise of some expressions in that little piece before inserted; [page 18 of the Journal, see previous note in the Intelligencer,] which I did not think at the time of writing it would soon, if ever, be fulfilled upon myself, viz: "They gazed upon me, they said I was mad, distracted and become a fool; they lamented because my freedom came!"

(To be continued.)

From "Hopes and Helps."

MORAL COURAGE.

[Continued from page 407.]

Youth is a beautiful season of life. It is full of brightness, and radiant in smiles. It may well be compared to a mountain rill that has just left its bubbling source, which laughs and glances along amid the beauty and freshness of the upland scenery, kissing the flowers that dip their fragrant lips in its lucid waves, and smiling in the glad sunshine let in through the waving branches above it, before it reaches the great muddy stream to which it is unconsciously hastening.

This freshness and gladness that is so inherent in the youthful nature, should be carried into maturer life. What a charm it would add to middle life and old age, if it were so. Youth's outgushing gladsomeness, subdued by experience into a refined and happy tenderness, would be like flowers and fruits dallying amid the foliage of the same bough.

Whatever charms we now possess, we should retain to adorn our characters through every succeeding stage of life. It is wrong to lay off the charms of youth in old age. Age should heighten every spiritual beauty; experience should subdue and soften it. Each year should add new adornments, but lay off none. Age should be more beautiful and happy than youth. And so it will be, if life is properly lived, if health is preserved, and the character every day beautified. A fretful, ignorant, unhappy old age is a proof of youthful errors and manhood blunders and views. It is the natural result of the life that has gone before it. If we live right, enjoyments increase with increasing virtue and wisdom.

Many of the springs of our purest happiness open in our affections. Every day should make these more pure, refined, and strong. The affections of youth are naturally volatile and liable to instability. In middle age, if they have been properly cultivated, they are deeper, warmer, truer, stronger, and enter into all the desires and plans of life; are the great substratum on which the solid masonry of life is built. In old age, they transfuse and transfix the whole being, shedding in all the chambers of the soul the soft, mellow light of life's cultivation and refinement. This is what the God of love designed old age to be; that season of life in which the power and law of love should imbue and sway the whole soul; and if life is properly lived, this is what it will be. Affection, wisdom, and moral worth may all be augmented with the increase of years, and their triune glories so blended in age, that an angel beauty and blessedness shall be the crown to be worn into the company of cherubim and seraphim in the mansion of eternal progress and glory.

One thought here respecting the duties of youth to the world, as well as themselves. By an unalterable decree of nature, generations succeed each other upon the stage of action in quick and rapid succession. As the world is left by one, it is taken by the next. All its great concerns, however important and grand, are left to succeeding hands. The present generation is the product of the past. Into it is gathered the congregated wisdom of all that has gone before. Marked, peculiar, and brilliant are the accessions to the wealth of our time. Discoveries the most unexpected and wonderful, improvements the most useful and permanent, and advancements the most rapid, mark the developments of this age. The present moment is pregnant with results greater than have yet been achieved. The wheel of progress has but just fairly started. It is rolling toward you, my young friends. Have you thought of it? It will soon be upon you. Have you ever thought that

the world will soon be yours, with all its wealth and treasure, its pomp and splendor, its governments, laws, kingdoms, religions, philosophies, schools; its agriculture, commerce, arts, manufactures, sciences, offices, honors, distinctions, principles? Have you thought that all, yes *all*, of that great, glittering, glorious thing which we call the world, will soon be yours, to use as you please—the legacy of the past bequeathed to your hands? If not, it is time you had thought of it. Your fathers and mothers will stay but little longer. Many of them are tottering now on the brink of the grave. A few days, and all will be yours. What will you do with it? Will you preserve its institutions of freedom, benevolence, learning, and religion? Will you cultivate well its fields and shops, and nurse its commerce, which now binds all nations together? Will you teach well its schools, inspire its youth with noble principles of piety and affection? Will you endow its colleges, fill its professorships, superintend its institutions of charity? Will you elect its officers of trust, administer justice, make laws, ordain decrees for nations? Will you establish boundaries, rear up states, form governments, and preserve the liberties of the people? Will you do all this, yea, all that is to be done in this wide world? You must do it, or it will not be done. There will be nobody else to do it. Are you preparing yourselves for this arduous, but glorious task? Are you cultivating your minds, endowing your hearts with great and good principles of action, principles of morality and religion? getting ready with stout, cheerful spirits for the work before you?

My soul writhes in agony at what I see about me—youth in the lawless riot of demented folly, wasting time and strength, and mind and heart, in the pursuit of every thing but enduring good, as indifferent to the calls of true interest as duty, as lost to sober sense as shame, casting their idolatrous offering upon the profane altar of the good of this world. Oh, youth of glorious privileges, youth of free, noble America, rise up and stand for the true and the good! You have no time or strength to waste. Your duties are upon you. Evils are staring you in the face. It is yours to meet them with a noble defiance, and stay their progress of ruin. It is yours to abolish slavery, both mental and physical; to destroy intemperance; to revise our statutes; reform our penal code; make our prisons and penitentiaries asylums for the morally sick and insane; exterminate war, and all its concomitant evils, from the world; establish knowledge, religion, and free government in the uttermost parts of the earth; and bequeath to your children after you a legacy more rich and glorious than has descended upon you. Then your personal duties are not any less—yea, they are more; duties which involve the peace and happiness, and affect the very destiny of your souls, of those immortal, living, glorious essences, you call yourselves, and which came from the hand of the living and loving God.

This is a bird's-eye view of your duties. They are coming upon you. Their shadows fall before you; even now they are resting upon you. Though they are and bear the name of duties, they are the most delightful works to which young, moral intelligences can be called. Says a German philosopher, "The two most beautiful things in the universe are the starry heavens and the sentiment of *duty* in the human soul." As that sentiment is beautiful, so is the work to which it is called delightful. It is a work of sacrifice and effort; of labor and prayer; but it is rewarded with cheerfulness, joy, holiness, and an antepast of heaven.—*Weaver.*

LIFE AND POWER OF TRUTH.

By C. P. Cranch.

Upon this wonderful and glorious ALL
I look, and see there's nought destroyed, or lost,
Though all things change. The rain-drops gently fall,
But die not where they fall. Some part doth post
Swiftly away on wings of air, to accost
The summer clouds, and ask to sail the deep
With them, as vapory travellers or frost.
Some part anon into the ground doth creep,
And maketh the sweet herbs and flowers to grow,
Or oozeth softly through the dark deep earth,
Teaching the streamlet under ground to flow,
Till forth it breaks with a glad sunshine birth,
Ripples a dancing brook—then flows a river—
Then mingles with the sea—the air—circling forever.

Even so I looked on the vast realm of TRUTH,
And saw it filled with spirit, life, and power.
Nought true did ever die. Immortal youth
Filled it with balmy odors, from the hour
It first dropped gently from its upper shower
On high; swiftly it flew away, or, sank
Awhile amid the darkness that doth lower
Below, it seemed to struggle; but earth drank
The drop: from heart to wakening heart it sped,
From sire to son; from age to age it ran,
And swelled the stream of truth. It is not dead,
But flowing filleth every want of man.
It *never* dieth, nor *can* ever die:
Circling from God to God, through all eternity.

AN EVENING HYMN.

How many days with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue
As when it first was hung on high.
A silence rests upon the hill,
A listening awe pervades the air,
The very flowers are shut and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still, low voice in silence goes,
Which speaks alone, great God! of Thee.
The whispering leaves, the far-off brook,
The linnet's warble, fainter grown,
The hive-bound bee, the lonely rook—
All these their Maker own.

The darkening woods, the fading trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound:
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and glade,
All, all is mute below.

Now shine the starry hosts of light,
Gazing on earth with golden eyes,
Bright guardians of the blue-browed night!
What are they in their native skies?
Their mysteries I never sought,
Nor hearken to what science tells,
For O! in childhood I was taught
That God amidst them dwells.

And other eves as sweet as this,
Will close upon as calm a day,
And, sinking down the steep abyss,
Will, like the last, be swept away;
Until eternity is gained—
That boundless sea without a shore,
That, without time, forever reigned,
And will when time's no more.

Now nature sinks in soft repose,
A living semblance of the grave,
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All tell from whom they had their birth,
And cry, "Behold a God!"

T. Miller.

From the Quarterly Review

Treatise on the Nature, Fecundity, and Devastating Character of the Rat, and its cruel Cost to the Nation, with the best Means for its Extermination. By Uncle James.

[Continued from page 415.]

"The rat has formidable weapons in the shape of four small, long, and very sharp teeth, two of which are in the upper and two in the lower jaw. These are formed in the shape of a wedge, and by the following wonderful provision of nature have always a fine, sharp, cutting edge. On examining them carefully, we find that the inner part is of a soft, ivory-like composition, which may be easily worn away, whereas the outside is composed of a glass-like enamel, which is excessively hard. The upper teeth work exactly into the under, so that the centres of the opposed teeth meet exactly in the act of gnawing; the soft part is thus being perpetually worn away, while the hard part keeps a sharp chisel-like edge; at the same time the teeth grow up from the bottom, so that as they wear away a fresh supply is ready. The consequence of this arrangement is, that, if one of the teeth be removed, either by accident or on purpose, the opposed tooth will continue to grow upwards, and, as there is nothing to grind it away, will project from the mouth and turn upon itself; or, if it be an under-tooth, it will even run into the skull above. There is a preparation in the Museum of the Royal College of Surgeons which well illustrates this fact. It is an incisor tooth of a rat, which, from the cause above mentioned, has increased its growth upward to such a degree that it has formed a complete circle and a segment of another; the diameter of it is about large enough to admit a good-sized thumb. It is accompanied by the following memorandum, addressed by a Spanish priest to Sir J. Banks, who presented it to the Museum: 'I send you an extraordinary tooth of a rat. Believe me, it was found in the Nazareth garden (to which Order I belong.) I was present when the animal was killed, and took the tooth; I know not its virtues, nor have the natives discovered them.'"

We once saw a newly-killed rat to whom this misfortune had occurred. The tooth, which was an upper one, had in this case also formed a complete circle, and the point in winding round had passed through the lip of the animal. Thus the ceaseless working of the rat's incisors against some hard substance is necessary to keep them down, and if he did not gnaw for his subsistence he would be compelled to gnaw to prevent his jaws being gradually locked by their rapid development.

The destructive nature of the rat, the extraordinary manner in which he multiplies, and his perpetual presence—for where there is a chink that he can fill, and food for him to eat, there he will be, notwithstanding that a long line of ancestors have one after another been destroyed on the spot*—necessitates some counteracting influence to keep him within due bounds; this is done by making him the prey of hunting animals and reptiles, beginning with man, and running down the chain of organized life to the gliding snake. The poor rat, although he doubtless does service as a scavenger, and must have his use in fulfilling some essential purpose of creation, finds favor nowhere; every man's hand, nearly every feline paw, and many birds' beaks, are against him. The world thinks of him, as of the pauper boy in Oliver Twist, "Hit him hard, he ain't a'got no friends." Dwelling in the midst of alarms, he might be supposed to pass an uneasy and nervous existence. But it is nothing of the kind. The same Providence which has furnished him with the teeth suitable to the work they have to perform has endowed him with feelings proper to his lot, and no animal, if he be watched from a distance, appears more happy and complacent. In danger he preserves a wonderful presence of mind, and acts upon the principle that while there is life there is hope. His cunning on such occasions is often

* When the atmospheric railway to Epsom was at work the rats came for the grease which was used to make the endless leather valve, which ran on the top of the suction-pipe, air-tight. Some of them entered the tube, from which they were sucked with every passing train; nevertheless, day by day, others were immolated in the same manner.

remarkable, and evinces a reasoning power of no contemptible order :

"A traveller in Ceylon," says Mrs. Lee, in her entertaining "Anecdotes of Animals," "saw his dogs set upon a rat, and, making them relinquish it, he took it up by the tail, the dogs leaping after it the whole time. He carried it into his dining-room to examine it by the light of the lamp, during the whole of which period it remained as if it were dead,—the limbs hanging, and not a muscle moving. After five minutes he threw it among the dogs, who were still in a state of great excitement, and, to the astonishment of all present, it suddenly jumped upon its legs, and ran away so fast that it baffled all its pursuers."

The sagacity of the rat in eluding danger is not less than his craftiness in dealing with it when it comes. A gentleman, Mr. Jesse relates, who fed his own pointers, observed through a hole in the door a number of rats eating from the trough with his dogs, who did not attempt to molest them. Resolving to shoot the intruders, he next day put in the food, but kept out the dogs. Not a rat came to taste. He saw them peering from their holes, but they were too well versed in human nature to venture forth without the protection of their canine guard. After half an hour the pointers were let in, when the rats forthwith joined their hosts, and dined with them as usual. If it comes to the worst, and the rat is driven to bay, he will fight with admirable resolution. A good-sized sewer-rat has been known to daunt for a moment the most courageous bull terrier, advancing towards him with tail erect, and inflicting wounds of the most desperate nature. The bite of any rat is severe, and that of a sewer-rat so highly dangerous that valuable dogs are rarely allowed by their masters to fight them. The garbage on which they live poisons their teeth, and renders the wounds they make deadly. Even with his great natural enemy and superior—the ferret—he will sometimes get the advantage by his steady bravery and the superiority of his tactics. Mr. Jesse describes an encounter of the kind, the circumstances of which were related to him by a medical gentleman at Kingston :

"Being greatly surprised that the ferret, an animal of such slow locomotive powers, should be so destructive to the rat tribe, he determined to bring both these animals fairly into the arena, in order to judge of their respective powers; and having selected a fine, large, and full-grown male rat and also an equally strong buck ferret, which had been accustomed to hunt rats, my friend, accompanied by his son, turned these two animals loose in a room without furniture, in which there was but one window. Immediately upon being liberated the rat ran round the room as if searching for an exit. Not finding any means of escape, he uttered a piercing shriek, and with the most prompt decision took up his station directly under the light, thus gaining over his adversary (to use the language of other duellists) *the advantage of the sun.* The ferret now erected his head, sniffed about, and began fearlessly to push his way towards the spot where the scent of his game was the strongest, facing the light in full front and preparing himself with avidity to seize upon his prey. No sooner, however, had he approached within two feet of his watchful foe, than the rat, again uttering a loud cry, rushed at him with violence and inflicted a severe wound on the head and neck, which was soon shown by the blood which flowed from it; the ferret seemed astonished at the attack and retreated with evident discomfiture; while the rat, instead of following up the advantage he had gained, instantly withdrew to his former station under the window. The ferret soon recovered the shock he had sustained, and, erecting his head, once more took the field. The second recontre was in all its progress and results an exact repetition of the former—with this exception, that, on the rush of the rat to the conflict, the ferret appeared more collected, and evidently showed an inclination to get a firm hold of his enemy; the strength of the rat, however, was very great, and he again succeeded not only in avoiding the deadly embrace of the ferret, but also in inflicting another severe wound on his neck and head. The rat a second time returned to his retreat under the window, and the ferret seemed less anxious to renew the conflict. These attacks were resumed at intervals for nearly two hours, all ending in the failure of the ferret, who was evidently fighting to a disadvantage from the light falling full on his eye whenever he approached the rat, who wisely kept his ground and never for a moment lost sight of the advantage he had gained. In order to prove whether the choice of this position depended upon accident, my friend managed to dislodge the rat, and took his own station under the window; but the moment the ferret attempted to make his approach, the rat, evidently aware of the advantage he had lost, endeavored to creep between my friend's legs, thus losing his natural fear of man under the danger which awaited him from his more deadly foe."

Driven from his defensive position, the rat continued his attacks, but with an evident loss of courage, and the ferret ultimately came to the death-grapple with his crafty antagonist. A similar battle was witnessed by a friend, with the difference that the rat, being undisturbed in his advantageous position with regard to the light, finally beat off the ferret, which was absolutely bitten into shreds over the head and muzzle. The repetition of the same conduct by a second animal shows that this particular species of cunning is a general faculty of the tribe. The main superiority of the ferret is in his retaining

is hold when once he has fastened on his prey, icking his life's blood the while, whereas the rats ght by a succession of single bites, which wound ut do not destroy. The snake prevails by his enom. Mrs. Lee relates the particulars of a mbat in Africa in which the rat and snake re-eatedly closed and bit at one another, separa-ng after each assault, and gathering up strength r a fresh attack. At length the rat fell, foamed the mouth, swelled to a great size, and died in few minutes.

If he can be savage when self-protection re-uires, he also has his softer moments, in which e shows confidence in man almost as strong as iat exhibited by the dog or cat. An old blind it, on whose head the snows of many winters ad gathered, was in the habit of sitting beside ur own kitchen fire with all the comfortable ok of his enemy, the cat, and such a favorite ad he become with the servants that he was ever allowed to be disturbed. He unhappily ll a victim to the sudden spring of a strange it. A close observation of these animals en-rely conquers the antipathy which is entertained wards them. Their sharp and handsome heads, heir bright eyes, their intelligent look, their leek skins, are the very reverse of repulsive, nd there is positive attraction in the beautiful anner in which they sit licking their paws and ashing their faces, an occupation in which they ass a considerable portion of their time. The riter on rats in "Bentley's Miscellany" relates n anecdote of a tame rat, which shows that he s capable of serving his master as well as of assing a passive existence under his protection. The animal belonged to the driver of a London mnibus, who caught him as he was removing ome hay. He was spared because he had the ood luck to be piebald, became remarkably ame, and grew attached to the children. At ight he exhibited a sense of the enjoyment of ecurity and warmth by stretching himself out t full length on the rug before the fire, and on old nights, after the fire was extinguished, he would creep into his master's bed. In the day-ime, however, his owner utilized him. At the word of command, "Come along, Ikey," he would ump into the ample great-coat pocket, from which he was transferred to the boot of the om-nibus. Here his business was to guard the dri-ver's dinner, and, if any person attempted to make free with it, the rat would fly at them from out the straw. There was one dish alone of which he was an inefficient protector. He could never resist plum-pudding, and, though he kept off all other intruders, he ate his fill of it him-self. These are by no means extraordinary in-stances of the amiable side of rat nature when kindly treated by man, and we could fill pages with similar relations. But it seems, in addi-tion to his other merits, that he possesses dra-matic genius. We have heard of military fleas, we have seen Jacko perform his miserable imi-tation of humanity on the top of a barrel-organ, but who ever heard of a rat's turn for tragedy? Nevertheless a Belgian newspaper not long since published an account of a theatrical performance by a troop of rats, which gives us a higher idea of their intellectual nature than any thing else which is recorded of them. This novel company of players were dressed in the garb of men and women, walked on their hind legs, and mimicked with ludicrous exactness many of the ordinary stage effects. On one point only were they in-tractable. Like the young lady in the fable, who turned to a cat the moment a mouse appeared, they forgot their parts, their audience, and their manager, at the sight of the viands which were introduced in the course of the piece, and, drop-ping on all fours, fell to with all the native vora-city of their race. The performance was con-cluded by their hanging in triumph their enemy the cat, and dancing round her body.

(To be continued.)

WHAT BECOMES OF THE INDIANS?

The red men of America are generally a hardy race. They used to be a prolific, a healthy and a long-lived race. They spread over the whole continent and probably number-ed many millions. Now there are not more than a few hundred thousand of them left. They have had no devastating wars, and have not been peculiarly afflicted with pestilence. The climate is the same that their fathers throve under, and in many regions they have the same habits and pursuits. But everywhere they are wasting away. Even in Texas, where they are as favorably situated as they can be anywhere on the continent, they are gradually disappear-ing. A late Galveston paper says that in 1853 the Indians of Texas were estimated at 20,000, and in 1856, from official accounts, they number-ed only about 12,000—a decline of forty per cent. in three years. At this rate of decline, if it continues, there will be scarcely an Indian left in Texas fifteen or twenty years from the present time. If there was any emigration of Indians from Texas to other parts of the country, there would be no difficulty in accounting for the decrease in population. But there is little or no such emigration, and the Indian popula-tion is diminishing in every part of the States and Territories. The civilized, the half-civil-ized and the savage are alike dwindling away, and a century hence there will be few if any left of the race that once owned and occupied the whole American continent. The cause of this is one of the mysteries of Providence, who seems to have ordered that the European races shall supersede the red men in the occupation of the land.

THE VALUE OF KIND REPROOFS.

"The ear that heareth the reproof of life abideth among the wise. A reproof entereth more into a wise man than a hundred stripes into a fool!"—PROVERBS xv. 31; xvii. 10.

To be willing to receive and profit by reproof is here spoken of as a mark of true wisdom. If we consider the matter, surely we shall see that we ought to be willing, even thankful, to hear what our faults are, and how we may correct them, and grateful to those who take this trouble on our account. Yet this is not often the case. Few people can bear to be reproved. Even although they may profit by it afterwards, they will be offended and ungracious at the time.

Let us ask from the Lord that meek and humble spirit, which will make us take a reproof in good part, and feel grateful to the friend who administers it. Young persons especially should learn this lesson. They must often be going wrong, and falling into errors, and sad will it be for them if they have no one to give them "the reproof of life," or if they refuse to listen to it. Let us also learn to be willing to *give* reproof when it seems to be our duty. If we wish to be a true friend to any one, we must not shrink from reproving him for sin, and warning him of danger. But this requires to be very kindly, gently, and judiciously done, and in a spirit of evident humility and love.

O change this stubborn heart of mine,
And make me pure within:
Still manifest thy love divine,
And save me from my sin.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is very dull. Holders are offering standard brands at $5¼ a $5⅜. Sales to retailers and bakers, for fresh ground at $5⅞ a $6 per bbl. and fancy brands, from $6 up to $8¼. Rye Flour is now selling at $4 50 per bbl., and Corn Meal is held at $4 per barrel,

GRAIN.—The receipts of Wheat continue quite large, though the market is inactive. Good red is held at $1 18 a $1 25, and $1 25 a $1 30 for good white. Sales of Kentucky at 1 40. Rye is held at 75 cts. Corn is dull, and light sales are making at 74 a 75c. Oats are in demand. New Delaware and Jersey are selling at from 35 a 38 cents per bushel.

WANTED,—A well qualified Female Teacher, to take charge of the School under the care of Alloway's Creek Preparative Meeting of Friends.

Application can be made to

THOMAS SHOURDS, or
RACHEL HANCOCK.

Hancock's Bridge, Salem County, N. J.
8th mo. 25th, 1857.—4 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter, and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—

EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c., and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

REFERENCES.

John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 417.)

In the 12th month, 1788, being at her own Quarterly Meeting, held in Cork, my dear mother felt a pressure of mind to unite with Sarah Robert Grubb and Elizabeth Tuke, in a visit to the families belonging to that Monthly Meeting, but her affectionate attraction to home induced her to *attempt* returning without an avowal of the concern she was under. Her conflicts on this account, and some particulars of the arduous engagement, are stated in letters to her husband, and the following extracts seem calculated to prove both instructive and encouraging to some who may be able to trace their own feelings in the experience here described.

"Cork, 12th mo. 15th, 1788. It has turned out as I believe thou expected it would, and I am once more in this place; after thou left me I *determined* to proceed for meeting t..ee under our own roof this night, and even set out for that purpose. On entering the carriage, I instantly felt darkness cover my mind; still I went on, but I never remember being quite so much distressed; rebellion—rebellion sounded through my heart, and I grew so ill, that I dared not proceed, so turned about, and had a comparatively lightsome journey hither, my body and mind feeling gradually relieved. We reached E. Hatton's to dinner, but the conflict I had sustained made me require a little rest, so that I did not get outwardly banded in this service till the evening, when a harmonious exercise and labor were afforded, as a comforting evidence of rectitude so far—perhaps a few sittings may relieve my poor mind; thou knowest how gladly I shall embrace the dawning of release.

"Thou wilt readily believe our dwellings are not in the heights, though I trust we are sometimes so helped to ascend the Lord's holy mountain as experimentally to know there is nothing *there* that can hurt or destroy; it seems a time when rather the invitations than threatenings of the gospel are to be proclaimed, and I think there does seem an open door for communication, though it be sometimes *sad*, because of the things which have happened. I am far from being satisfied with myself, but I am truly so with my fellow-laborers, and with my return to this city, even though bonds and afflictions await us in it. Why should we not suffer when the seed suffers? Where else would be our unity with this seed, which lies in a state of captivity? There are now about twenty-nine families got through, and I trust it may be humbly and gratefully acknowledged, that hitherto the Lord hath helped.

"I may honestly confess that I am still bound to this arduous work, and through divine mercy we are not only sustained, but have a little trust at seasons, that the 'labor is not in vain.' Some sittings have been graciously owned, but I know not any so much so, with the sensible gathering of that manna which falls from the heavenly treasury, as one this morning in the dwelling of that prince in Israel, Samuel Neale, whose outward man is visibly decaying while the inward man is renewed day by day. The spring seemed to open on our sitting down, and the waters gradually rose as from the ancles, till the refreshing consolation truly gladdened the Lord's heritage, that in us which could own His planting, and by His renewed watering, glorify Him. It was truly encouraging and strengthening to hear this father in the church declare, that he had not flinched from whatever had been required of him, but had done it with all his might, and that, through divine mercy, he now found support in the midst of infirmities, 'therefore,' he added 'be faithful, follow the Lord fully, and give up to every manifestation of His will.'

"We received a note declining an intended visit, I confess such a repulse made me exceedingly low, having had a particular feeling towards this family, but I believe it safest to look *from it;* perhaps even this *offer* of ourselves may recur, and not be useless, though we see it not; we could do no more than seek an interview, and *love* still prevails towards them.

"Yesterday was the Three Weeks' Meeting here, which we attended, visiting our brethren also; hope no harm was done; I am afraid of no one but myself, and I desire always to suspect that enemy *self*, lest, on any occasion, it should

take the *lead*; but under heavy pressures here I have a degree of hope, that not going this warfare at my own cost, I may yet be helped to the end of it, which now draws nigh, having gone through about eighty-five families, and only a few remaining."

The next religious service of which there is any account, was a visit to some parts of Leinster Province, early in the year 1790, wherein her former companion Richard Shackleton was her kind attendant and helper, and her dear friend Elizabeth Pim united in a part of the work. During this engagement she visited the families comprising the Monthly Meetings of Moate, Edenderry, and Carlow, which she describes as a 'service closely trying,' yet, productive of solid peace, and near the winding up of this labor writes as follows:

"Many are my fears and doubtings before willingness is wrought in me to leave such endeared connexions, and many my tossings and conflicts, in seasons of separation; but may I, with increasing devotedness, trust in the arm of never failing help. Through unmerited mercy the Lord has not only given a degree of resignation to leave all, when the call has been clearly distinguished, but sustained under various laborious exercises, so that the promise is indeed fulfilled, 'as thy days, so shall thy strength be;' and there is cause to trust with the whole heart, for future direction and support."

Towards the close of the year she had a long and suffering illness, and the death of her beloved friend and companion, S. R. Grubb, in the 12th month, was a heavy and unexpected affliction, which for a season sunk her very low. But in the spring of 1791, she believed it required of her again to leave her own habitation, and pay a religious visit to Friends of Ulster.

After attending the National Meeting in Dublin she accordingly proceeded, with her companion Sarah Shackleton, and having sat a meeting with the few Friends belonging to Timahoe, went on to Castle Freeman, whence her first letter is dated.

"5th month, 13th. We reached this place very agreeably, being favored in weather and roads; I felt in passing through part of Old-Castle (where Friends meeting house is, though I did not know it) a spring of love towards the '*sheep not of this fold*,' but said nothing about it till we got here, when I found that some inclined to be visited by having a meeting held in one of their houses, but it seemed best to attend to the previous intimation, and I ventured to have one appointed for nine o'clock to-morrow morning, with notice that it will be open to such as are disposed to sit with us. Thou knowest me well enough to be aware that this prospect tries my little stock of faith, which is indeed low, but it can be graciously renewed, and I trust will, from seasen to season, as singleness of heart and eye is kept to."

"Ballybay—Monaghan, 5th mo. 15th, 1791. Respecting the meeting at Old-Castle, it may in commemoration of holy help be recorded that those who *trust* are not *confounded*, but experience strength proportioned to the day of trial; I do not remember many assemblies of this sort more owned with the covering of good, and the solidity of the people during the whole meeting exceeded what is to be often met with; at the close of the public sitting I felt a wish that Friends might keep their seats, and that season was also one of relief to my mind. We took a little refreshment in the meeting-house, and then pursued our journey, arriving at Cootehill, twenty-five miles, in the evening, tired and poorly, but humbly thankful for the assistance every way afforded.

"As there are no Friends in circumstances to accommodate travellers, we lodged at an inn, and attended meeting at the usual hour this morning, to which many came who are not in profession with us, and I trust nothing was said to discourage the honest enquirers after truth. There was a little stop afterwards with the members of our own Society, perhaps not exceeding eleven or twelve, among *them* a widow and her daughter, who have joined Friends by convincement, and appear in a solid frame of mind; we spent a little time with these, and had a season of retirement with a young physician who was at our meeting, and to whom my mind was particularly drawn; he was invited to drink tea at this widow's, and in the prevalence of gospel love I freely communicated what I felt to arise towards him, which I believe was well received, and we parted under feelings which were precious, and caused humble thankfulness of soul. We came on through wind and rain, sixteen miles to our friend Thomas Greer's, where we were kindly received, and concluded to stay a day, my poor body requiring rest."

Her getting to such a resting place seemed critical, for she was almost immediately taken alarmingly ill, having been for several days affected with a heavy cold, and symptoms of inflammation which required medical care. The judicious prescription of a physician, and kind attention of the family at Rhonehill, proved the means of seasonable relief, and on the 21st of 5th mo. she writes as follows:

"I am, through continued loving kindness, considerably better, which I ought thankfully to acknowledge, as my situation for some days past, rendered so speedy an amendment very doubtful.

"Lurgan, 5th month, 24th. Although my dear friends and the doctor would have had me stay some time longer to nurse, yet, apprehending my mind might obtain a little relief by endeavoring to fill up the line of duty, which while

unaccomplished is an oppression to the body, I ventured yesterday afternoon to go as far as Berna, whither our truly kind friend T. G. sent me and my dear S. S. in his carriage; many friends met us there, and we were favored after tea with the spreading of the holy wing, in a manner that I believe tended to the gathering and centering nearly *all* present in a state of humble waiting, wherein an enlargement of mind was experienced, to dip into feeling with, and administer to, several states in the company; it was a season worth suffering for, and we returned to our lodgings relieved in mind.

"This morning while preparing to move on, we felt a little stop which it seemed best to attend to, and after a salutation of gospel love to the dear family at Rhonehill, we separated in the feeling of sweet affectionate nearness; T. Greer coming several miles with us.

"Rathfriland, 26th. Attended the usual meeting at Lurgan yesterday, and this morning that at Moyallen, both proving seasons of deeply exercising feeling, the doctrine which opened being of a very close nature, and trying to deliver, but assistance was graciously afforded to my humble admiration.

"In getting so far through this Province, it seems to me that no superficial work will avail, nor any thing short of a willingness to get down into deep feeling with the seed in its imprisoned and oppressed state, and administering as enabled to its wants; in this exercise none can, I believe, have an adequate idea of what conflicts await the poor mind but those who are thus introduced into them. I know my capacity for right understanding is far inferior to many of my brethren and sisters in the work, but it seems as much as body and mind can at times bear, to feel in my small measure for the hurt of the daughter of my people, too many of whom *feel not* for themselves, and I fear come under the description of the *whole* who need not a physician; so that though there is abundant balm in Gilead, they remain unhealed; though there is a sovereign physician there, they are unrestored. Among such as these, if any thing be uttered, it must indeed be a plaintive song, a language of mourning and bitter lamentation, for many are falling before the enemy, and carried away captive as into a strange land.

(To be continued.)

EXTRACT.

"When a man whose life has been devoted to pleasure, who has had, morning and night, only the one thought of riches, or who has been all his days assiduously climbing up the ladder of worldly ambition, when *such a one* tells me he does not believe in the immortality of the soul, I am not surprised. *I believe* it none the less, nor is it the less credible, for his disbelief. The wonder would be, if he did believe it. His scepticism is his inward condition; his retribution, the punishment of his selfish, fleshly course. Though heaven's gates should fly open before him, he could not properly enter into its joy and glory, till the spiritual faculty of faith should be developed. So the tribes of the field walk about untouched, and in dull stupidity behold with the outward eye, those splendors of the creation, whose matchless order thrills the musing and devout human heart with rapture."

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 427.)

The fool's pretended pity and instructions, who could not see and pity his own miserable case, or knew what himself said, was hardest to bear: yet all these things did not move or provoke me; for the grace and presence of the Lord was with me, and my full strength and preservation. My heart was surrounded with a rampart of invisible patience, and my soul filled with divine love.

This usage gave me a much clearer view of the low, mean, miserable, brutish state of many men, and of the greatest part of that mob, that I ever had before or could have imagined. But I was more civilly used by some counsellors who came to the circuit from London, among whom I had some business; especially Dormer, who was afterwards a Judge: they were kind, familiar, and without a scoff or a taunting grin.

The business of the Assizes being over, some of my acquaintance, gentlemen, both of town and country, who wished me well in their own sense, thinking I had been deluded, as they usually called it, by the Quakers, consulted how to restore and reclaim me. And several ways were proposed, especially by a meeting and consultation of some of the clergy; who, they imagined, might solve those doubts I might be under, and but yet wavering; supposing those sentiments to be but lately embraced by me, and I yet not settled in them; though I do not think any of them knew what the true Quakers or their principles were.

The clergy generally shunned me, and I quickly observed a particular enmity in them against me; though I had no more aversion to them as men than to others. But some of these others (my well-wishers above said) supposing me melancholy, because reduced from my former airs and cheerfulness to silence and gravity, got together in a tavern, and my father with them, intending to have me among them, to drink a hearty glass; and try (in their way) whether they could raise my spirits into a more sociable temper, and bring me off from such thoughts.

While they were contriving this scheme, I was retired alone in my chamber, and favored with a sense of the good and soul nourishing presence of the Lord; but after some time, a concern

came upon me, which gave me to expect something was in agitation concerning me; and soon after, an attorney at law, of my acquaintance, came from the company to me, and mentioned certain gentlemen who desired to see me at the tavern.

I was not hasty to go, looking for the countenance of the Lord therein, neither did I refuse; but my father and some others being impatient to have me among them, came likewise to me. I arose from my seat when they came in, but did not move my hat to them as they to me; upon which my father fell a weeping, and said I did not use to behave so to him. I entreated him not to resent it as a fault; for though I now thought fit to decline that ceremony, it was not in disobedience or disrespect to him or them; for I honored him as much as ever, and desired he would please to think so, notwithstanding exterior alteration.

But most of the rest kept up another air, hoping to bring me into the same at the tavern. But I through grace saw their intents, and was aware; and I had now freedom in my mind to go among them: and when we came there, the company all arose from their seats, and seeming generally glad, put on airs of pleasantness.

In seating themselves again they placed me so that I was in the midst, environed by them, and then they put the glass around; and, to relish it the more, they began a health to King William. But the secret presence of the Lord being with me, though hid from them, it affected them all in a way they did not expect; for scarce had two of them drank, till their countenances changed, and all were silenced. The glass nevertheless went forward till it came to me, and then I told them, that I wished both the King and them well, and if I could drink to the health of any at all, I should more especially to the King's, but should drink no health any more; and so refused it; and the glass never went around; for several of them fell a weeping, and were much broken, and all of them silenced for a time; which, when over, some of them said, they believed I intended well in what I did, and that every man must be left to proceed in the way which he thinks right in the sight of God: and so we parted in a solid friendship. It was the secret grace of God which wrought this; and to him, the Lord alone, did I impute it. And the company dispersing, I returned to my chamber in divine peace and true tranquillity of mind; with which I was favored for many days.

I had not all this while conversed with any Friend about their principles, or read any of their books; nor did any of them come near me for some time; for my father would not then allow them to come to his house; yet some of them not long after sent me three small books, which I took kindly, as well intended. But I was favored of the Lord with something to give me understanding and support in time of need more excellent than books; for that book which had been sealed as with seven seals, was now, in measure, opened by the powerful voice of the Lion of the Royal Tribe, and by the holy Lamb of God; even the book of the eternal law of God; the law of the spirit of life from the Father, by Christ the Son, redeemer of the world, and my delight was to read day and night therein: by which I profited more in a short time, in the knowledge of God, and the things of his holy kingdom, than if I could have read and understood all the written and printed books in the world. I therefore declined reading these till a more proper season; and then I looked into one of the books aforesaid, a small tract concerning prayer. For it must be allowed that the reading of good books, especially the Holy Scriptures, the chief of all, and upon which the truth of the rest depends, is highly profitable and commendable.

Some time before this, Dr. Gilpin, before mentioned, sent his son, a counsellor, under whom I had been initiated into the study of the law, and who was one of those at the tavern aforesaid, and still retained a great affection for me, to invite me to his house at Scaleby Castle, and desired to see some of the Quakers' books, supposing I had been imposed upon by reading them; and I sent him as I remember all that I had.

Soon after I had parted with these books, I observed a cloud come over my mind, and an unusual concern; and therein the two sacraments (commonly so termed) came afresh into my remembrance, and divers scriptures and arguments pro and con; and then I was apprehensive the Doctor was preparing something of that sort to discourse one upon; and I began to search out some scriptures in defence of my own sentiments on those subjects: but as I proceeded a little in that work, I became more uneasy and clouded upon which I laid aside the scriptures and sat still looking toward the Lord for counsel. For I considered the Doctor as a man of great learning, religious in his way, an ancient preacher and writer too, famous in Oliver's time, and in throne among his brethren; and that he might advance such subtilties as I could not readily confute, nor would concede to, as knowing them erroneous, though I might not be suddenly furnished with arguments to demonstrate their falsity; and so might receive hurt.

And then it was clear in my understanding that, as he was in his own will and strength though with a good intent, in his own sense searching the letter, and depending upon the and his own wisdom, acquirements, and subtilty leaning to his own spirit and understanding, must decline that way, and trust in the spirit of Christ, the divine author of the holy Scriptures And as this caution was presented in the life and virtue of truth, I rested satisfied therein, and

searched no further on that occasion.* When I went to his house he entered into a discourse on those subjects; and had such passages of Scripture folded down as he proposed to use; and when I observed it, I was confirmed that my sight of him in my own chamber at Carlisle, and of his work some days before, was right; and my mind was strengthened thereby. But before he began to move upon the subject, he dismissed every other person out of the room, so that himself and I remained alone.

The first thing he said was in a calm manner, to admonish me to be very cautious how I espoused the errors of the Quakers; for he had heard of late, and with concern, that I had been among them, or seemed to incline that way. I answered that I had not been much among them; nor seen any of their books but those I had sent to him; and knew not of any errors they held. Yes, (said he) they deny the ordinances of Christ, the two sacraments, Baptism and the Lord's Supper; and then opened his book at one of his down-folded leaves where he read thus:

"Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. i. 2.

And at another folded down part, he read thus: "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 23–26.

Upon these scriptures he raised this argument, That though the Corinthians at that time were sanctified in Christ, and called to be saints, yet they still needed this ordinance, and were to continue it, according to the Apostle's doctrine, till the coming of Christ, at the end of the world, and he did not think the Quakers more holy or perfect Christians than the Corinthians at that time; and, consequently, that no state in this life can render that ordinance needless to them, or overgrow it.

To this I replied, that though some of those Corinthians had obeyed the call of God, and were at that time sanctified by faith in Christ; yet others of them had not obeyed the call, but were remaining in gross sins and pollutions. But as they had been heathens, and convinced by the ministry of that Apostle, as appears by the beginning of the second and fifteenth chapters of that Epistle, he had first of all preached to them Christ's coming in the flesh among the Jews; his life, miracles, doctrine, death for our sins, and resurrection from the dead, as saving truths; but does not so much as mention this supposed ordinance among them.

(To be continued.)

* Here Thomas Story appears to have adhered faithfully to the counsel of his Divine Master, "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Luke xxi. 14, 15.

For Friends' Intelligencer.

On reading the following little sketch of a memoir of Elias Hicks, it was deemed worthy of republication.

"The object of his discourse was to inculcate honesty to God, to ourselves, and to our fellow men. He remarked, that almost every man, even the thief, would acknowledge the truth of the ancient adage, that 'honesty is the best policy;' but few, however, were governed by it in all their actions in the various relations of life. Men in trade are generally disposed to take advantage of the ignorance or weakness of their fellow creatures; others are guilty of extortion, while not a few receive for their services much more than they are actually worth. All such characters he considered as dishonest, whatever might be their pretensions. He insisted, especially, upon honesty in our religious profession, and that we should follow truth, lead wherever it may, without any regard to the consequences."

Elias Hicks was one of those who *practiced* what he *preached*. A striking illustration of this point of his character was given in his receiving one dollar *only* a bushel for his crop of wheat, at a time when he could have sold it for three dollars. But did he sell it to those who would sell it again, and make a great profit on it? nay verily. But to his poorer neighbors, who needed it for their own consumption, and the support of their families. W.

OUR IMPERFECTIONS SPRING FROM OUR GREATNESS.

It is the greatness of that for which we were made, which is the explanation of our imperfection. The mushroom may shoot up and be perfect in a night. The green grass may rise and fall twice in a season beneath the summer sun, but the strong and beautiful diamond must mature in its secret caverns, while the generations of the forests, alike with those of flesh and blood, pass away. The star that glitters like God's signet, sparkling too brilliant in the clear evening air for the eye to fix its shape, sprang not into instantaneous being, but, as astronomy would now teach, began to form innumerable ages bygone, in dim and dark mist; revolving and condensing, and gathering pale light, ray after ray, as century after century rolled along,

till what fell perhaps on the eye of Adam as a pearly cloud in the profound remote heavens, shoots fiery radiance now, over land and sea. Even so dimly and darkly forms this human nature of ours, revolving amid unshaped elements in the spiritual firmament, condensing,—if a moral truthfulness to its great Author be taken for its law—ever into more consistent and substantial brightness, and preparing by divine grace and under Gospel influences, to shine as those stars now shine, forever in the heavens, when their flames may be extinguished in endless night.

Oh, this is a far-reaching nature of ours; its very birthright immortality, and Christianity that birthright's seal! All sin and folly stain and degrade it wofully, hinder its use and progress dreadfully, but destroy it not. "Man's grief is grandeur in disguise, and discontent is immortality." Be patient, son of man, who judgest thy kind, patient with its deviations and mistakes, as God is patient, and believe that patient Father still *made it beautiful*, and for most beautiful issues, while tears mourn its errors, and faithful strivings elevate its course.

C. A. B.

For Friends' Intelligencer.

I send the following communication, not because I think it new, but because I feel a deep interest in the promotion of truth; and as the Intelligencer falls into the hands of many who are not versed in the principles of our Society, I have felt that were we who are members of that Society, and who feel the fire of the Lord at times to burn on the altar of our hearts, to pen some of the openings therein made, and spread them (if liberty be given) through the columns of the Intelligencer, it would make it more interesting to some, and perhaps as instructive as the writings of those who have long since passed from works to rewards. Though to me, the writings of those worthies who suffered so much for the testimonies of our Society, possess an intrinsic value; yet I love to feel and commune with the spirits of the living ones who are concerned to bear the standard and ensign of our faith in these latter days.

JOHN J. CORNELL.

WHERE SHALL WE FIND CHRIST?

In an age like the present, when the light of Christianity seems almost to be penetrating into every part of the habitable globe, when so much is heard of spreading the gospel among the benighted heathen, (so called); when from almost every hilltop, in this highly favored land, may be seen the tall spire, betokening that there the people assemble to worship God; when the press teems with the doings of this or that religious convention, it may strike some with a surprise that such a question should cause even a child to pause and reflect.

Yet when we take into view the deep misery which still overshadows the hearts of so many, occasioned by the devastating and demoralizing effect which war still produces among men, and that no less dreadful scourge which stalks through the land sanctioned by law, yet robbing man of his birthright, and degrading him below the level of the brute, to wit, the inebriating draught, and that sister spirit, slavery, the existence of which convulses, and threatens almost to overwhelm the government of our loved country, and then reflect that these great evils are vindicated by men, who defend them by an appeal to the inspired writings, and claim that war and slavery are the ordinances of Jehovah; and when we also calmly survey the agitations and convulsions which have shaken our own highly professing and once highly favored Society, and the inconsistencies of many who make this high profession of holding immediate communion with the Father of spirits, and of being led by his spirit—verily, must we not come to the conclusion, that few of all these high professors have found Christ?

Then does it not become a momentous question for every mind, and indeed worthy of our calm and serious consideration, since, on finding him, and obeying the laws which he reveals to us, depends our peace here, and our preparation to enjoy the presence of our God throughout the endless ages of eternity?

Where then shall we find him? Not by subscribing to any creed or dogma of religion. Not by following any forms, rituals, or outward observances, not by listening to vocal preaching, however good, nor yet by reading any books, however holy, nor by connecting ourselves to any religious association, however pure their professions. While all these may, when the mind is in a proper condition, be subservient to aid us in our onward path towards the desired boon, though they may serve as guide boards to the traveller, to direct him where Christ may be found, yet they in and of themselves can not lead us to him.

Where then is He to be found? methinks I hear some one, who has placed his dependance upon these outward helps, exclaim. To which I answer, only in thy own heart. When thou hast withdrawn from all these outward things, and retired within thy own closet and shut out from thy view all those things which thy natural senses can comprehend; then, as thou abidest in patient, solemn waiting, thou wilt hear a still small voice communing with thee, and as thou attendest to its teachings thou will find it to teach thee as never man taught; and as with the woman of Samaria whom the blessed Jesus met at the well, it will bring all things to thy remembrance whatsoever thou hast done, and thou will have to exclaim with her, is not this the Christ? Yes, here is indeed the Christ, the inward teach-

er, the son and sent of the Father, dwelling in thy own heart, unless thou become a reprobate, and as thou art willing to allow him to have the government, he will lead and guide thee safely to the Father's house, by warning thee of the dangers that lurk in thy path and assisting thee to surmount and overcome them.

This then is that principle to which I feel to commend my fellow men; that word which is ever nigh them, that rock on which the true Church ever was and ever will be built, to wit, the immediate revealings of the divine will, an obedience to which will secure us the crown of immortal life. J. J. C.

For Friends' Intelligencer.

"SPECULATION! SPECULATION!"

The present state of embarrassment and unsettlement in the business world, has brought to mind a similar season many years since, when Nicholas Waln rose up in Pine Street Meeting, Philadelphia, and in an emphatic manner repeated *twice* the word "speculation." This unusual address called the attention of his audience. The then mayor of the city, and many of the most respectable and influential merchants, were regular attenders of that meeting on First-day mornings. Do you think he preached a sermon on *religious* speculation? Not at that time, but *a most impressive one*, on the difficulties and entanglements in which people involve themselves by entering into speculation and "making haste to be rich."

The writer of this article was then young, but well remembers the power and effect of the address upon the audience, and remarks upon it after meeting, its applicability being *felt*. And could it now be recalled in all its freshness and originality, it would be found a sermon singularly adapted to the condition of many at the present time, who, "by making haste to be rich," have fallen into temptation, and a snare, and pierced themselves through with many sorrows. *May they learn wisdom by the things they are suffering, and their harms prove the warning of others.* W.

For Friends' Intelligencer.

The following account was written by one who witnessed the bodily suffering and peaceful close of her young friend Henry Price, of Kent Co., Maryland, aged 32 years.

The circumstances attendant on his sickness and death were peculiarly distressing.

His disease was of a character requiring surgical aid, and the second day after his attack, by the advice of his physician, he crossed the Chesapeake to Baltimore, that he might obtain the treatment needed. His wife and physician accompanied him. But it was too late. "Death's signet was on his brow," ere the surgeon reached the hotel where he stopped, and on the 27th of 8th mo. 1852, he was numbered with the silent dead, while his pure spirit doubtless entered into a state of rest and peace, realizing the fulfilment of the promise, "Blessed are the pure in heart, for they shall see God."

When his physician told him he could not recover, he replied after a pause, "I have but once to die and I am ready." He then spoke of the early religious training he had received through an aunt, who had watched over his childhood.

He said it was her practice to read the Scriptures, and other good books, to the little flock which had been deprived of a mother's care, and after retiring to their chambers at night, she would sit by them, giving such counsel as suited their tender years. He manifested great satisfaction in thus recurring to this period of his life, and said that having such an aunt had been a great blessing to him, and as he had experienced the good effect of this early religious influence, (the impressions of good upon his young mind being deep and lasting,) he earnestly desired his wife might endeavor to bring up their children in the same manner.

He then sent messages of love and advice to some of his relations and friends, and arranged his business affairs, expressing his wishes in regard to his property in a calm and collected manner, though under great suffering.

Soon after this an intelligent young Irishman, who was a waiter in the hotel, came into his chamber apparently under much concern, and queried whether he would not have a priest or parson sent for, offering to go himself for one. Henry, after a pause, said, "no, my reliance is not upon anything of that kind, but on the Almighty. He has supported me, and in Him alone is my confidence." The young man came the second time, but Henry's reply was the same.

In reply to the inquiry of a friend, "if he felt anything in the way between him and the haven of rest," he said, "no, I am prepared to go." His wife then remarked, "examine well your heart Henry," his reply was, "dear R. I have done that long ago, my transgressions have been forgiven, I have not left making my peace with my Maker until now. It has been my daily concern to live a righteous life; although I have not seen my way clear to join any religious society, I love every body.

He often enquired of the Dr. the state of his pulse, and on being told it was very low, he expressed a desire to know how much longer he could live. The Dr. asked why he wished to know? He replied, "only that I want to have some idea of the time of passing away. I am a long time dying, but I must wait the Lord's time. If it be for minutes or years, I am content."

His suffering was now nearly over, and he lay with a smile on his countenance.

A friend who had not before seen him, now came in and asked him how he was. He replied, "very low, I am about to pay the debt of nature;" adding, "I dread death no more than I suppose you who are now standing around me would to go to the supper table now ready for you."

M. N. remarked she was glad to see him so resigned, and feeling love to every one. He answered, "I do feel love for every one, to the whole world, and I believe there is a crown of life laid up for me."

When his pillows were being adjusted, he exclaimed in a strong clear voice,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

For some time after, he appeared to be engaged in prayer, and was heard to say, "Lord Jesus receive my spirit."

His physician seeing he was nearly gone, bade him farewell. His wife held one of his hands, and the other he extended to the Dr., saying "Farewell, dearest—farewell, Dr.—farewell *all* and to all the world farewell," and in less than five minutes after, his redeemed spirit took its flight to realms of eternal bliss and joy. R. T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 26, 1857.

The Impending Crisis of the South—How to meet it. By HINTON ROWAN HELPER, of North Carolina. One Vol. 12 mo. 420 pages. Price $1.

The foregoing advertisement has been forwarded us for publication, and though it has not been in our power to review the work critically, we think it is calculated to exert a salutary influence on the pro-slavery community. It appears to have been compiled with great labor and accuracy, and contains much valuable information on this interesting question.

The subject of slavery is treated more particularly with reference to its social, political and agricultural aspects, than as a great moral evil in which all are implicated. Had the author "put on the whole armor of righteousness," and spread the peaceable fruits of the Spirit wherever the great truths recorded in his book may be acknowledged, it would be more in accordance with our feelings; for the avowal of force or the principle of resistance, war, offensive or defensive, under any circumstances, we must condemn, and many of his appellations we can neither sanction nor justify.

The arguments are clear, forcible and logically presented, and the statistical comparisons between the free and slave States are ample, interesting and satisfactory, showing conclusively that the system of slavery is deteriorating that section of the Union, and that the "downward tendency of the South can be arrested only by the abolition of slavery." He proves that the "annual hay crop of the free States is worth considerably more in dollars and cents than all the cotton, tobacco, rice, hay, hemp and cane sugar annually produced in the fifteen slave States, making a balance in favor of the free States of $3,533,275. "Each separate table, or particular compilation of statistics," embraces matter for profitable reflection, and we hope the work will receive a careful examination from an impartial public.

DIED, on 6th day, 28th of 8th mo., 1857, MARY, wife of Dr. William Hallowell, a member of Horsham Monthly Meeting. Her remains were interred at Friends Burial Ground at Horsham, on 1st day 30th.

——, In Northampton Township, Bucks Co., Pa., on the 13th inst., DANIEL DOANE, in the 86th year of his age, a member of Wrightstown, Monthly Meeting.

——, At his residence near Westfield Meeting House, on First day morning, 9th inst., ABRAHAM LIPPINCOTT, aged 74 years, an Elder and member of Chester Monthly Meeting, New Jersey.

To the Editors of Friends' Intelligencer.

The enclosed obituary notice of our deceased friend, Jonathan Jessop, was taken from a York paper, and it is the wish of one of his old friends that the whole or a part of it should be inserted in the Intelligencer. It was written by a young man who has very little knowledge of Friends, but serves to show the estimation with which its subject was universally regarded, wherever known.

His demise took place on the 19th of last month. L.

Baltimore, 9th mo. 7th, 1857.

We have to announce the decease, which occurred very suddenly on last Wednesday morning, at his residence on West Market street, of Mr. Jonathan Jessop, one of our most aged and respected citizens. A member of the Society of Friends, he exemplified in his daily life the effects of the teaching of that sect, upon a disposition singularly amiable, liberal, and free from the violence of prejudice. The reminiscences of his early life were filled with stirring accounts of the war of the American Revolution, and before his immigration to this place with his mother, from N. Carolina, he had witnessed the

battle of Guilford Court House, and he was able to narrate with great force the trials of that early period in our history, and the innumerable dangers attending his journey from Guilford Court House hither—the way beset with all the perils of an unexplored country, and with hostile tribes of Indians which were scattered through the unbroken forests. With a naturally retentive memory which served him up to the time of his death, it may be added that the calmness for which he was remarkable, as well as his known reliability and truthfulness, rendered him a safe umpire in all disputes in reference to questions beyond the reach of ordinary life and memory.

As a citizen Mr. Jessop was universally respected. He possessed a large share of public spirit, and on no occasion were his services required by his townsmen, that those services were not cheerfully placed at their disposal, with all the advantages that a clear head and an active and energetic disposition could bring in addition.

His genial disposition we may likewise be permitted to allude to; for we design in this notice to do more than chronicle the demise of a universally esteemed citizen. Our design is to point our young men to the uprightness of our late friend's character, his freedom from prejudices, his avoidance of all the contentions and brawls which frequently disturb neighborhoods and communities, and to his having lived to an age far beyond that permitted most men to reach, without a single enemy, respected by the entire community; and at length lying down to his rest as peacefully as he had lived. We should desire to point our young men to all the noble traits of his characrer, with the assurance that if they emulate those traits, they too may come to be respected as our deceased friend has been; and if they pursue an adverse course they must surely entail upon themselves the execrations of the community, which the gloom and silence of the grave will scarcely have the effect to hush or restrain. We point to his virtues, to his generosity, to his kindness to the poor and the afflicted, to his rare social qualities, and, indeed, to all that could endear a man to his relatives and friends, and the community in which he lives, as worthy of imitation; and we trust that a lesson may be gathered from them.

The age of Mr. Jessop was eighty-five years, ten months and nineteen days.

One rose upon a bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose tree.

There is a peculiar majesty in unaffected plainness; a substantial beauty, which needs neither patch nor paint.—*Lamont.*

[Correspondence of the Public Ledger.]

LETTER FROM LAKE SUPERIOR.

Grand Island City,
Lake Superior, August 26th, 1857.

I arrived here on the 16th instant, from on board the comfortable and elegant steamer North Star, passing through Lakes St. Clair and Huron and the rapids of Saut Ste. Marie, which connect the waters of Lake Superior with those of the romantic Huron—being but four days from Philadelphia, via Cleveland. I am perfectly charmed and delighted with my trip. It is really unaccountable that the citizens of the Atlantic cities should prefer continuing their yearly *pilgrimages* to Saratoga, Newport, Cape May and other expensive and worn out fashionable places of resort, when here every attractive inducement, both in the salubrity of the climate and the beauties of nature, invites the tourist.

The *pictured rocks*, towering majestically above the waters, are alone worthy of a trip across the Atlantic; while the boundless expanse of waters of Lake Superior, with its rugged, picturesque and lofty shores, presents a scene of beauty and magnificence unequalled in American scenery.

"Boundless and deep, the forests weave
Their twilight shade thy borders o'er,
And threatening cliffs, like giants, heave
Their rugged forms along thy shore."

This town, or city in embryo, is situated on a deep and capacious bay, expanding a distance of two to three miles in width and seven miles in length, opposite to a beautiful island, covered with every variety of tree composing an American forest, and named Grand Island, from which this bay and town derives its name. The water is from twenty to eighty fathoms deep; such is indeed the magnitude of the harbor, together with its being completely land-locked, that the combined fleets of New York, Boston and Philadelphia could ride upon its waters in perfect security; this, in connection with the fact that, on the entire range of coast, extending nearly four hundred miles, there are but two ports of any extended capacity—this being one—it is easy to predict that this city is destined to be the Chicago of Lake Superior.

From the shores of the town the land gradually ascends about a mile to a bluff of some seventy feet, upon which is the table-land, of rich, alluvial soil. From this point you have a splendid view of the lake, whose waters are spread out before you like a boundless sea.

As you progress farther south, you have a sight of *Munising Falls*—a rapid stream comes rushing wildly along, like an unmanaged and frightened steed, is precipitated some fifty feet, upon a plateau of rocks below, and there gathering strength, it makes a second leap of about thirty feet into a deep ravine; when, apparently exhausted by its erratic course, it slowly winds

away and loses itself in the mighty waters of the lake—presenting a scene at once beautiful and grand.

The great object of attraction is the *Pictured Rocks*—a series of sandstone cliffs, extending twelve miles immediately above the town. From mineral causes and the constant oozing of the waters, they assume every color of the rainbow. Among the most prominent features of this truly wonderful geological phenomena are, the *Chapel* the *Doric Rock* and the *Grand Portal;* occasionally a cascade of foaming waters may be seen dashing from the verge of the overhanging precipice, in a sheet of white foam.

As you coast along the base of the rocks rising perpendicularly two or three hundred feet above the dark green waters of the Lake—worn into innumerable caverns, grottoes, and forms of most unique and fantastic shapes, by the ageless lashings of its waves—you become intensely impressed with the beauty and grandeur of the scene before you.

The *Chapel*, so called from its peculiar Gothic form, consists of a vaulted apartment, similar to the name it bears; there are four massive and curiously-wrought pillars, supporting a heavy entablature of solid stone, and presenting the appearance of a work of art, with the shape of ascending steps, leading to that which is not dissimilar to a pulpit desk; and one would really suppose it to have been fashioned by the hand of man for a place of public worship. Upon the top of this entablature, extending to the very verge is a fine growth of pine, spruce, and maple, which adds to and completes the beauty of the whole.

The *Grand Portal* and the *Doric Rock*, are objects of sublimity beyond description. The immense caverns extend some four hundred feet into a huge mass of rock in the form of an amphitheatre—rising to a height of two hundred and fifty feet; resembling somewhat, but in much larger proportions, the dome of St. Paul's Cathedral, London. In the rear of this extraordinary cavern, an entrance has been excavated by the action of the Lake, leaving a vaulted passage, resting on two immense pillars, sufficiently large for the passage of a canoe.

We cannot attempt to describe our feelings, while rowing under this stupendous canopy of variegated rock, with the dirge-like swell of the lashing waves and the echoing of one's voice startling us with unearthly sounds.

It is impossible for us to portray, by any combination of words, this astonishing work of nature's architecture.

As we sailed out into the Lake, a mile or two distant, the entire range of shore was presented to our view. Its projecting promontories and salient angles, its high raised battlements and turreted walls, reminded us of a high castle of some feudal lord of the middle ages.

It is a matter of surprise that no artist has ever visited this magnificent bay, and given to the world that which is so eminently worthy of his pencil.

While sailing along we threw out a trowling line, and caught some twenty-three lake trout, weighing six to thirteen pounds each. The waters of this Lake abound with the white fish, equal in flavor to the Salmon, the Siskawit, Pickerel and Herring. The fisheries are a large source of wealth to this region of country, and have become a profitable branch of business to those engaged in it—they sell readily at ten dollars a barrel; and it is no uncommon occurrence for three fishermen with nets to catch five to eight barrels in a day. The value of this source of industry has already attracted the attention of the Atlantic fishermen, and many of them, with their families, are emigrating to the shores of this Lake.

* * * * *

A road will be finished in a few weeks to Bay de Noc, at the head of Lake Michigan, a distance of thirty-six miles, which will immediately bring an extensive trade from Chicago, and shorten the trip one to two days from Philadelphia.

There is also being erected a large Hotel. The Lake House, is capable of comfortably accommodating three hundred persons. We learn that rooms have already been engaged by the fashion and *elite* of the South and West, when it is to be hoped that our citizens will avail themselves of the opportunity of visiting the truly delightful spot. The invalid in quest of an invigorating atmosphere, the man of business from the pent-up, enervating miasma of eastern cities, the sportsman seeking the numerous fish of its pure and crystal waters, or the game of its virgin forests, the lover of the grand and picturesque, may all constantly find here new objects of interest, and new scenes of beauty.

N. H. G.

For Friends' Intelligencer.

Reader! hast thou ever stood on some tall city house top, on a moon-light night in summer? Hast thou not felt the cool south wind kissing thy brow, and revelled in the mystic-fleeting clouds that drift dreamily across the moon, hanging like a mighty shield in the deep azure; revelled in these, and in the swift changes of the electricity, that one moment flushes the western sky, and the next steals softly o'er a bank of clouds that lie afar off to the dreamy, balmy south? Hast thou never watched the still changes of the night, beauteous in semi-darkness, ever glorious in gloom, or in the effulgence of this harvest moon?

Then hast thou lost much, and more if thou hast not or cannot turn from such a scene back upon the dreary waste of roofs, and think of the vague longings, the unstilled yearnings which go to make the life under those roofs, think of the electric light of life flashing across the horizon, reddening, warming the feelings with a gentle flush, filling the mind with the radiance of thought. Turn once more from the troulous expanse of life, the centre-point of the calm, deep sky, where the moon has risen, majestic, quiet, still as the fixed stars to our eyes. Then think of the power that is sending it coursing through the clear boundlessness of space, swifter than mortal eye can follow, so swift that only the mind, God-given, can grasp the measure of its speed, and know that the same hand that curves the unerring orbits of the planets, is bending to His all-powerful will the course in which the soul of man shall travel, till its God-like mission accomplished it shall find peace and calm and rest.

MOTIER.

THE GREAT EASTERN.

"It is not easy," says the *Times*, "to convey an adequate idea of a vessel that is 18,000 tons larger than the largest ship in the world." Her length between perpendiculars is 680 feet, on the upper deck 692, nearly double the length of the height of St. Paul's, and more than double that of the United States new screw frigates about which so much has been lately said.—Nearly 8,000 tons of plate iron have already been used in her construction, and 4,000 tons of machinery, boilers, shafting, and iron work, have still to be introduced before she will be ready for launching. These are already on the ground, and are rapidly dropping into their appointed places; and during the present month the launching, or, more properly, the lowering into the water, is expected to take place. Her engineer, who designed the Great Britain, has given to every part of the huge fabric the stamp of deep thought and thorough scientific investigation. Built on the principle of an iron beam, a complete double ship, one hull inside of the other and the space between a complete cellular tissue of iron plates rivetted together, after the design of the Britannia Tubular Bridge, she is the strongest ship in the world, would beach without injury, and might be lifted by a chain round the centre, if such could be procured strong enough, without straining or injuriously deflecting the line of the keel. Her great length therefore is no detriment to her strength, whilst in the most violent Atlantic storms, she would rest always upon three, and generally on four of the longest waves, two hundred feet long. She will consequently not pitch, and will roll less than any vessel that ever swam. The arrangements of the partitions between the two hulls are so peculiar, that whilst she would oppose the transverse plates on their sides to any collision or floating mass of ice she might encounter, each section of six feet square is under the control of the engineers, who can fill or empty any of the portion between the two hulls with water, at pleasure. By this arrangement, the vessel can suit her displacement to any exigency that may occur, and as her coals are consumed, can ballast herself with water to suit the reduction of her weight; or if she sprung a leak, could withdraw the water from between the two hulls, and lighten the vessel by the turn of a valve, or changing the position of a handle. Her safety from collision, either with any future monster of the deep like herself, or rocks of ice, is, indeed, as far as any human foresight can divine, almost perfect; with fifty feet torn from her sides she would be comparatively unscathed; cut in two, neither end would necessarily sink; and with two or three of her compartments filled with water, she would be scarcely inconvenienced.

She will carry 12,000 tons of coal, and 8,000 tons of merchandise. One great object in carrying so large a quantity of coal is, to avoid the enormous expense of foreign coaling stations, and the freight of fuel in other vessels to supply steamers for the homeward voyage. Some years back the average price of coal for the West India steamers was £3 sterling per ton, though their home supply was obtained for 15s., and at the same period (1851) the Oriental Company had in their employ four hundred sailing vessels transporting English coal to their foreign depots between Southampton and Hong Kong, many of them having to double the Cape of Good Hope, and making the average price of their coal 42*s.*, per ton, against 14*s.*, the home price. The Great Eastern avoids all this, and will save £9,000 per voyage between Europe and Australia on her coals alone, and by carrying sufficient for the return trip. Another great element of safety and economy, is the employment of different systems of propulsion in different parts of the vessel, the engines being in separate compartments, and perfectly distinct; an accident occurring to one set of engines cannot therefore affect the other.

She combines all the advantages of a paddle-wheel steamer with a screw propeller and a beautifully modeled clipper; and whilst her steadiness in the water will assist the efficiency of her paddle wheels, her six masts, spreading whole acres of canvass, and her four powerful screw engines, will be her main dependence. In dimensions she is double the length and breadth of Noah's Ark, as given in the book of Genesis, and four times the tonnage, and would find room for a greater variety of characters or specimens of natural history. Should an unfortunate craft ever come in contact with her while in motion,

the blow would be decisive, and she might prove, if taken from the pursuits of peace and the requirements of commerce, a powerful engine of war. Her immense capacity, 22,000 tons, her own weight, 12,000 tons, and her probable high rate of speed of twenty miles per hour, with solid iron bows, nearly as sharp as a knife, would cut through the most formidable man-of-war without damage to herself. She could not be caught, could run down any ship, and, biding her time, could demolish a fleet.

Some of the separate dimensions of this huge mass of floating iron, and the machinery by which she is propelled, strike the mind with a more majestic idea of her proportions, than the size of her hull, or the tonnage of her register. Take, for instance, the paddle wheels and engines by which they are made to revolve. The wheels themselves are fifty-six feet in diameter, and one hundred and fourteen feet over all. Four engines, with cylinders six feet two inches in diameter, fourteen feet stroke, and fifty feet high, assist in turning these cyclopean wheels. Each revolution causes the vessel to advance nearly fifty yards; and with only ten revolutions per minute, and usual allowance of eleven per cent. for slip, the Great Eastern will cross the Atlantic to New York in six and a half days. Magnificent as these proportions of paddle wheels are, they are, however, far inferior in power and efficiency to the screw propeller. Four engines, the cylinders of which are seven feet in diameter, and weighing each thirty tons, the whole of a nominal horse power of 1,600 horses, but capable of working three times this, or nearly 5,000 horses, are connected to the horizontal shaft, to the outer end of which the propeller blades are attached. This shaft, merely for the transmission of the power, is one hundred and sixty feet long, and weighs sixty tons, the diameter of the screw itself being twenty-four feet, and capable of propelling the vessel alone at the rate of fifteen knots per hour, or across the Atlantic in eight days.

Some most interesting statistics have been published of other portions of this triton amongst the minnows, but I fear I am tiring your patience with these particulars. I would therefore merely add, that not only have all her dimensions and details been arranged on the most scientific principles, combined, as far as possible, with the practical experiment of twenty years of ocean steaming, but the little points of comfort and ease have not been forgotten, and everything has been arranged to make ocean traveling as pleasurable and popular as our lake and river steaming has lately become. Not only will her large size and freedom from pitching and rolling motion, so distressing to most passengers, almost if not quite do away with sea-sickness, but the poked up little dens that have been dignified by the name of state-rooms will be exchanged for apartments second in size, refinement, and convenience, to nothing that we are accustomed to on land. The bed rooms are seven feet six inches high, and the principal saloons, of which there are ten, are seventy feet long, and from twelve to fourteen feet high. For exercise and amusement, the level floor of the upper deck affords the ample space of an acre and a half for every variety of amusement. Morning calls can scarcely be exchanged without a considerable draw upon the time and locomotive powers of the ladies, whilst the gentlemen will have ample scope for every variety of athletic and social occupation.

Del. Co. Republican.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—JEREMIAH xxxi. 34.

When will the glorious day arrive
That all shall know the Lord?
When angry sects no more shall strive
About the written word;

When all who name the Saviour's name,
Iniquity will shun,
And by their holy lives proclaim
God's will on earth is done;

When each his neighbor will prefer,
And selfishness shall cease,
Actions and words alike declare
The gospel they profess;

When man no longer will be led
By feeble man astray,
And Christ shall be the only Head,
The Light, the Truth, the Way.

The selfish Priest no longer then
The Christian garb shall wear,
Or worship to be seen of men,
With loud and lengthy prayer.

Then all the mystery of sin
In worldly wisdom wrought,
Shall be reveal'd; and Christ within
Shall govern every thought.

That glorious day will surely come,
By Christ himself foretold,
When his true sheep will gather home,
And form at last one fold.

Far as the sun extends his course,
True righteousness shall shine—
Inferior laws lose all their force,
Fulfill'd by Love divine.

J. W

For Friends' Intelligencer.

PRAYER.

BY S. A. B.

Father, to thee I turn
When the wild waves of passion o'er me roll,
And ask of thee to breathe
Peace on the stormy waters of my soul.

Like as the fiery steed,
Impatient of the bit and rein, doth rear
And plunge to free himself,
And heeds not in his rage the yoke of fear.

Even so the restless tide
Of untamed passion laughs my strength to scorn;
Give to thy pleading child
That strength of thy pure loving spirit born.

For thou canst quell the strife;
And I have humbly bowed before thy throne,
And asked of thee to guide,
And calm the storm I could not calm alone.

Father, I never called
Upon thy name with earnest faith and love,
But thou thy wayward child
Didst bless with strength and patience from above.

POOR LITTLE JIM.

The cottage was a thatched one, the outside old and mean,
But all within that little cot was wondrous neat and clean;
The night was dark and stormy, the wind was howling wild,
As a patient mother sat beside the death-bed of her child;
A little worn-out creature, his once bright eyes grown dim—
It was a collier's wife and child, they called him little Jim.
And oh! to see the briny tears fast hurrying down her cheek,
As she offered up the prayer, in thought, she was afraid to speak,
Lest she might waken one she loved far better than her life;
For she had all a mother's heart, had that poor collier's wife.
With hands uplifted, see, she kneels beside the sufferer's bed,
And prays that He would spare her boy, and take herself instead.
She gets her answer from the child; soft fall the words from him:
"Mother, the angels do so smile, and beckon little Jim;
I have no pain, dear mother, now, but oh! I am so dry,
Just moisten poor Jim's lips again, and, mother, don't you cry."
With gentle, trembling haste she held the liquid to his lip;
He smiled to thank her, as he took each little, tiny sip.
"Tell father, when he comes from work, I said good night to him;
And, mother, now I'll go to sleep." Alas! poor little Jim!
She knew that he was dying; that the child she loved so dear,
Had uttered the last words she might ever hope to hear.
The cottage door is opened, the collier's step is heard,
The father and the mother meet, yet neither speak a word.
He felt that all was over, he knew his child was dead,
He took the candle in his hand and walked toward the bed;
His quivering lips gave token of the grief he'd fain conceal,
And see, his wife has joined—the stricken couple kneel;
With hearts bowed down by sadness, they humbly ask of Him,
In heaven once more again to meet their own poor little Jim.

From the Quarterly Review

A Treatise on the Nature, Fecundity, and Devastating Character of the Rat, and its cruel Cost to the Nation, with the best Means for its Extermination. By Uncle James.

[Continued from page 415.]

The rat, as we have said, has many enemies; the weasel, the pole-cat, the otter, the dog, the cat, and the snake hunt him remorselessly all over the world. Man, however, is his most relentless and destructive enemy. In some places he is killed for food, as in China, where dried split rats are sold as a dainty. The *chiffonniers* of Paris feed on them without reluctance. Nor is rat-pie altogether obsolete in our own country. The gipsies continue to eat such as are caught in stacks and barns, and a distinguished surgeon of our time frequently had them served up at his table. They feed chiefly upon grain; and it is merely the repulsive idea which attaches to this animal under every form that causes it to be rejected by the same man who esteems the lobster, the crab, and the shrimp as a delicacy, although he knows that they are the scavengers of the sea. They were not always so nice in the navy. An old captain in her Majesty's service informs us that on one occasion, when returning from India, the vessel was infested with rats, which made great ravages among the biscuit. Jack, to compensate for his lost provisions, had all the spoilers he could kill put into pies, and considered them an extraordinary delicacy. At the siege of Malta, when the French were hard pressed, rats fetched a dollar apiece; but the famished garrison marked their sense of the excellence of those which are delicately fed by offering a double price for every one caught in a granary. Man directs his hostility against the rat, however, chiefly because he considers him a nuisance; and the gin and poison, cold iron and the bowl, a dismal alternative, are accordingly presented to him; with the former he is not so easily caught, and will never enter a trap or touch a gin in which any of his kind have fretted or rubbed. Poison is a more effectual method, but is not always safe. Rats which have been beguiled into partaking of arsenic instantly make for the water to quench their intolerable thirst, and, though they usually withdraw from the house, they may resort in their agony to an indoor cistern, and remain there to pollute it.* The writer who calls himself "Uncle James," and who, for a reason that will shortly appear, is

* A single dead rat beneath a floor will render a room uninhabitable. A financier of European celebrity found his drawing room intolerable. He supposed that the drains were out of order, and went to a great expense to remedy the evil. The annoyance continued, and a rat-catcher guessed the cause of the mischief. On pulling up the boards a dead rat was discovered near the bell-wire. The bell had been rung as he was passing, and the crank had caught and strangled him.

exceedingly anxious to impress the public with the belief that the best mode of getting rid of the rat is to hunt him with terriers, states that a dairy-farmer in Limerick poisoned his calves and pigs by giving them the skim-milk at which rats had drunk when under the pangs produced by arsenic. One mode of clearing them out of a house is either to singe the hair of a devoted rat, or else to dip his hind-quarters into tar, and then turn him loose, when the whole community will take their leave for a while; but this is only a temporary expedient, and in the interim the offenders are left to multiply, and perchance transfer their ravages to another part of the domain where they are equally mischievous. The same objection applies to the remedy of pounding the common dog's-tongue, when gathered in full sap, and laying it in their haunts. They retire only to return. The Germans turn the rat himself into a police-officer to warn off his burglarious brethren. Dr. Shaw, in his General Zoology, states that a gentleman who travelled through Mecklenburg about thirty years ago saw one at a post-house with a bell about its neck, which the landlord assured him had frightened away the whole of the "whiskered vermin" which previously had infested the place. Mr. Neele says that at Bangkok, the Siamese capital, the people are in the habit of keeping tame rats, which walk about the room, and crawl up the legs of the inmates, who pet them as they would a dog. They are caught young, and, attaining a monstrous size by good feeding, take the place of our cats, and entirely free the house of their own kind. But the most effectual and in the end the cheapest remedy is an expert rat-catcher. Cunning as an experienced old rat becomes, he is invaribly checkmated when man fairly tries a game of skill with him. The well-trained professor of the art, who by long habit has grown familiar with his adversary's haunts and tactics, his hopes and fears, his partialities and antipathies, will clear out a house or a farmyard, where a novice would merely catch a few unwary adventurers and put the rest upon their guard. The majority of the world have, happily for themselves, a better office, and the regular practitioner might justly address the amateur in much the same words that the musician employed to Frederick the Great, when the royal flute player was expecting to be complimented on his performance: "It would be a discredit to your Majesty to play as well as I."

"Uncle James," however, is of a different opinion. This author considers that every man should be his own rat-catcher, which he evidently believes to be the most improving, dignified, and fascinating calling under the sun, as he considers rats themselves to be the crying evil of the day, second only in his estimation to the grand injustice of the old corn-law. Indeed we cannot see from his own premises how the evil can be second to any great destructive principle, earthquakes included. He takes a single pair of rats, and proves satisfactorily that in three years, if undisturbed, they will have thirteen litters of eight each at a birth, and that the young will begin littering again when six months old: by this calculation he increases the original pair at the end of three years to six hundred and fifty-six thousand eight hundred and eight. Calculating that ten rats eat as much in one day as a man, which we think is rather under than over the fact, the consumption of these rats would be equal "to that of sixty-four thousand six hundred and eight men the year round, and leave eight rats in the year to spare." Now, if a couple of rats could occasion such devastation in three years after the original pair marched out of the ark, how comes it that the descendants of the myriads which ages ago co-existed among us have not eaten up the earth and the fulness thereof? Uncle James conveniently forgets that animals do not multiply according to arithmetical progression, but simply in proportion to the food provided for them. He must not, however, be expected to be wiser than Malthus on the subject of animal reproduction, and he has the additional incentive to error, that he evidently paints up his horrors for an artful purpose. There can be no sort of doubt that he has several well-bred terriers to dispose of, and hence the following panacea for all the evils which afflict society.

"A dog, to be of sound service, ought to be of six to thirteen pounds weight; over that they become too unwieldy. I would also recommend above all others the London rat-killing terrier: he is as hard as steel, courageous as a lion, and as handsome as a racehorse! [Uncle James is a Londoner of course.] Let the farmers in each parish meet and pass resolutions calling upon their representatives in parliament to take the tax off rat-killing dogs. Let them devise plans for procuring some well-bred terriers and ferrets, and spread the young ones about among their men. Let there be a reward offered of so much per head for dead rats, and let there be one person in each parish appointed to pay for the same. Rats are valuable for manure; let there be a pit in each locality, and let this man stick up an announcement every week, in some conspicuous place, as to the number of rats killed, and by whom. Then, what will be the result? Why, a spirit of emulation will rise up among the villagers, and they will be ransacking every hole and corner for rats. *Thus will a tone of cheerful enterprise, activity, and pleasantry come in among them,* 'with a fund of conversation;' and instead of that crawling, dogged monotony which characterizes their general gait and manner, they will meet their employers and go to their labor with joyous steps and smiling countenances."

The coming man, so long expected, is it seems the rat-catcher. Here is manure multiplied, agriculture improved, food husbanded, a smiling, enlightened, and conversible peasantry—and all the result of rat-catching. But a difficulty has been over-looked. When the entire population is converted into rat-catchers, rats must shortly, like the dodo, be extinct. For a while we shall become an exporting country, but this resource must fail us at last, and England's glory will expire with its rats. Then once more we shall have a sullen, silent, discontented peasantry; "their fund of conversation" will be exhausted, or at best the villagers will be reduced to talk with a sigh of the golden age, never to be renewed, when the country enjoyed the unspeakable blessing of rat-catching. In short, we fear that Uncle James has been so exclusively devoted to the science of rat-catching, that he has neglected to cultivate the inferior art of reasoning; but, interested as we suspect it to be, we join in his commendation of the virtues of the terrier. The expedition with which a clever dog will put his victims out of their misery is such that a terrier not four pounds in weight has killed four hundred rats within two hours. By this we may estimate the destruction dealt to the race by that nimble animal, "hard as steel, courageous as a lion, and handsome as a race-horse." A custom has sprung up within the last twenty years of watching these dogs worry rats in a pit, and there are private arenas of the kind where our fair countrywomen, leaning over the cushioned circle, will witness with admiration the cleverest of their husbands' or brothers' terriers. "Uncle James" might commend their taste, and think the sport calculated to furnish them with "a fund of conversation, and a spirit of cheerful enterprise and pleasantry;" but except the fact had proved it to be otherwise, we should have supposed that there was not an educated man in Great Britain who would not have been shocked at this novel propensity of English ladies.

For the Children.

THE BROWN TOWEL.

We had a holiday, and a party of the girls were going to Pine Grove to spend the day, carrying a lunch to eat under the trees. The day was fine; and after the sun had dried up the dew, about a dozen little girls might have been seen streaming down the south road with baskets on their arms, chatting as merrily as swallows on a barn roof. Reaching the grove, we played and skipped about like squirrels until dinner-time, when we were hungry enough; and each was anxious to know what each had stowed away in her little basket.

Two or three of the oldest proposed making a table of a flat rock, and to take upon themselves the business of spreading it, while we the smaller girls, they said, might go and play. None of us relished the plan, but none had the courage to say so; so we unwillingly gave up our baskets, and were sent off—not so far, however, as not to see the baskets unloaded and hear all the great girls said. Pies, tarts, cookies and cakes came forth in plenty. "Oh, oh," we cried in the distance, "how good, how tempting!" Who brought this?" and "Who brought that?" And of course every child who had anything particularly nice, was quite ready to say whom it belonged to. By and by a little basket was opened, and a brown towel full of cookies dropped out. My heart beat.

"A brown towel!" cried one of the large girls. "How vulgar! I couldn't eat a cooky out of a brown towel. Hadn't her mother a nice napkin, I should like to know?" "A brown towel!" echoed the other, throwing it down on the grass as if it had been a spider. "Whose is it?" eagerly asked the little girls looking on. Trembling and mortified, I drew my sun-bonnet over my face, and turned away; for it was mine. "*You* are the brown towel," said Fanny Haven, twitching me by the sleeve "I don't believe but you are." "Never mind if she is," said Hatty Stone, taking my hand; "they'll be glad enough of a brown towel some time." But my enjoyment was gone. To be laughed at by the great girls, and perhaps to be nicknamed "brown towel." All lunch-time I was frightened, and ashamed lest they should speak of it again. How I wished I was at home. And how anxiously I watched a chance to seize my poor towel, and cram it into the basket.

In the afternoon we went down to the river, and finding a pebbly strip of beach, some of the girls pulled off their shoes and stockings and waded into the water. When they came out, all dripping, their delicate little kerchiefs and nice napkins did not answer at all to wipe with. What should they do? "O, where's the brown towel?" cried one. "Yes, yes; I speak for the brown towel," cried half a dozen voices at the highest pitch, and all hands were stretched towards Hatty Stone, who was opening my basket to take it out. "Didn't I tell you so?" cried Hatty. Never was one towel in such demand. "Dear me," cried one of the large girls, "how soon the foolish little napkins are used up: there is some substance to this. It makes an impression."

Poor little me, I was pleased enough. Nothing proved more truly serviceable in all our walk than my poor despised towel. Besides water, it took off mud and pitch also. Without its help some of the party would have cut sorry figures going home.

I have not forgotten the lesson of the brown towel—never to be ashamed of things because people laugh at them. Brown hands—do not despise them; for they are the strong, toiling, busy hands which support the world. Give me the look of a good brown, honest face, not afraid

to weather the storms of life. It is the substantial, homespun qualities of character, which make character worth anything. Do not despise, or be ashamed of them.—*The Child's Paper.*

Professor Morse, of telegraphic celebrity, writing from on board the steamship Niagara, with reference to the failure of the Atlantic telegraph cable, says: "Our accident will delay the enterprise, but will not defeat it; I consider it a settled fact, from all I have seen, that it is perfectly practicable; it will surely be accomplished. There is no insurmountable difficulty that has for a moment appeared, none that has shaken my faith in it in the slightest degree. My report to the company as co-electrician shows everything right in that department; we got an electric current through till the moment of parting, so that electric connection was perfect; and yet the farther we paid out, the feebler were the currents, indicating a difficulty, which, however, I do not consider serious, while it is of a nature to require attentive investigation. The amount of cable when it was parted was three hundred and thirty-four nautical or three hundred and eighty-four geographical miles, and the depth of the ocean at that place was two thousand fathoms, ascertained by the Cyclops yesterday in sounding. This is as deep, within two or three hundred fathoms, as any part of the track we were pursuing to Newfoundland, and the length of submarine cable paid out is the longest as yet laid in the world."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is very dull. Holders are offering standard brands at $5 62 a $5 87. Sales to retailers and bakers, for fresh ground at $5¾ a $6¼ per bbl. and fancy brands, from $6½ up to $8½. Rye Flour is now selling at $4 37 per bbl., and Corn Meal is held at $4 per barrel,

Grain.—The receipts of Wheat have fallen off, and prices have again slightly advanced. Good red is held at $1 32 a $1 35, and $1 40 a $1 45 for good white; only a few samples were offered. Rye is held at 75 cts. Corn is scarce, with small sales of yellow at 80 c. Oats are in fair supply. New Delaware are selling at 34 a 35 cents, and Penna. at 37 a 38 cents per bushel.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter, and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—
EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c. and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St, Frankford, Pa.

References.
John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 435.)

The following letter was written in the year 1790, and so manifests the continuance of affectionate and Christian solicitude on behalf of her friends on the continent, that it appears calculated to prove an acceptable termination to the present chapter.

"My beloved friend, L. MAJOLIER;

"Were I to tell thee and thy dear wife, with my other valued friends at Congenies, that I have not ceased to love you, as often as the sensible renewings of Christian fellowship refresh my mind, our converse in this way would be frequent; but though I may, through continued gracious regard, be indulged with this symptom of having passed from death unto life, love to the brethren, I seem but seldom under qualification to help any of my fellow professors in their spiritual travail; being often brought very low, not only in mind but in body; instructed by frequent chastisements of love, that I have no continuing city here. You, my dear friends, know some of my many infirmities, and I often gratefully remember how affectionately you sympathized with me, and endeavored, by your friendly care, to alleviate such as I was tried with while among you; yea the remembrance of having been with you is pleasant, and there are seasons when I seem so to visit you in spirit, to feel with and for you, that I am as though personally among you, joying (if I may use the words of an apostle) and rejoicing, to behold the steadfastness of some: among these hast thou, beloved Louis, refreshed my mind, in believing that the visitation of divine love has not been extended in vain; but, that in yielding obedience to the heavenly vision, thou hast known an advancement in the line of righteousness, and an increase in stability and peace. Go on, my endeared friend; the sense that often impressed my heart while with thee now revives, even that much depends on thy perseverance; not only thy own and precious companion's welfare, but that of the little flock, mercifully gathered by the everlasting Shepherd, under whose holy guidance I view thee delegated to lead them, designed in the forcible language of example to encourage them, 'to follow Christ.' Ah! my dear brother, how much is implied in being a follower of Christ, how deep ought the dwelling of such to be, in order that a full conformity may be wrought to His will, by a total renunciation of our own under every appearance. The work of thorough subjection is truly a great work, and it is to be expected, in the refining process, that deep sufferings and closely-proving conflicts should attend the exercised spirit. 'Ye shall indeed drink of my cup,' was the blessed Master's language, and be baptized with the baptism that I am baptized with; this is sealed in the experience of His tribulated servants; they measurably partake of the dispensations so largely filled up by him, when in the prepared body, and herein their union with Him is effected; but, blessed be His name, there is a consoling declaration gone forth, *if we suffer, we shall also reign with Him.* There are seasons when such baptized sons and daughters, know, even here, through the resurrection of life, something of this sort, when truth rising into dominion over all in their hearts, they are made as kings and priests unto God; and there is a season approaching, when, being unclothed of these mortal bodies, such shall be clothed upon with immortality and eternal life. My heart has been unexpectedly filled to thee my dear friend, and I have given my pen liberty; if any thing can be gathered up from these broken hints, which may serve as an encouragement to thee in thy trying allotment, I shall be glad, for surely I would encourage thee; mayest thou put on strength in the Lord's name, and trusting therein find it a strong tower, yea, an impregnable fortress, where the enemy cannot hurt, though he may roar and greatly disquiet. Remember the language applied to the true church, and which belongs to every living member therein, 'He reproved kings for thy sake, saying, touch not mine anointed, and do my prophets no harm.' And now having relieved my mind a little towards *one*, I feel a renewed salutation to you, my endeared friends, who were collectively the objects of our visit; a visit to which love was the moving cause, and the consoling attendant

of our minds while with you, and which I believe we all now feel to be the cement of a union, not broken or impaired by external separation. In the extension of this pure principle my mind is often drawn towards you, in fervent affectionate solicitude, that the good work mercifully begun may abundantly prosper, and He who has been the Alpha become the glorious Omega, perfecting the new creation, and fulfilling His gracious purpose, by making you a people to his praise. It is, dear friends, and many of you have seen it, a gradual work; it begins, as in the first of outward creation, with that heavenly command, '*Let there be light.*' There are those among you who have intelligibly heard this in the secret of your souls, and, through illuminating grace, have clearly distinguished the way wherein you should walk: now this light is to be attended to, according to what the apostle tells the believers, '*to which ye do well to take heed,*' because it shines more and more unto the perfect day. While we simply follow it, we come under the description of walking in the day, and stumble not; but are by regular gradations introduced into the acceptable state of children of the Lord; taught of Him, and established in righteousness. It is, my beloved friends, this desirable state of establishment in the right way, that my spirit renewedly craves for you and for myself; that every visited mind among you may become redeemed; every called, a chosen disciple, by unreserved dedication of heart to the pure unerring leadings of the only sure guide. Wait, in the silence of all flesh; for the further unfoldings of the divine law; seek to know a taking root downward; and as you come to witness the sap of heavenly grace to nourish and strengthen the root, you will in due season be qualified to bring forth fruit to the Lord's praise, '*First the blade, then the ear, after that the full corn in the ear,*' ripening under holy influence, and by the maturing rays of the Sun of righteousness prepared to be finally gathered into the garner. Oh! how my spirit longs for the safe advancement of the beloved youth among you. May the enriching showers of celestial rain descend to preserve and nourish them; and may the further advanced, those in the meridian and the decline of life, wait in humble resignation to know their spirits renewedly seasoned with the salt of the kingdom; that this may produce its salutary effects, enabling to minister grace, suitable example, and precept to the younger. Finally, beloved friends, farewell in the Lord! may He '*be sanctified in them who come nigh*' Him, and the gracious purpose of His will be effected, by preparing for himself '*a glorious church, not having spot, or wrinkle, or any such thing.*' In the fresh feeling of undiminished love I am your cordial friend, MARY DUDLEY.

A service for which my dear mother had long been preparing, and which she contemplated with awfulness and many fears, now presented as the immediate requiring of her great Master, and early in the 6th mo. she laid before her Monthly Meeting a concern to visit Friends in Dunkirk, Guernsey, and some parts of the north of England and Scotland, having in prospect to hold meetings also with those not in profession with our Society. The trial which it was to her affectionate feelings, and the conflicts she endured, when thus about to leave her husband and children, are somewhat described in the following extract from a letter, dated

"6th mo. 23d, 1792. Thy sympathy in my present important prospect is truly consoling, and thy encouragement to follow apprehended duty is strengthening. Ah! my progress has indeed been slow, and my experience comparatively small; but how much has it cost my nature, yea, almost its destruction, to be in the degree I am, loosened from my precious domestic ties. When a gracious Master demands the sacrifice of obedience, what struggles do I renewedly feel to give up all; at this moment I am even ready to question whether that faith to which all things are possible will be victorious, or rather the small grain will so increase as to give the victory."

On the 1st of the 8th mo. she sailed from Waterford, being accompanied by her dear friends Elizabeth Pim and Edward Hatton, who both felt bound to the service.

"We found that our dear friends Martha Routh and Christiana Hustler were daily expected from *Dunkirk*, and that a vessel was likely to sail for that place in the morning. We had before thought only of Calais, but R. B. recommending this, in preference, we changed our original intention, and set sail on 4th day morning the 12th, with a favorable breeze; but this soon slackened, so that we were above twelve hours on the sea, suffered much from sickness. The gates of the town being shut when we got into harbor, we were obliged to remain on board all night. On reaching the house of our kind friend William Rotch, next morning, we found it was their usual meeting day; but not feeling ourselves equal to sitting down profitably, so soon after a voyage, it was deferred to six in the evening, when we assembled, and though but a small number it felt a time of solemnity.

"On conferring together next morning, it seemed consonant to all our feelings to sit with the few families, and we began at that of our kind host, with whom, his wife and two daughters we were favored to feel spiritual refreshment.

"In proceeding with this engagement much exercise attended, and the truth of the Scripture assertion was sensibly enforced, '*ye have need of patience:*' but I had afresh to consider that it is part of the laborer's business to break up the fallow ground, as well as to sow the seed; this

is the hardest portion of the work, but the servant is not to choose. It is enough for the servant to be as his Master, and the disciple as his Lord. May I increasingly learn this salutary lesson, for I am far behind my fellow laborers in the glorious work.

"First day 19th. Our meeting this morning was attended by a few others besides Friends, and through the extension of divine regard proved solemn; holy help being afforded to visit the different states of the people to some relief, and I trust profit. In the evening at our lodging, a memorable season crowned this day, so that it was indeed measurably known that through continued mercy *the outgoings of the morning and the evening rejoice.*

"20th. After the last family sitting an exercise which had attended my mind since coming here became so heavy that I mentioned to my companions the view of having a meeting with the inhabitants of this place; they encouraged me, but did not appear to be themselves under the weight of it. This tried my faith, and on speaking to our dear friend William Rotch he expressed some fear that owing to the present state of public affairs it would not be of much advantage. Having moved so far, I felt relieved, and willing either to give the matter wholly up, or yield to it in the morning should the pressure continue. After supper, a very solemn season ensuing wherein access was mercifully afforded to the throne of divine grace, and renewed strength experienced, we again conferred on the subject, and concluded to appoint a meeting, and though the number attending was but small, it proved a season owned by the liberty of the gospel.

"At the close of this meeting, the members of our Society were requested to remain, and we had to recommend an attention to some points which seemed overlooked by Friends in this place, and to encourage to deep watchfulness lest the testimony of truth might fall; also to strengthen the hands of those concerned for its support: this felt a solemn conclusion to our visit here, and my mind was favored with a sense of calmness and relief.

"Apprehending that liberty was now given to proceed, we prepared for doing so, and just before separating, the feeling of divine love sweetly cemented our spirits, under which a fresh salutation arose to several present, and solemn acknowledgment of the Lord's unfailing mercy was made; under which covering, and the evidence of solid peace, we parted with this dear family. There were, besides the household, several at this last opportunity for whom travail of soul had been experienced, that they might abide under the softening influence of heavenly love, and submit to the holy discipline of the cross.

"24th. We embarked about four o'clock in the afternoon, and had a sick passage of eight hours; landing at Dover, I trust with thankful hearts, and were again affectionately received at our kind friend Richard Baker's.

"26th. Attended the usual meeting, which was an exercising time; the life of religion being so low that suffering with the oppressed seed was our portion. My companions were well engaged, and I was drawn to supplicate for the church in her wilderness state, faith being mercifully afforded to trust that she will yet be brought forth:—this I felt to be a renewed favor from the divine hand.

"We left Dover comfortably, and reached Canterbury, where we had requested an evening meeting might be appointed, and notice circulated among the inhabitants; but very few were there beside those who professed with Friends, and from our first assembling it felt very hard to get to profitable settlement or exercise. Dear E. P. and E. H. were concerned to minister, but my spirit was in a state of captivity with the captive seed, so that I could not visit the few who had given us their company, nor dared I address those for whom I was led into painful travail, until there was a separation; which being proposed, those not of our Society withdrew, and I ventured to express my feelings in a line of honest, close labor; for truly it seemed as if no other would do in this place, where there felt too much rubbish in the way availingly to build any thing; and the outward appearance was such as might raise the enquiry whether most present were of our fold or not, so great a conformity to the fashions of the world was evident. Though little or no hope attended this labor, yet peace succeeded obedience to the manifestations of duty, and this is all the poor servant has to do with; we must leave the issue to Him who alone giveth the increase.

"On 3d day, the 28th, attended Devonshire-house meeting, where we met our dear friends Martha Routh, and Christiana Hustler. This proved a truly baptizing season, and out of the mouth of several witnesses words were established to the comfort of some of us. This favored opportunity closed in supplication; and a consoling hope was raised that a precious living seed was preserved, and under holy cultivation; for which earnest desire was felt that gracious care might continue to be extended, and the Lord cause it to bring forth fruit to His own everlasting praise."

"29th. We reached Southampton about seven o'clock in the evening, and found a packet just ready for sailing to Guernsey, in which we embarked; and after a tempestuous night, with much danger and distressing sickness, made about two-thirds of our passage in twelve hours: but the wind proving contrary, we got but little on our way through the night of the 30th: we were, however, favored to make the port, late

the following evening, and met a kind reception from Nicholas and Mary Naftel. We felt it a mercy to be once more preserved over the great deep, while crossing which, all our minds were tried on various accounts, though measurably kept in quietness, and confidence in the arm of effectual help; so that I did not wish myself any where else, and in the midst of distress, had a view of this island, accompanied with the belief that there were some here prepared to receive a gospel visit; may our spirits be renewedly qualified for the service required.

"9th month, 1st. Prospects seem opening and the work feels heavy; may there be a centering deep so as to know the Master's will, and resignation to follow it let it lead as it may. We this evening took a walk to see an elderly man, who was a member of the Church of England, but embraced the principles of Friends from conviction, on reading some of their writings: he resides alone in a retired situation, about a mile in the country, has a garden, and with what it produces, &c., is worth about £14 per year: he considers himself rich with this, and teaches gratuitously a number of poor children to write. Soon after our entering his cottage, a precious covering spread over us, under which prayer was offered for future preservation, and humble acquiescence with the will of our divine Master. This was a season of renewed strength to my mind, which has been much tossed and tried lately.

"First day, 2nd. The meeting this morning was largely attended, and I trust it was a profitable time to some: my mind was under such a a weight respecting what was to take place in the afternoon, that I felt thankful silently to labor for a little strength; a meeting being appointed for the inhabitants, and permission granted to hold it in the assembly room. When we went, there was a large number collected, and the room was soon nearly filled; many of the people were solid and apparently serious, but others restless, and so noisy that it required much faith to move at all; but the exercise being heavy, and the love of the gospel prevalent, as there was a venturing in simplicity, faith and strength increased, and gracious help was so afforded that what might be compared to the boisterous element was gradually calmed; and truth rose into such dominion, that not only from the necessity, but in the feeling of precious liberty, the *gospel* could be preached and its doctrines a little unfolded.

"The meeting concluded under increasing solemnity, and a consoling hope that all would not be lost, but some of the fragments be seen after many days. Though much exhausted from this laborious exercise, a time of divine favour after supper tended to renew bodily and mental strength, and salutary repose again wound up the springs of nature.

"We went on second day three miles into the country, to see a sister of Peter la Lecheur's, (the person already mentioned), who, like him, joined the Society of Friends from conviction; and held a meeting in a barn near her dwelling. Many people assembled, and we spoke through an interpreter, which was made easier to my companions than they expected; solemnity and gospel love were prevalent, and I trust several were helped a little on their way; for while liberty to unfold the doctrines of truth was experienced, there felt a door of entrance to the minds of some present. No Friends reside in this place, except the woman already alluded to; her husband is a Methodist, he was much tendered in the meeting, and very kind to us at his own house where we dined; their children are also Methodists; the husband of one daughter lately felt a scruple at having his child sprinkled.

(To be concluded.)

MEMOIR OF JOSEPH PIKE.

Joseph Pike was the son of one of the early members of the Society of Friends, and was born at Kilcreagh, near Cork, Ireland, in 1657. His father died when he was quite young; but his mother was spared for many years afterwards, and acted towards him the part of an affectionate and faithful parent. In a journal of his life, from which the following account is principally taken, he mentions, that in after life, it was a source of great peace and satisfaction to him that he always treated her in a becoming and dutiful manner.

Before he was seven years of age, he felt the convicting power of the Lord's Spirit striving with him, to draw him off from childish vanities; and, though he did not at first know what it was that was thus working in him, as Samuel knew not the Lord's voice when a child, yet, being convinced by it that he ought not to do those things which occasioned trouble and distress of mind, he was frequently enabled to refrain from them; which brought him sweet peace and satisfaction. This made him the more attentive to its dictates; and he was thus mercifully preserved from many of the evils incident to youth.

But, after he had attained his ninth year, "I began," he says, "by degrees to lose this condition; and I well remember how the enemy of my soul worked in a mystery, insinuating into my mind, 'what harm or evil is there in things which are accounted innocent diversions?' And being of a lively, active temper, this bait took with me; so that my mind was drawn off from attending to the convictions of the Lord's Holy Spirit in my heart, which did often bring trouble and condemnation upon me." "I lost that inward sweetness and peace which I had before enjoyed; and, by endeavoring to stifle these se-

cret reproofs, I grew harder, until, from a desire to keep company with other wild boys, I took delight in getting out into the streets to play with them; so that I grew very wanton, although my dear parents endeavored to restrain me. After I had been associating with such companions, when I came to be a little still, the Lord's judgment would seize me, and bring me under great trouble of soul: then I would resolve to refrain, and do so no more. Yet perhaps the next temptation that offered, I could not withstand, but fell into the same snare again.

"Thus it was with me until I came to be about twelve years of age, although, to the praise of the Lord, I was preserved from any very wicked or gross actions, or even very bad words: yet my mind was drawn away into vanity and wildness, and I was far from being so sober as I ought to have been." About this time, however, he attended a meeting where that devoted servant, William Edmundson, was present; and, under his ministry, which was in the demonstration of the Spirit, and with power, the Lord was pleased to open Joseph Pike's inward condition. "Then, oh! then," he says, "were my sins, and the sinfulness of them, set in order before me; and, in the agony and bitterness of my soul, I secretly cried unto the Lord for the pardon and remission of them, with humble prayers unto Him, that He would be pleased to enable me, by His Holy Spirit, to walk more circumspectly for the time to come, and do His holy will, and that I might truly serve and worship Him in spirit and in truth." * * * *

He now, for a season, enjoyed sweet peace, and had dominion measurably granted him over the temptations to which he was peculiarly liable. His altered behaviour attracted the notice of his former companions, and he frequently heard them remark upon it as he passed them in the street; at which time his heart was raised in gratitude to God, that he was now preserved from yielding to those evil habits into which he had so often fallen.

He continued in this comfortable condition of mind until after he had attained his fourteenth year; when, through unwatchfulness, he again yielded to some of the temptations of his soul's enemy, and was drawn into a fondness for the pleasures and vanities of the world. "Among the rest," he says, "I was inclined to take pleasure in fine apparel, and the like. Having got a pretty, fine new coat, the spirit of pride arose in me, and, passing along the street, I thought myself, as the saying is, somebody: but, amidst these vain and foolish thoughts, I was in an instant struck, as with an arrow from the Lord, and it swiftly passed through my mind, after this manner: "Poor wretch! was not Jesus Christ, the Lord of heaven and earth, meek and low of heart, and His appearance mean on earth? He was not proud and high. Wilt thou, poor worm! be high, and proud of thyself or clothes?" These thoughts so wounded my spirit, that I went home very sorrowful and dejected; but this went off in a little time, for the delights of the world began to take root in me, and my mind went after them, by which I was drawn away from the Lord.

"My mind having thus gone astray from the Lord, it displeased Him, and caused Him to withdraw from me; so that I did not enjoy the sweetness and comfort of his Holy Spirit, as I had done before: yet he took it not from me, but it became my judge and condemner, for loving those things that offended Him; and so the terrors of the Lord often seized me: but I could well remember, from the strength of my natural memory, how it had been with me when I was in favor with the Lord." "And from this experience, I have learned to understand the vast difference there is between natural comprehension and memory, and the present, living experimental witnessing of the life and power of truth upon the soul, by which the soul is kept alive to God. Solomon, from the strength of his memory, could not forget how excellently he had prayed to the Lord, by the Holy Spirit, at the dedication of the temple; and yet he lost that living and divine sense of it when he afterwards went into idolatry. The world has the former; and by the strength of their natural reason, comprehension, and memory, they read, they study the learned languages, and acquire knowledge, or rather gather notions; being thus furnished and equipped for what they call divinity. But, alas! true divinity is quite another thing, and learned quite another way—even by the Lord's Holy Spirit; and I say this in measure from my own experience; for when I was obedient to His holy light and Spirit in my heart, and was taught by it, it led me, though but childish in my natural understanding, to the holy hill of spiritual Zion, even to the enjoyment of His living, comfortable presence. But when I declined from it, though I grew in natural knowledge and understanding, yet I lost my innocent condition, and the spiritual communion I once had; so that, instead of His Holy Spirit being my comforter, it became my judge and condemner."

Joseph Pike continued with but little change in his spiritual condition until he had attained his eighteenth year; after which, he experienced many deep trials and conflicts of spirit, by which the Lord was pleased to baptize and prepare him for usefulness in the church, and gradually established him as "a pillar in His house, which should go no more out." In reference to these trials, he says, "and though when I was in the deepest of them, I could not see through them, or the end of them; yet, afterwards, I came to know they were from the Lord, and that it was a time of the ministration of condemnation, in order to bring me nearer to the Lord, by break-

ing down and mortifying the fleshly part in me, which had grown strong, and was not to inherit the kingdom of God. Through these sore exercises, and taking up the cross of Christ under them, my own natural will and affections became much broken, and I was in measure as a little child, depending upon the Lord for strength and ability to do His will."

Although Joseph Pike had thus attained to a state of humble dependence upon the teaching and guidance of the Holy Spirit, yet he still felt the necessity of watchfulness; for, when reviewing this period of his life, he says, "Though the excess of my troubles and exercises wore off in a few years, and I could at times, when so enabled, sing in my soul, as well of the Lord's mercies as of his judgments, yet I was not, for many years, at seasons, without sore fights of affliction with the enemy of my soul: nor am I to this day; for most certain it is, that there is no state attainable on this side the grave beyond that of watchfulness. Our Lord said to his disciples, 'Watch and pray, lest ye enter into temptation.' Our hearts are "deceitful above all things," and naturally prone to evil, and, as the prophet adds, 'desperately wicked;' and though, by the power and sword of the Lord's Spirit, many things may be, as it were, destroyed and dead, yet if we do not diligently watch, the enemy will steal in again, and revive some of those things which appeared to be eradicated, especially such as we are naturally most inclined to."

The excellency of that faith, and confidence in God, in which he was now established, was clearly manifested by his conduct and conversation among men; for he endeavored faithfully to act up to his convictions of duty, and to "adorn the doctrine of God our Saviour in all things."

Being convinced that a profession of religion was of little value if the fruits of its spirit were wanting, he was deeply concerned that all his movements should be in accordance with the profession he was making, and that no reproach should be cast upon religion through his unfaithfulness.

In the year 1682 he was married to Elizabeth Rogers, a valuable Friend, in whom he found a faithful and affectionate companion. In this important movement, he was careful to seek for a higher sanction than mere natural affection, and the divine approval and blessing were not withheld from him.

He was a faithful and tender father, and endeavored to bring up his children in the nurture and admonition of the Lord. On the duty of parents, he makes these remarks in his journal: "Abraham, for his faithfulness, is called the friend of God; and God gives this character of him,—'I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And Israel was repeatedly commanded diligently to teach their children, and to tell their sons, sitting down, rising up in the house, and on the wayside, to keep the law of the Lord, and fear him all the days of their life.

"David instructed his son to keep the law of God; and we find on the other hand, though Eli reproved his sons, yet, because he did not restrain them, the judgments of God came upon him. Hence, it most plainly appears how great, how absolute, and how indispensable a duty lies upon parents towards their children, in order to their instruction in the way and fear of the Lord."

In nothing was the regulating and restraining spirit under which Joseph Pike lived and moved, more conspicuous than in the manner of conducting his business, which he commenced in a small way, and carried on, so long as he was engaged in it, on principles of the most scrupulous honesty.

On this subject, he says, "many, by striving to be rich, have begun and run on rashly into great trades, and dealing beyond their abilities, and have thereby hurt their own souls, invaded other men's property, and been a stumbling-block in the way of the well-inclined." And in reference to his own business, he says, "I do not remember that I ever broke my word or promise with anybody, neither did I venture more in one ship than I was able to bear if she was lost; for I did not then, nor do I now, look upon it as just, to venture or hazard other men's substance, let the prospect of profit be ever so great." "I went along," he continues, "gradually; keeping within bounds, never over-trading, or much encumbering myself in the world; and I lived frugally, but not niggardly, and the Lord was pleased to bless my endeavors." "I can also say, I received the increase truly as a blessing from the Lord's hand, and with humble desires that He would give me a heart to make use of it to His praise, and that I might, with a free and willing heart, serve Him with His own; for I looked upon it then, as I still do, that He had prospered me in the world for that end."

(To be continued.)

COMMON PATHS.

It sometimes seems to us a poor thing to walk in these common paths wherein all are walking. Yet these common paths are the paths in which blessings travel; they are the ways in which God is met. Welcoming and fulfilling the lowest duties which meet us there, we shall often be surprised to find that we have unawares been welcoming and entertaining angels.

TRUTH AND ERROR.

A quiet exposition of truth has a better effect than a violent attack on error. Truth extirpates error as grass extirpates weeds, by working its way into their places, and leaving them no room to grow.

PRINCIPLES OF PEACE ILLUSTRATED IN THE SOCIETY OF FRIENDS.

A party of militia being stationed at Ferns, Ireland, the Earl of ———, who commanded, came to a Friend, and desired he would give up part of his house, which was then used as a store, for a guard-house for the soldiers. The requisition being sudden, the Friend was put to a stand what he should answer; and, although he might have refused it on the ground of its being occupied as a store, yet, knowing that this inconvenience could be obviated, he was not easy to cloak the real cause of objection with any disguise or subterfuge. Considering, therefore, that this was a fit opportunity to lift up the standard of peace and to bear his testimony against war, he honestly told the commander "that the apartment he requested was occupied as a store-room, —but besides, that the purposes for which it was wanted were such as he could not unite with, having a conscientious scruple against war, and every thing connected with it." Upon this, the Earl of M—— grew very angry, and desired the soldiers who were with him to afford the Friend no protection, in case any disturbance should arise. To this observation, the latter replied, that "he hoped that he should not trust to, or apply for military protection." The commander went away, greatly displeased, and seemed to mark out this Friend as a disaffected person: so that he did not know how soon a prison might be his lot; especially, as one of the militiamen who was quartered at his house for many weeks, and had his entertainment at free cost, propagated many false reports of him with respect to political matters; so that his situation became more and more perilous in consequence.

Some months after this, the military began to act with great rigour towards those that were suspected of being United Irishmen,*—burning their houses and stacks of corn, &c., and fastening caps besmeared with pitch upon their heads. They were preparing to burn a house of this description in the village of Ferns; and the same Friend, feeling pity for the man's wife and children, who would thus be deprived of a habitation, was induced to intercede with the commanding officer of the militia on their behalf; stating that he did not come to intermeddle between him and the suspected man; but, pitying the poor wife and children, he thought it would be hard treatment to deprive them of shelter and the means of subsistence, when the man was fully in his power; adding, "though *he* might be criminal, probably *they* were innocent of his crime." During this expostulation, the officer became very warm in his temper, and charged the Quakers with meddling, in some cases, to prevent the execution of justice, when, in others, they would give no assistance to the government.

A short time after this, when the united Irishmen got the ascendency in the town, this friend was enabled to render the officer some important services; and, from the grateful acknowledgments expressed by the latter in return, he had the satisfaction of thinking, that the prejudice of the officer was not only removed, but exchanged for a feeling of friendship. This occurrence afforded an interesting example of the blessed fruits of a peaceable conduct: the same individual using his influence *alternately* with those in power,—an influence which nothing but an undeviating course of benevolence towards all his fellow creatures could give him—to intercede for the depressed and afflicted."—*Hancock's Principles of Peace.*

* Those who opposed the insurgents were sometimes called Loyalists, Orangemen, Protestants, Yeomen. The insurgents were also termed Pikemen, United Irishmen, Rebels, and sometimes they are even termed Roman Catholics, as chiefly consisting of that class, at least in the south of Ireland.

CIRCUMSTANCES—CHARACTER.

Cornelius turned to God in the army, and the sons of Eli followed after Satan in the temple. Domitian and Marcus Antoninus filled the same throne, where the one astonished the universe by his wickedness, the other by his virtue. The treasurer of the queen of Ethiopia was converted in the vanity of a heathen court, while Judas went astray in the company of apostles and of Christ.—*Fletcher.*

For Friends' Intelligencer.

The following solemn address to the Deity is by Dr. Watts, and exhibits his spirit and feelings on the subject of the Trinity. It is offered for insertion in the Intelligencer. S.

"Dear blessed God, hadst thou been pleased, in any one plain Scripture, to have informed me, which of the different opinions about the holy *Trinity* among the contending parties of Christians had been true, thou knowest with how much zeal, satisfaction and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, in any single text, that *the Father, Son, and Holy Spirit are three real distinct persons in thy divine nature*, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and

activity, to have found out this inference, and ingrafted it into my soul.

"Thou hast taught me, Holy Father, by thy prophets, that the *way of holiness*, in the times of the gospel, or under the kingdom of the *Messiah, shall be a highway*, a plain and easy path; *so that the wayfaring man*, or a stranger *though a fool, shall not err therein.* And thou hast called the *poor* and the ignorant, the *mean* and the *foolish things of this world*, to the knowledge of thyself, and thy son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult and so abstruse a doctrine as this; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness? And can this strange and perplexing notion of three real persons going to make up one true God be so necessary and so important a part of the Christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy even to the meanest understandings?"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 3, 1857.

The difficulties in the commercial world, and the derangement in monetary affairs, which now exist throughout the country, and particularly in our large cities, should bring every individual to a serious consideration both of their causes and remedy.

It is a law in the physical, as well as in the moral world, that when correct principles are violated, the penalty of such violation must sooner or later be paid, and no attentive readers of the signs of the times will have failed to observe that a disposition to extravagance, and a making haste to be rich, have more or less extended through every department of society.

The love of display, induces a desire for accumulation beyond what the limitations of truth prescribe—speculation is often resorted to— the day of reckoning approaches—and bankruptcy and ruin follow.

In the history of the past, there is abundant evidence, that an inordinate desire for the accumulation of riches has always prevailed in the human family, and has always produced the same results. As it is now, so it was in the days of the Apostle: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

It is probable there are some sufferers from this state of things who lack the teachings of experience, and have incautiously extended their business, while others have been induced from the force of circumstances which surrounded them, to enlarge their operations, not merely from sordid motives, but for a desire to furnish employment for others. These have our sympathy, and we may hope that a more healthy state of affairs will enable them to recover from their embarrassments, and avoid in future the dangers they have experienced. In the midst of the general gloom that now overshadows the mercantile community, and more or less affects nearly every class among us, it would perhaps be unsuitable to indulge in censure at the extravagance of dress, furniture and equipage which has so generally prevailed, and from which many bearing our name are not exempt. But it is wise to pause, and survey the picture which this state of things has revealed, and see whether there is not something to be done by every individual.

The advances of luxury are so insidious, and the line which divides it from comfort and suitable accommodation so difficult to define, that even those whose desires are in good measure bounded by the limitations of true wisdom, are in danger of sliding, little by little, into things which at one time were clearly seen to be inconsistent and unnecessary. By erecting a barrier for ourselves, and saying, thus far we will go and no farther, this danger may be escaped; and although such a course may subject those who adopt it to the charge of singularity, they will be privileged to enjoy all the real comforts of life, and being good stewards over the remainder, will enjoy the luxury of doing good, and a peace which cannot in the nature of things be found in mere animal gratification.

Let then, each of us enquire how far we have indulged in extravagance, either in dress, in furniture, or in our style of living, and how much we can do by a consistent example for those who may not be so blessed with temporal goods as ourselves? It appears to us there never has been a time when there was more need that the Chris-

tian testimony to moderation should be exalted among men by a faithful example, and to those who have been blessed with an education in the simple habits and practices of the Society of Friends, the obligation rests with peculiar force to "let their moderation be known unto all men."

DIED, On the 7th of 8th mo. 1857, EMMA RUTH, daughter of M. S. and E. S. Wright, aged 3 months.

——, At the residence of her brother, in La Fayette County, Wisconsin, on the 15th of 8th month, 1857, in the 35th year of her age, ELIZABETH S. WRIGHT, wife of M. S. Wright, and daughter of William Shepherd, of Carrol County, Md.

Little more than a year ago, the subject of this notice left the home of her childhood, with the husband of her choice, to find a home in the West, with bright vision of peace and happiness. But alas! in a few months we laid her in the bosom of the quiet prairie. That fell destroyer, consumption, marked her for his own. She had contracted a cold and cough before she left Maryland, from which she never entirely recovered. After her health became so delicate that it was feared she would not live long, she was very anxious to get to her old home, if only to die in the midst of her family and friends, surrounded by all the endearing scenes of her childhood. But after the death of her babe, she gave up this hope, saying she "could not survive the shock." On 3rd day evening she thought she was dying, and called us all around her bed, and spoke calmly and sweetly about her approaching change, saying, that "for more than a year past she had endeavored to do what she thought to be her duty, and although she was far from being perfect, she felt assured that all would be well with her." At another time she said she did not wish to "linger long, and hoped she would soon be released." She seemed to feel humble and unworthy, but not to have one doubt or fear on her mind. At one time when she thought she was going, she requested us to bid her farewell, and kiss her each in turn, saying with great emphasis to one of her brothers when he came, "Farewell, my dear brother Solomon, I hope thou'l't meet me in heaven!" with something similar to all the rest. Oh! that these solemn scenes may have a salutary and lasting effect upon us all. Seventh day the 15th, and about six o'clock in the evening, she departed without the least struggle.

Throughout all her sickness she evinced an unusual degree of patience and resignation, bearing her various trials with a fortitude and sweetness of temper surprising to us all, showing clearly that she had received strength from One who is able and willing to save and sustain all who humbly and sincerely ask for his protecting care, and that her Heavenly Father, in his boundless love and mercy, had prepared her for a reception into his glorious presence.

Since her separation from her own meeting, which was Pike Creek, Md., she often said with great feeling, "What a privilege it would be to unite with them again in religious worship in our little silent meetings at home." It is a great comfort to us in our grief to believe that she is enjoying the "rest prepared for the people of God." S.

Shullsburg, La Fayette Co., Wis., 9th mo. 14th, 1857.

——, At his residence near Medford, on the 11th of 9th mo., after a short illness, WILLIAM BALLINGER, in the 63d year of his age, a member of Medford Monthly Meeting of Friends.

——, On the 9th of 9th month, ELIZABETH W. CORLIES, widow of the late Henry P. Corlies, in the 52nd year of her age, a member of Philadelphia Monthly Meeting.

——, On 5th day, 17th of 9th month, LOYD JONES, a member of Philadelphia Monthly Meeting, in the 93d year of his age.

THOMAS STORY.

(Continued from page 437.)

But, considering their weak and carnal state, and incapacity then to reach the knowledge of divine mysteries, the Apostle had in their initiation into the Christian religion related to them the sayings of Christ on that subject; and they had been in the practice, or rather abuse of it, till the time of the writing of this epistle;* if that place be carefully and impartially observed, without prepossession or prejudice, and compared with other Scriptures, it will appear, that there is not any positive command for it at all, much less is it made a standing ordinance, but left to the option and discretion of his disciples; to whom it was first mentioned how often they should do it, and, consequently, also, how long they should continue it; as appears by the same text now adduced, viz: *This do as often as ye do it, in remembrance of me.*

But, to set this matter in a clearer light, it is well known that at the time of the redemption of the Jews from their Egyptian slavery, the Passover, with the paschal lamb, was instituted as a standing ordinance, in commemoration of it, until Christ, the lamb of God, and antitype of that figure, should come: but as Israel, offending the Lord, was afterwards sent into captivity, under the Babylonians, they could not, in that state, and under that government, celebrate it in form; and therefore they invented another way to keep that great deliverance in memory, which was this:

The father, or chief of the family, at the proper time of the paschal supper, took bread, and blessed it, saying: "Blessed be thou, O Lord our God, who gives us the fruit of the earth;" then dividing it among the company, in like manner also he took the cup, and, blessing it, said, "Blessed be thou, O Lord, who gives us the fruit of the vine." This they did in a solemn manner, remembering their Egyptian slavery and deliverance, lamenting their present state, acknowledging their sins, and the justice of God in their punishment, and hopes of his mercy, from his former kind dealings and gracious promises.

The Jews being thus initiated into the practice, upon so solemn an occasion as the Lord's being pleased to remember them with redemption a second time, the succeeding generations continued it, as incident to the Passover, until the Lord Christ, the Antitype, (as well of the paschal lamb, as of the bread and wine) did come; who, when he appeared, was declared by John the Baptist to be the Lamb of God that

* Epistle to the Corinthians—Reply to Dr. Gilpin on the Sacrament.

taketh away the sin of the world, (John i. 29,) and he declared himself to be the bread of life, the living bread which came down from Heaven: proclaiming also, and that very emphatically, that his flesh is meat indeed, and his blood is drink indeed; that except they ate his flesh and drank his blood, they had no life in them. And all this was meant of the spirit of *Christ* and not of his flesh; *It is the spirit that quickeneth, the flesh profiteth nothing*—John vi. 32—35, 48—58, 63.

The time drawing near, when the Lamb of God was to be slain, and offered as a sacrifice, declaring the mercy of God the Father, who sent him in love to the whole world, he then said to his disciples, *With desire I have desired to eat this Passover with you before I suffer.* And, at the time of it, as father and chief of his flock and family, he celebrated the Passover in form, with this difference only, that whereas the Jews, until that time, in the celebration of it, had looked back to the type, and outward deliverance from Egypt, the Lord now directs them to himself, as the antitype of all figures; and tells them he would not any more eat thereof, (the Passover,) until it should be fulfilled in the kingdom of God; nor drink of the fruit of the vine, until that day when he should drink it new with them in his Father's kingdom.

Which eating and drinkimg in the kingdom of God cannot relate to the material bread and wine; which can only be exhibited as symbols of the outward body of Christ, and the blood of that holy body; which, to be eat and drank in a natural sense, profiteth nothing. But to the all-quickening virtue and power of his holy Spirit, which is all in all, and true feeding to the commonwealth of the whole Israel of God. And therefore this Passover, or any part, or relative to it, whether bread, wine, or any other matter in it, could be of no further use or obligation to the Disciples of Christ, than till they should experience in themselves his divine and spiritual appearance and coming in them; and to be the same to their souls, or minds, which natural food and drink is to the body; its support, strength, nourishment, and means of duration: which divine coming of Christ, as such, can mean no other than his being made manifest in a spiritual administration: for as he is that eternal spirit of essential truth, and word, wisdom and power of God, it is not strictly proper to say of him, in that sense, that he shall come or go anywhere, but be made manifest; for as such he ever was, is, and will be, omnipresent, and never absent from any place or time.

His coming, then, must intend his powerful manifestation where he already is, and not a locomotive coming from where he is, to any other place to where he was not before; for the heaven of heavens cannot contain him.—2 Chron. ii. 6.

Seeing, then, this was only the Passover, and the terms of the application of it to himself, not institutive of any new commandment or ordinance, but a liberty to do or not do it at discretion, *this do ye as oft as ye drink it* in remembrance of me, laid no obligation on them to do it any more at all; it being ended by the manifestation of its antitype; and, in the nature of the thing, could be of no further obligation or reasonable use, when Christ himself was witnessed in them to be that eternal, everlasting, never-failing divine substance.

But the Apostle Paul, whose concern for the Jews, and zeal for the conversion of the *Gentiles*, to whom in an especial manner, he was sent, engaged him to become all things to all men, that by all means he might gain some, recommended to the Corinthians the practice of the Passover, with the new application of it to Christ, at the time of their first believing in him by that Apostle's ministry; that, being yet carnally minded, they might have an outward communion until the true communion should be made known, which their state, at that time, could not bear, as in point of prudence only he practised some other legal rites at some times, which in his doctrine he condemned at other times, where the state of the people were able to bear it.

And it is much more likely, considering the nature and end of the Gospel, and its excellency above the law and all legal and typical rites, as substances excel shadows, that the Apostle, observing how much some of the Corinthians had abused the Passover in practice, and their very carnal state under it, was rather by that epistle endeavoring to supersede it, and bring them off to the living substance; where he saith to such among them as were already sanctified, and to whom he inscribed his epistle, *I speak as to wise men, judge ye what I say: The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread.*

It is plain, therefore, that the communion of the sanctified and wise in Corinth, stood not in the bread which perisheth, nor in the wine of the grape which some of the Corinthians were carnally abusing, but in the quickening spirit and power of Christ, the true, living, life-giving, and life-preserving bread, which daily comes from Heaven, into all the sanctified and saved of the Lord.

This is that spirit that quickens and preserves to life eternal; the flesh profiteth nothing: and since it it so, much less does any symbol of the flesh profit, but the divine substance only. This is that substance of which the Apostle draws the comparison, we being many are one bread: for as wheat consists of many particular grains, each containing a distinct principle of life after

ts kind, and all of the same nature, which, eing broken and rightly prepared and ordered y the good husbandman, becomes one bread: ven so is the church of Christ; every member n his natural state being alienated from the ife of God, through the ignorance and darkness hat was in him, and separated also one from nother, as without a proper medium and con- lition of union; but being ordered and prepared y the Father of mercies, through Christ his ternal Word, they became one body and one pirit, the church, which is his body, the ful- ess of him who filleth all in all.

The substance of this was what I observed to he Doctor, though I have in this place expa- iated somewhat further on this subject, and enerally applied the Scriptures, to which he nade little other reply, than by telling me in a ery calm and familiar manner, that as he had lways believed it to be an ordinance of Christ, e had solemnly used it as such, and found com- ort in it—to which I returned, that I did not oubt but that he might have some satis- action in it, since he believed it a remaining rdinance, and did it under that apprehension. Whosoever in his heart believes anything to be standing duty in the church of Christ, which ver had any countenance in it by practice, and erforms it faithfully according to his belief nd understanding, may find a satisfaction in it.

But since God in his mercy is pleased to fford the living substance without the use of hose means which are supposed to lead to an nd already attained, they can be no more a luty to such; and that is the real case among he true Quakers who love and fear the Lord incerely.

As to the other point, viz. baptism, he said ut little; for he knew very well that, in strict- ess, they were not so much as in the form of vater baptism. And I only asked him the uestion, whether he did believe it necessary to alvation? He answered, that he did not think t absolutely necessary. Then, said I, we shall ot need to say any more about it, and so the vhole matter ended, as to those points.

Then he said something concerning the books had sent him, speaking slightly of them, but hought *that* about prayer, written, I think, by George Keith, the best; and said, that seeing the Quakers pretended that they did not know, be- ore they went to meetings, whether they should preach or pray, or what way in either, and yet ravelled in strange places, how could they speak o the states of the people, or be joined with in prayer?

To this I answered, that such as went to meet- ng empty of all things, and waited upon God, vere filled with his holy spirit, who knows all tates at all times and places: and if the preacher attend to Him as he ought, and de- ivers those matters open to him at the time, the Lord both gives the word, and makes the appli- cation to every state, in every particular person, which no preacher or instrument is able to do.

And as to joining in prayer, all right prayer is by the aid of the spirit of Christ, the mediator between God and man, which in that respect is called the spirit of prayer and of supplication; and, as such is promised of the Father to the church, and received by her. And her unity in prayer stands not so much in the form of words, though sound and pertinent, as in the nature, virtue and influence of the holy spirit of Christ, her holy head, life, law-giver and com- forter.

The Doctor did not oppose this, but only said, I had given him better satisfaction, in that point, than he had found in the book; and, afterwards he was much more free and familiar with me than before, or than I expected, and so we parted in friendship, and I returned in peace and gladness.

(To be continued.)

For the Children.

THE FOUNTAIN.

"I shall never, never be good; there's no use trying!" cried Julia, throwing herself impatient- ly down on the hearth-rug, and covering her face with her hands. She had just been reproved and punished by her mother for quarrelling with her brothers and sisters. Julia had resolved again and again to conquer her temper, but it had al- ways proved too strong for her, and now she was tempted at last to cease her endeavors in despair.

Her Uncle George was sitting in the room with a book in his hand, apparently taking no notice of what was passing. But he heard the little girl's bitter exclamation, and saw the tears which trickled through her fingers. He had himself known too much of inward struggles not to feel for one engaged in them, though only a child, and, without addressing himself particular- ly to her, he read aloud from his book the fol- lowing fable:—

"A fountain, day after day, threw up its limpid waters, in a vain attempt to reach the clouds. One instant they seemed to rise higher than ever, then sank back again into the basin with a murmuring sound; something seemed ever to draw them down to the earth; they only rose to fall again. The sun looked down from the bright sky, glancing in pity on the vain efforts of the fountain. He smiled on it, and its waters sparkled in his ray; then softly, silently, he drew a portion of them up towards himself, rising in thin vapor to the shining clouds above; he had conquered the attraction which earth had before, by the power of his bright, warm beams!"

He closed the book, approached his little niece, and laid his hand gently on her shoulder.

"Learn a lesson of hope from this fountain, my love. You are in yourself as little able to

rise to holiness and heaven, as its waters were to reach the sky; but ask help from Him who can draw you to himself, who has the will and the power to make you holy and happy; in His strength you can rise above the temptations of this world, and then shine in his glory for ever!"—*The Carrier Dove.*

TO A FRIEND ON A RELIGIOUS VISIT.

Strew seed upon the snow;
When winter's course has run,
Roots vigorously will strike below,
Leaves upward seek the sun;
Deem not the seed thus sown as lost,
Though scattered in the realms of frost.

Where hard may seem each heart,
Preach all thy Master's word,
For he shall find an entering part,
His message will be heard;
What he sends forth void cannot be,
Though hidden its effect from thee.

Where idols fill the land,
Of silver, gold, or stone,
For Christ thy Saviour nobly stand,—
Stand for his cross and throne;
No outward cross at man's control,
The hidden burthen of the soul.

Strike, where He aims the blow,
Though on the naked rock;
The living waters thence shall flow
For all the thirsty flock.
Strike, if He bids thee, on the sand,
Springs shall gush up at his command!

Bring forth thy barley bread,
Thy fishes spread to view,
He wills the people should be fed,
Deem not thy loaves too few;
A word, a crumb he deigns to bless,
Can banish famine and distress.

Though darkness be around,
Draw, as he strings the bow,
The truth-winged arrow shall be found,
Straight to its mark to go.
"Draw at a venture," as the word
Within thy inner soul is heard.

Cast, when he bids thee cast,
Thy "net on the right hand,"
Though wearily the night has passed,
With nothing brought to land,—
Thy net shall compass, if he choose,
More than the multitude can use.

Where meet the proud and vain,
Some message to the low
May spring within thy breast, whose aim
It is not thine to know,—
Preach, it may find a trembling one,
Hidden behind the door, alone!

If mid the lowly train,
Openings on Avarice spring,
Preach, for unholy love of gain,
Has brought its poisoned sting,
And some low man has learned to grind
A needy creature of his kind!

Amid the gathered crowd,
Anxious for word on word,
Gather where come no voices loud,
Where whisperings are not heard;
The Master may direct no call
Upon the itching ears to fall.

Though to thy inward view,
Open all states appear;
Though every heart in colors true,
Stands visible and clear—
Until command to speak has sprung,
Keep lock and guard upon thy tongue!

When all thy work is done,
And the sure penny earned,
Remember who the victory won,
Whose fire the offering burned—
Look with humility on high,
"Unprofitable servant I."

Within a month past another terrible marine disaster has occurred, the particulars of which have been extensively published. The steam ship Central America from Aspinwall, California, was foundered at sea on the 12th of 9th month.

It is difficult to realize the anguish which prevailed among the passengers and crew at the awful moment when nearly 450 human beings were suddenly launched into eternity.

By the heroic conduct of the commander, Captain Herndon, and the obediance to his orders which was observed by the passengers and crew, all the women and children were rescued by the bark Marine, Captain Burt. We have selected from the sad details several statements which convey some idea of the scene.

The amount of gold in the Central America is estimated at not less than $2,000,000, nearly all of which went down with the steamer—Ed.

Statement of Captain Badger.

Captain Badger, one of the rescued passengers of the Central America, states that the gale increased until 2 o'clock on Friday, the 11th, when it was perceived that the engine had stopped, and the ship fell off into the trough of the sea, which caused her to make considerable water around her lee shaft and the lee lower dead-lights. It was afterwards ascertained that the cause of the stoppage of the engines was the neglect of the fire and engine department in getting coal along from the bunkers to the fire-room fast enough to keep up the fires; consequently all the engines stopped, as well as all the pumps attached to the engines. The deck pumps were out of order, and at Capt. Badger's suggestion companies were organized, while the steward's gangs and deck hands went down to pass the coal along. By this time the fires were put out, and the water became so heated in the hold of the ship, and the steam engendered was so great, that they were compelled to abandon passing the coal. The ship then lay at the mercy of the waves, but still did not labor hard. We then started several gangs at bailing as the only hope of saving the ship.

At my suggestion, the Captain ordered the foremast to be cut away, which was done about 6 o'clock.

From 4 o'clock till 8 the water was kept at bay. An attempt was made to raise steam in the donkey boiler. Berths were torn out and thrown into the furnace to raise the steam to start the pumps, but all to no avail. The cause I could not learn. A drag was prepared, but failed, and the ship continued in the trough of the sea. Bailing still went on vigorously, and was kept up all night by gangs who were exchanged as often as they became exhausted. Towards morning the men were beginning to fail and the water increase and grow up in the hold of the ship. At 4 o'clock on the morning of Saturday, the 12th, the gale abated, with a heavy sea running. They were encouraged by myself and others, with the assurance that the ship would hold out. Every passenger remained cool, and seemed to forget his danger in the united efforts to save the vessel. There was no weeping or exhibition of despair, even on the part of the females. At 8 o'clock another attempt was made to raise steam in the donkey boiler, to pump the ship, but without avail. Some one proposed to box the pumps, but, on inquiry, no carpenter or tools could be found, and the water gained rapidly. The lee shaft was shrouded in heavy blankets to stop the leak, but the water burst through. At 2 o'clock on Saturday a sail was reported to windward, and at 3½ o'clock she came under the stern. Boats were immediately lowered, but two were stove instantly by the sea. Three boats still remained, one in a bad condition. At 4 o'clock the work of removing the ladies and children to the deck of the Marine was commenced. The brig, being much lighter than the ship, had by this time drifted away to leeward. The distance was considerable, and the boats were long in making the trips, and there being a heavy sea but few could be carried at a time. After sending the ladies and children, the engineer and some fifteen others were embarked on the brig. By this time it was dark. The work of bailing was still kept on, but the water gained faster and faster upon the vessel. As the boats successively approached the ship a simultaneous rush was made by the passengers to get aboard, and it was apprehended that the boats would be filled and stove; it was now dark; about two hours before the sinking of the ship, a schooner ran down under her stern, but could not render her any assistance for want of boats. The work of bailing went on until within an hour of her going down. Two lights of the above vessel were seen far to leeward. Rockets were fired from the wheel, but went downward. The immediate sinking of the ship followed. Captain Herndon remained on the wheel up to the moment of her going down, which was 8 o'clock on Saturday night. I was standing on the quarter-deck. Some jumped over and put off from the now rapidly descending ship, and seized on whatever they could. No one shrieked or cried, but all stood calm. The Captain behaved nobly, and said he would not leave the ship. I promised him I would remain with him, as also did the second officer, Mr. Frazer. All at once the ship, as if in the agony of death herself, made a plunge at an angle of 45 degrees, and, with a shriek from the engulfed mass, disappeared, and five hundred human beings floated out on the bosom of the ocean with no hope but death. At 1¼ o'clock in the morning the Norwegian bark Ellen came running down with a free wind. The cries of distress reached those on deck, and they hove to under short sail. The task of rescuing the passengers was nobly commenced, and by 9 o'clock the next morning forty-nine had been picked up. Diligent search was made until 12 o'clock, but no more could be seen. They then bore away for Norfolk with a fair wind, and arrived at Cape Henry on the 17th, where myself and four others embarked in the pilot-boat and arrived in Norfolk.

Among those who were rescued by the brig Ellen were two young men named Casey. They are twin brothers, and bear a very close resemblance to one another. They were originally from Sebastian county, Arkansas, and have been in California for some years. When the passengers were called upon to commence bailing they fell into the line, and both continued to assist until a quarter of an hour previous to the vessel's sinking. When they left the cabin they went on the hurricane deck and made preparations to meet their fate. They stood together near the hurricane deck within a few feet of Lieut. Herndon, who still continued calm and self-possessed in his actions. But a minute before the vessel sank one of the brothers saw him, and he was still without any apparent excitement. As the ship gave her last lurch, the brothers were standing by one another. In a moment they were engulfed in the vortex of the waters, amid the din of the death cries of hundreds of despairing beings, the cracking of timbers, and the violent rushing of the waters as the seas surged together over the sunken steamer. When they arose to the surface they were far apart. One, feeling a plank within his reach, grasped it, and at once swam with it from among the scores of beings which were surrounding him, knowing, with the instinct of self-preservation, that to get clear with it constituted his only hope of safety, and, as he left them, he heard the cries of the drowning men, each struggling with the other in their efforts to seize the few fragments of the wreck which were floating about, that they might perchance be saved. By the aid of this plank he swam for several hours, till about 2 o'clock in the morning, when,

discovering the brig Ellen, he hailed her, and, their course passing near where he was, they heard his cry, threw him a rope, and he was drawn upon deck.

His brother, on coming to the surface, swam to one of the hatchways. He was hardly seated on it before two others joined him, and in a minute three more had also reached it, and the six held it with the tenacity of despair to buoy them up. Three of these, however, became exhausted after being in the water for several hours, and fell off and drowned. The others retained their hold until about 7 o'clock on Sunday morning. They were then discovered by the Ellen and taken on board, the brothers learning for the first time of each others' safety.

It is stated by many of the survivors of the Central America's passengers, that there was seldom so large an amount of money owned by passengers as in the case of those who came by the Central America. Many were persons of large means, and there were but very few whose immediate wealth did not amount to hundreds, while some reckoned their gold by the thousands of dollars. The greater portion of the passengers were returned miners, some coming hither to invest the capital they had realized, in hopes to live a life of greater ease as the result of their industry, and others to get their families and once more go to the land of gold. But as the storm continued to rage, less and less of gold was thought of, and when, on Saturday, it became evident that they were likely at any moment to be buried beneath the waves, wealthy men divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight—a few ounces or pounds—might carry them to their death. Full purses, containing in some instances $2,000, were laying untouched on sofas. Carpet-bags were opened by men, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers, who has fortunately been rescued, opened a bag and dashed out about the cabin $20,000 in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched as the veriest dross. A few hours before he would have struck down the man who would have attempted to take a grain of that which he now spurned from him.

NARRATIVE OF MRS. BOWLEY.

Mrs. Isaac McKim Bowley, with two young children, was bound for New York from California. Her husband, who was not on board, had come to this city two or three months previous, where she was to rejoin him. Her children are Charles M., aged two years, and Isabella, aged one. In narrating her story to one of our reporters, she said:

We had rough weather for some time, and then we were obliged to pump the ship, and t use every effort to save our lives. For tw days and nights we were in continual fear of th sinking of the vessel. Our only comfort wa that we knew the men were making every exe tion in their power. They worked like horse I never saw men work so in my life. Whe the extent of the danger first became know among the ladies, we were very much frightened though none of us became at all frantic. Ther was great fear, but no panic. We knew tha every man on the ship was at his post and doin his duty, and the captain told us that if the would work manfully the ship would be saved He said, however, that if they did not work there would be no hopes of saving either th vessel or their lives. Captain Herndon behaved nobly. He deserves all praise. Poor fellow I am sorry that he is not alive to receive hi reward.

It was about 10 o'clock on Saturday morning when we saw the brig that rescued us. Whe she came in sight, and we knew that she was going to stay by us, we all thought that we would be saved. It cheered our spirits greatly, and it encouraged the men also. The captain came down and told us that the ladies would be saved first. But the sea ran so high that the brig could not approach us with safety, and we were still kept in peril and suspense.

The men continued at their work, but it was excessively wearisome, and it gradually wore them out. When the ladies found that the men could not hold out much longer, *some of them proposed to work themselves at the pumps.* But they were not suffered to do this. The men took fresh courage and stayed at their posts, and did their duty bravely, even when they were long past being fit for it.

The ladies were in no worse spirits towards the end than they were at the beginning of the danger. In fact, we all appeared to grow more calm and resigned. Those that had no little children to take care of, and to be anxious for, were quite as brave and hopeful as the men. But as for myself, I must confess that, being sick and weak, and with these two helpless little ones clinging to me, I became somewhat discouraged and disheartened. A few of the ladies showed no signs of fear and kept up to the last. It was wonderful to see their composure. In fact, it was wonderful that we were not all frantic.

We were all weak and reduced, from having nothing to eat of any consequence, for two days before the ship went down. There was no fire to cook anything, and there was no chance to get any hearty, sustaining food. We hardly had water to drink. Some of the men, at work, became so exhausted that they dropped down in their places as if they were dead.

After the brig came nearer, and a boat had

been launched, Captain Herndon sent word to Captain Burt, "I have five hundred souls on board, and a million and a half treasure; and want you to stand by us, to the very last possible moment." Capt. Burt sent back word that he would stay by the wreck until Capt. Herndon should put up a flag as a signal that nothing more could be done.

In transferring the ladies from the steamer to the brig, it was my lot to go with the third boat. The sea was very violent, and the prospect of outriding it in such a little frail craft was terrible. Before going off I put on a life-preserver, which was the only preparation I could make for my escape, but neither the life-boat nor the life-preserver seemed like safety; for it is impossible to describe the roughness of the waves, and the brig was a great way off.

The rope-noose was tied around me, and was swung out over the water into the boat. The life-boat could not come close to the side of the steamer, and we all had to take our chance to jump at it. Some of the ladies, in leaping, fell into the water and some into the boat. But they were either hauled up again by the rope-noose, which was still around them, or they were caught by the sailors that manned the boats, and pulled in over the sides.

Some of the ladies fell two or three times into the sea before they could be got into the boat. One of them, the stewardess, fell in three times, and once was pinched between the boat and the side of steamer. A heavy wave dashed the boat against the ship, and struck the poor woman a severe blow. This, however, occurred not in getting from the steamer into the life-boat, but in getting out of the life-boat into the brig.

After I got safely into the little boat, and my babes with me, I had but little hope of getting to the brig. The peril then seemed to be greater than ever; but, as the ship was in a sinking condition, the only hope seemed to be in attempting even this dangerous escape from her. The water dashed into the boat, and we had to keep dipping it out all the time. Two high waves passed entirely over us, so that it seemed as if we were swamped and sunk; but the boat recovered from them both. The men rowed bravely, for their own lives as well as ours were at stake. The commander of this boat was the mate of the brig, and he encouraged the sailors to keep every nerve steady, and told them that it would require the exercise of all their skill and courage to reach the brig in safety.

It was fully two hours and a half before we got to the Marine, and then we took our chance of getting on board. The boat was tossed about so violently that the only way of getting out of her was to watch a fortunate opportunity and seize hold of the brig's rigging and ropes on the side. I caught hold with one hand and hung for some minutes over the vessel's side, till the men on deck caught hold of me and pulled me in.

All the women and children were saved in this manner. It seems almost miraculous, but not one was lost, not even a single child.

We were very kindly received, and very generously treated on board the brig. The captain, who opened his whole heart to us, gave us every conceivable thing which could conduce to our comfort, and which was in his power to give. But the stores of the brig were scanty in the first place, and in the next place they had to be divided among a great many extra persons. We were three days on allowance. There were not enough of provisions even to do anything more than just keep us from starving; and yet the captain shared them with us. *I did not eat anything for nearly three days, but kept my little allowance to feed my children with.* If they had not had the food, they must have died. We all suffered intensely on the brig, but this one thing we shall all recollect, in connection with our trials—that there cannot be a better man than Capt. Burt. Capt. Herndon and Capt. Burt proved themselves both to be noble men. Capt. McGown of the Empire City has also shown us every kindness in his power. Capt. Herndon is now past praise, but I want to say of the captain of the brig that he deserves to be rewarded; for he robbed himself, even of his own clothes and blankets, and parted with everything which he had for our sakes.

WEIGHTS AND MEASURES.

The Winchester bushel, which is the one in use in the United States, is 8 inches high and 18½ inches diameter, and contains 2,150.42 cubic inches, struck measure; heaped measure it contains 2,815 cubic inches.

A ton of wine is 252 gallons.

A Scotch pint contains 105 cubic inches, and is equal to 4 English pints.

One hundred and forty-four pounds Avoirdupois are equal to 175 Troy.

A chaldron of coal is 58½ cubic feet—30 bushels.

Anthracite coal weighs 80 pounds to the bushel, which makes 2,880 to the ton.

A commercial bale of cotton is 400 pounds, but those put up in the different States vary from 280 to 720 pounds.

A bale of hay is 300 pounds.

A cord of wood 128 feet, in the United States; in France 576 feet.

A perch of stone is 24.75 cubic feet; if in the wall 22 cubic feet.

A bushel of limestone weighs 140 pounds; after it is burned, 75 pounds, showing that 65 pounds have passed off as carbonic acid and water. It is said this will absorb 20 pounds of water.

One hundred cubic feet of hay, in solid mow will make a ton.

To find the number of bushels in a bin :—Multiply the length, breadth and thickness in inches together, and divide by 2,150,42 and it will give the number of bushels, struck measure.

A stone is 14 pounds.

Scripture Measure.—A "Sabbath day's journey, is 1,155 yards—two thirds of a mile. A day's journey 35½ miles.

A palm, 3 inches.

A Greek foot is 22½ inches.

A cubit 18 inches.

A great cubit 11 feet.

A WOODEN MAN IN THE POST OFFICE.

M. Salles, arquebusier to the Emperor Napoleon, has invented a post office automaton, which takes up every letter thrown in the box, places it under the stamp, where it receives the post-mark and date, and throws ii out again for delivery to its destination. The General Post Office has made a trial of the invention, which has turned out satisfactorily, and it is now in treaty with M. Sailes for machines to be furnished to all the principal post offices throughout France.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is very dull. Holders are offering standard brands at $5 50 a $5 75. Sales to retailers and bakers, for fresh ground at $5½ a $6¼ per bbl. and fancy brands, from $6⅛ up to $8⅛. Rye Flour is now selling at $4 37 per bbl., and Corn Meal is held at $4 per barrel,

Grain.—The receipts of Wheat have fallen off, but there is very little demand for it. Good red is held at $1 25 a $1 35, and $1 35 a $1 45 for good white; only a few samples were offered. Rye is held at 75 cts. Corn is scarce, with small sales of yellow at 78 c. Oats are in fair supply. New Delaware are selling at 34 a 35 cents, and Penna. at 37 a 38 cents per bushel.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter, and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—
EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned.

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c. and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers, also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

References.
John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 435.)

Ninth month, 1792. While waiting to be summoned on ship-board, a sweet parting season crowned this visit, wherein a consoling hope was felt that through many infirmities the arm of the Lord had not only been near to sustain, but graciously strengthened for the work whereunto He had called, so that in renewed faith His great cause might be committed to His holy keeping; whilst the belief was satisfactorily revived, that these Islands would learn more and more to wait for His law, and trust in His name. He can gather without instrumental means, and complete His own work by the effectual operation of Almighty power. I felt a *rest* in this assurance beyond all that I can set forth, and some deep conflicts respecting these parts seemed, as it were, swallowed up in that ocean of love, which I verily believe will operate, until *the knowledge of the Lord cover the earth, as the waters cover the sea.* Under these precious feelings, praise renewedly waited as in the gates of Zion, for heavenly acceptance, and after getting on board the vessel so strong did the current of gospel solicitude continue to flow, that I was constrained to express a few words to a number of persons who were collected on the pier. Holy support was near through this exercise, and peace succeeded, for which pledge of divine acceptance what is too dear to part with? May all our imperfections and short comings be mercifully forgiven and every deficiency supplied, for the language is, I trust, deeply inscribed, '*to us belongeth confusion of face.*'

"We were favored with a fine passage of less than twelve hours to Weymouth, a distance of twenty-four leagues, and having a fair wind all the way, were able to stay upon deck, and partake of the captain's provisions, feeling much better than I could have expected, though sick part of the time. While on the water I was sensible of gospel love towards the inhabitants of Portland, and wished we could land there instead of at Weymouth; but I feared avowing so much lest the vessel might not safely anchor there, so said nothing until 7th day, when being about to proceed and looking over *maps* for a while, I told my companions I did not believe the line would be discovered there, at least for me, and acknowledged the prospect I had of this Island.

"After making some necessary arrangements we went a mile and a half to the ferry, but not being able to procure any conveyance at the other side, had to walk a long way upon rough gravel. At length after E. Hatton had gone on to try for a cart for us, B. Rotch discovered one returning to Weymouth, and representing the poor woman as tired, and offering generous payment, we obtained possession, and found our friend E. H. at the *inn* sending off a conveyance to meet us. *Here* we were kindly received, and found that Deborah Darby and Rebecca Young had held a meeting in a very large room in the house, on being put ashore there in going to Guernsey.

"We appointed a meeting for eleven o'clock in the morning, finding the Methodists held theirs at nine, and it felt unpleasant to interfere with the hour of other professors. The Isle of Portland is divided into several little villages, our men friends gave notice in the one we passed through, and that we were then in, but I apprehend the intelligence reached further, as several came on horseback and many were in the house before the appointed hour.—The room though very large was not only filled, but the stair-case and adjoining chamber seemed crowded, and a solemn favored season it proved; one wherein the poor could be invited to partake of durable riches. The people are mostly of a laboring, industrious class, reckoned very honest, and diligent in attending their place of worship, which is the establishment; there has been lately opened a Methodist meeting. and a rich man of that profession, named Brackenbury, has settled there with a view of benefitting the inhabitants in a religious sense: he was from home, but some of his family were at the meeting, and conversed freely with us afterwards; they appeared solid persons, and were very friendly. A steady looking man, a preacher, came after dinner, and invited us to this gentle-

man's house, but we were about setting off, and declined the invitation in consequence.

"This meeting recompensed us well for our little pains in getting to it, and I trust some were helped on their way: however we felt relieved, and renewedly encouraged to trust in the unfailing arm of divine support. As we left the Island, many at their doors spoke kindly to us, and our hearts and lips could affectionately say farewell.

The 11th and 13th we were at Alton and Staines, week-day meetings, and on the evening of the latter reached London, which seemed to be the proper port to re-ship for another voyage."

"We remained in the city over first day, attending Peel Meeting in the morning, and Gracechurch street in the afternoon, at each of which there was an affecting instance of mortality presented to our view: in the forenoon the remains of a young woman named Boyle were taken into meeting, and at Gracechurch street those of Mary, the wife of Thomas Wagstaffe; both seasons were low and mostly silent. In the evening we attended the Meeting for Ministers and Elders, for the Peel Monthly Meeting, which was held at the School and Workhouse, and proved a time of renewed strength; for though the communing was *sad*, I was thankful for the belief that our gracious Master approved it by joining Himself to the little company, and affording a portion of food which could be travelled in the strength of, for a little while, if not many days.

"We left London about one o'clock on second day, the 17th of the 9th mo.

"We were weary and exhausted upon reaching Sheffield, seventh day, but attended both meetings on first. That in the morning was a season of very close exercise, but I think owned with a good degree of the overshadowing of divine power, under which humbling influence there was a moving in the line of apprehended duty, so that relief of mind was obtained, and I hope a little profitable instruction sealed on some present. The number was very large, at both sittings, the latter heavy and laborious: we drank tea at William Fairbank's, where a season of solemn retirement ensued, and after supper at our lodgings, we were again sweetly invited to inward attention by the spreading of the holy wing; and ability to perform spiritual worship, was, I believe, renewedly experienced by several then assembled, to whom encouragement was administered still to maintain the warfare in faith: this was the crowning of a laborious day.

"24th. Our kind friend, John Barlow, took E. P. and me in a chaise to Ackworth, where, with several other Friends we arrived to tea.—When the children were summoned to supper we went to look first at the girls, and here I know not that I can do justice either to my feelings, or the sight my eyes were saluted with: the silence that prevailed, the solidity of the mistresses and children, and the sense of good melting into an humble admiration, only to be expressed in such language, as, *the one half was not told me.* The view of the boys afterwards was attended with similar feelings, and as our time was limited, it seemed best to desire the whole family might be collected. Several Friends from Sheffield and other places were present, and I believe all, in some measure, young and old, bowed under an awful sense of the divine presence, which indeed administered life, and excited thankful returns of praise to Him who is for ever worthy. This one season was worth a long journey, and the feeling of sweet peace while under the roof, accepted as a precious pledge to our minds of the LORD'S gracious regard towards this extraordinary Institution, which is surely stamped with holy approbation, and will, I doubt not, be a blessing to future generations. I felt regret at being obliged to leave Ackworth so soon, but our prospects precluded a longer tarriance.

"We proceeded to York, in company with a large number of Friends, meeting with a cordial reception from William Tuke and his excellent wife. The Quarterly Select Meeting was held that evening, and largely attended from different parts of this county, as well as by strangers; dear Esther Tuke was beautifully concerned in the line of close doctrine in this sitting, and I ventured to drop the little fragment out of my small basket.

"4th day. The meeting for worship was very large, and several living testimonies were borne: the meetings for discipline were held by adjournment till fifth day noon; and the last sitting especially was one of solemnity, wherein precious fellowship was renewed, and the concluding meeting in the afternoon might, I hope, be accounted one of worship. Several young ministers appeared sweetly in their Master's cause, and that mother in Israel, Esther Tuke, was also well engaged. After these offerings, M. Proud rose, and beautifully began what I expected would be an enlarged testimony, but after standing only about ten minutes in gospel authority, she closed in the very spot that one of the *poorest* sisters was dipped into, so the sentence remained, as it were, to be finished; and whether rightly concluded by me or not, is not my place to determine; but I trust the wing of heavenly love overshadowed some minds, and that this separating season was a fresh confirmation that gracious regard is continued to a church so abundantly favored as ours has been and still is.

"After parting with many Friends who had been made renewedly dear to us, we remained in this hospitable mansion (William Tuke's) no[t]

feeling ready to depart; and indeed my spirit has been afresh led to feel after the right way to move hence, and I hope a little light hath shown upon our proceeding on second day to Leeds, where a meeting is appointed to be held that afternoon.

"When this conclusion was come to, the weight of another matter, respecting which I had been feeling, so increased that it seemed best to mention the prospect of having a public meeting in this place, (York); W. and E. Tuke feelingly entered into the concern, saying they had expected it, which felt encouraging to my mind. The meeting with Friends on first day morning was a season of liberty honestly to labor, and at five o'clock a very large number of those not professing with us gave us their company, the house being nearly filled. A covering of solemnity early prevailed, under which there was an engagement to approach the throne of grace, and supplicate for ability acceptably to worship, after which dear Esther Tuke explained the doctrines of truth with great clearness and authority, and I trust there was an endeavor, upon the part of each of us, to move in the order of our respective courses, whereby the harmony of gospel labor was maintained; and through merciful assistance the meeting terminated well, leaving upon our minds a humbling sense of gracious and unmerited regard.

"We had a sweet season of retirement in the evening with the little flock at our comfortable quarters; they are a lovely set of girls, and favored with great advantages, in being under the superintendence of such friends as W. and E. Tuke.

"We paid a very interesting visit to our valuable friends, Lindley and Hannah Murray; he is in a debilitated state of health, having been for a long time unable to walk or stand upright, except at a few intervals; at present his speech is so affected that he only whispers; yet he looks well, and has a countenance that would cheer one, indicating where he dwells, and what consolation is the source of his support. He cannot now attend meetings, but rejoices to see his friends, as they well may to see him, for indeed it felt to me that the *Son of Peace was there*, and had sanctified those dispensations which would otherwise be hard to bear. In a season of retirement after tea, we were favored to experience true Christian fellowship, and our intercourse was attended with feelings which are precious even in the retrospect."

(To be continued.)

Consider in how many ways Christian usefulness is promoted when love prevails among believers, and what sad effects follow when they act alone, and in a contrary spirit.

His hand the good man fastens on the skies, and bids earth roll, nor feels her idle whirl—*Young.*

THE MARK OF THE CHRISTIAN.

Every large religious society has representatives, to hinder or advance the Gospel of Christ, in every quarter of the Globe; a representative none the less real, and it may be, in some respects more effectual, because it is informal. Our sons or brothers go from us and tread the busy walks of Paris or London. They mingle in with the sallow swarms that pour through the streets of Calcutta and Smyrna. They land on the islands in the Gulf, or sail from point to point along the furthest South American shores, and wherever they go they carry an influence for or against Christianity. Members of a Christian Church now reside on a little island in the midst of the Atlantic sea. Beyond the lakes and mountains of the West, may be those who have come up to the house of God in your company; for there are those who have gone up in mine. "What impression did he leave?" I asked, of one who had followed in the track of a friend, in his travels in the far East. The answer was, "Every where, where he had been, was the mark of the Christian: in Syria, and Egypt, among the Mahomedans and the Jews, with whomsoever he held converse, he left the mark of the Christian." *Christian character is a thing that always leaves its mark.* B.

For Friends' Intelligencer.

"Every Scribe which is instructed into the kingdom of Heaven, is like a man that is a householder, that brings out of his treasury things new and old."

Things as high as the heavens above, things from the depths beneath, things pertaining to the phenomena of this world's interests and duties, relations and exercises—the bearings whereof tend to fix the destinies in a future state. "Such as we sow, such shall we reap," are words of deep meaning, and we realise their truth in every day life. It is, therefore, well for us to reflect, that here our work is to be done. Trials are permitted to prove our strength, discouragements allotted to test our faith, crosses presented to try our patience, and privations administered to teach us lessons of submission to ministrations adverse to our wishes, that we may learn self control and self sacrifice, willingly acquired in the dispensations of an all-wise Creator. To be well instructed in the things of the kingdom, and to become adepts in a school where lessons of obedience are taught, we have only to put ourselves under the care of him in whom are hid all the rich treasures of wisdom and understanding; all are invited: Come learn of me, no money is wanted, attention only is required; no distinctions are made, all are admitted and freely taught how to act their part well as individuals, and in this is comprised the highest interests of the whole mass of mankind, both in Church and

State, and all the varied relations and communities that associate in carrying out the designs of the Author of our being.

"I am meek and lowly in heart," says this great instructor, "yet I possess an inexhaustible store of information, needful for intelligent beings, and most willingly will I impart to all, lessons adapted to their capacity, easy to be understood, and though simple, they expand and enlarge the perceptions; bringing at once before the mind's eye things past and present, things material and immaterial, things temporal and spiritual. So wisely classifying and arranging the great diversity with which we have to do, that a most beautiful order and harmony is preserved throughout.

A scribe notes down every item, is careful to keep accounts correctly, lets nothing slip lest loss be sustained; hence the old and the new are accessible, and he can bring them out in their turn with confidence; having been true to the trust reposed in him—having received and improved the instructions given him.

His kingdom is within, it is a heaven to him, for the King of kings sways his sceptre there—and in the things pertaining to it, *he is well instructed*—the treasury is all his own, but controlled by his counsellor that stands inspector, neither admitting nor giving out currency that has not his stamp upon it; all of this character whether new or old enriches the possessor, and though it passes often from one to another, and times innumerable, it still retains its excellency and its full value, while every one that receives or imparts *it*, is benefitted; thus adding to, instead of diminishing from, what has been given in trust, and is to be accounted for. "Thou oughtest to have put my money to the exchangers, then at my coming I should have received mine own with usury." Could this solemn truth be realized by all, there would be no idlers in the market-place.

S. H.

For Friends' Intelligencer.

THOMAS STORY.

(Continued from page 459.)

From henceforth I was easy as to everything any of that sort could say. And divers disputes I have had with many of them since, in other parts of the world; but never began any controversy, being always on the defensive side; and rarely entered upon any point in question with any sect, till I knew the divine truth over all in my own mind, and my will subjected by it. And my next care usually was, not to provoke my opponent; for, by keeping him calm, I had his own understanding, and the measure of grace in him, for Truth, and my point, against the error he contended for; and my chief aim generally hath been, to gain upon people's understandings for their own good. But when a man is put into a passion, he may be confounded, but not convinced: for passion is as a searching fire without light, it suspends the understanding, and obstructs the way to it, so that it cannot be gained upon, or informed: which ought to be the true aim, in all conferences and reasonings in matters of religion; else all will end in vain and unprofitable jangling, contrary to the nature of the thing they reason about, and displease the Holy One, and end in trouble. But two or three times, at most, in the course of my life, and occasional occurrences in some low cases with meaner opponents, in too hasty engagements in my own strength, and off my full guard, my mind hath been ruffled; and though I have gained the point by force of argument, from the principle of reason only, and not from the principle of Divine Truth, yet have not had that peace and satisfaction of mind which is to be found in the virtue of Truth alone. And this has also taught me to be totally silent, and some times even insulted by ignorance, as if I had nothing to say; till the power and virtue of truth hath arisen in my mind, and then it hath never failed, by its own light and evidence, to support its own cause and justify me.

After this I had Divine peace and consolation in my mind for some time, and was mercifully favored with the living bread from above daily; and I went constantly to meetings of Friends, where, in a state of silence, my heart was frequently tendered and broken by the divine influence of the powerful Truth, to my unspeakable satisfaction; a holy pleasure and enjoyment, which the world or anything therein can never afford. And our meetings in the North in those days were frequently broken and melted in silence, as well as under a powerful and living ministry, by the word; which gave me occasion sometimes to remember another saying in my written piece before mentioned, (page 18 of the Journal, and 345 of the Intelligencer,) "He gave me joy which no tongue can express, and peace which passeth understanding." In the mean time my father began a little to relent, and admit some Friends to come to my chamber to see me; and he was brought by degrees into a pretty low state of mind: and one day, as I was sitting by him, he read in a book entitled "Clerk's Lives," &c., (as I remember,) when I observed his tears to drop upon the book; but he did not know that I perceived it, and after he had wiped his face, he turned toward me, and said, "I see there have been in former times, as great fools as you, to leave their friends and preferments in the world for their opinions in religion."

But he did not remain long in this condition, for the spirit of the world began to work another way. Some of his acquaintance discoursing with him concerning me, (as I was for a time frequently a subject of common conversation,)

one day told him, "we know your son very well; though young, he's no fool: you know the Quakers are an opulent people, and their principles lead them to refuse the payment of tithes to the clergy; which together with other oppositions they meet with from one or other, occasions many lawsuits, and much business: and as they favor one another in all things, particularly in trade and the like, you'll see he'll have as much business soon, as any man in England; and will be well paid without question."

This temptation being skilfully adapted, took immediately with him, and entered very deep, the ill effects whereof quickly appeared. For he soon got from under that humble state of mind and tenderness he had in some degree experienced; and though his countenance seemed very open and cheerful towards me, yet it was from that wrong ground and worldly view; which greatly loaded and oppressed my mind; for as I clearly perceived, the practice of the law, and to be frequently in the suits and contests of the world, would be inconsistent with divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that way wherein I understood he was leading me, and purposed to bring me forward; that is, not only in sanctification and justification, for my own salvation, but also in a public ministry of that holy and powerful word of life, by which the Lord of his own free will and grace, had called me: and to that end I knew was working in me qualifications suiting his own purpose thereby; and therefore my secret concern was, how to get rid of that great and dangerous obstruction, well knowing it would very much oppose my father's views, heightened as aforesaid, and I was loath to offend him; but had no concern, prospect or doubt, then as to a way of living in the world. And, on the other hand, to offend the Lord by neglect or disobedience was justly to forfeit his mercy and favor, and cancel the seal of the covenant of life, depending on my part upon perseverance in moral righteousness, and a faithful future obedience to his holy calling: for, where the word of God is given, and becomes a law of life, and an immediate director, disobedience in that case is of a high nature, and more immediately attended with the sensible and dreadful condemnation of this immortal law, thus ministered, than for the neglect of any moral command mediately administered to mankind, whilst yet in a natural and rational state only.

Duty to the Almighty, and the will and terrene views of my natural parent, becoming opposite, I remained not long in suspense what to do; for as through grace I had been enabled to take up the cross of Christ in confessing his holy name, in the dispensation of God to his people at that time; so by the same grace I was also enabled to undergo the displeasure of my father, to close my eyes from all worldly views, and to stop my ears forever from hearkening to any preferments there, and being furnished with a full resolution in my mind to decline the practice of the law, though the only thing designed as a means of life; accordingly, the next persons who came to employ me in business of that kind, I refused in my father's presence, and told them in his hearing that I should not undertake business of that kind any more.

Upon this the load went off my mind; but from that time my father's countenance was changed towards me, and his behaviour quite another thing, often asking me with a supercilious brow how I expected to live in the world? as if he had feared I should have become a dead charge upon him.

This temptation being overcome, another quickly followed. The world had formed a false notion in those days, that our ministers, like their priests, were well paid by the Society for preaching, and generally grew rich by that means; they not knowing of any reasonable motive to such an undertaking, but lucre only; and some having told my father that such and such ministering Friend, whom he knew, went often abroad preaching, and as often brought home good sums of money, and that his son being ingenious would soon learn to preach among them, get money and become rich too; this seemed to take some hold, and he would now and then pass a joke upon me about it; but I being silent for some years after, it afforded him no great hopes of my living by it.

And this I think proper to remember here, that though I had no more dislike to priests than to others as men, yet, when any of them and I happened to come into the same company or place, they usually fell into some visible disorder and uneasiness, though I said nothing to occasion it, which I took, therefore, to arise from a prepossession and general prejudice and enmity against Friends, supposing them enemies to their persons, as to their errors.—And particularly one of them coming occasionally into a place where I was, all of a sudden, and in a confused manner, without any occasion given to lead to it, cried out, "you deny the resurrection." I replied that he had not heard me say anything on that subject. Then, said he, "the people you have joined yourself to deny it." I replied, "I did not understand they denied the resurrection, and that Christ, to prove the resurrection, adduced that scripture,* where it is written, 'but as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' If, then, Abraham, Isaac

* Exodus iii. 6. Mat. xxii. 31.

and Jacob had attained the resurrection of the dead in Christ's sense of the resurrection, and yet the body of those saints then remained in the earth, something else must be meant by the resurrection of the dead than terrene bodies."—Then said the priest, "I believe that Abraham, &c. did arise, not only to a state of righteousness in this life, but also to a state of glory in heaven after his death." Then said I, "since he attained a first and second resurrection, he completed that state without the resurrection of this earthly body, for of a third resurrection we read not, and of a second by implication only," and so the matter ended. And from that time we became acquainted and intimate so long as I remained in the country.

Another time there came a priest into the company where I was, and I being silent, and the rest cheerful in their way, he being a wanton, airy man and a little in drink, observing me, cried out in a scoffing manner, "what have we got here, one of the holy brethren?" I returned, "What! art thou a teacher of the people, and scoffest at holiness? what canst thou teach, since thou art void of a qualification indispensably necessary to that work?" Upon which he became so uneasy and downcast, that he could no longer stay in the room, but went off troubled. And that night, being from home, I lodged with another priest, (at his house,) with whom I was acquainted, a sober, religious man, where I was kindly entertained, and had no occasion of offence, either by himself or any of his family.

Again, having been concerned in writing a settlement for a gentleman, upon the marriage of his daughter, and at his house in the country on that occasion; after the ceremony was over, and dinner upon the table, the priest said what they call *grace;* wherein he gave thanks for their creation, redemption, sanctification, &c., to which I paid no respect, keeping on my hat all the time, because it was a dead form; and that neither the priest himself nor any of his company seemed to have any real sense of what he said.

As soon as dinner was over, a fiddler began to play, and up started the priest, and taking one of the young women by the hand, fell a dancing very merrily. But I being in the room, and under heaviness, some others of the company could not take all the liberty the occasion called for, in their way; and expecting I would not stay long, forebore. Nor could the priest make much of his dance, for the load upon my mind was to be left among them before I departed, and I only waited a proper occasion, which was soon offered, for the priest's dance going on heavily, he left it, and came to me where I was sitting quiet, and would have had me dance with one of the young women. Then I took the opportunity to tell him that I had observed his grace, and what he said before the Almighty and the company so very lately, giving thanks for his creation, redemption, sanctification, &c., and so very quickly after to fall into such behaviour, as did not consist with sanctification and redemption, denoted his very great insensibility of the import of his own words.

(To be continued.)

For Friends' Intelligencer.

To the youthful period of life no small importance is attached, for early impressions are lasting. A right beginning is a great advance towards a right end, while one wrong step in the outset often opens the way to others not then seen, which end in sorrow and affliction. This was exemplified by one formerly, who, when warned of the evil he would one day commit, exclaimed, "Is thy servant a dog that he should do this thing?" yet in aftertime committed the very evil which before he so much abhorred. No one who disregards the true Guide can promise themselves how far astray they may be carried.

The young mind is tender and susceptible, hence the peculiar care which is necessary, that it may receive not wrong, but right impressions, and that it be kept within proper bounds. All, have something to do for themselves, to make their way prosperously through the world, and some things can never be done to so great advantage as in youth; among these are the following: to prosecute industriously some useful employment; to institute and maintain self-government; to observe the truth on all occasions; to respect the aged and the good; to avoid the company of such as are of vain, idle, or loose habits, and conversation; to make choice of such books as are calculated to impart useful knowledge, and to imbue the mind with the love of piety and virtue; to manifest feelings of kindness and tenderness to all, even to the brute creation; and lastly, to shun no necessary sacrifice to keep a clear conscience, as this lies at the foundation of all moral and religious improvement and enjoyment.

How much interest is taken at the present day, in ascertaining the best methods of cultivating the earth, and causing it to produce abundantly, and how has the attention given to the subject been crowned with marked success. But how much more worthy of cultivation is the mind of man; is it not susceptible of improvement almost without limit? All well directed labor bestowed here ensures the most ample returns, and yet how much less care is thus bestowed than is given to the occupation pursued for a livelihood: this should not be. Solomon, one of the wisest of men, clearly saw the lasting benefit resulting to the youth from receiving correct impressions and forming good habits. Hence his memorable exhortation, "Train up a child in the way he

should go, and when he is old he will not depart from it."

Was there with all classes that amount of solicitude and concern to cultivate and improve the growth of the heavenly seed sown in the heart, proportionate to its importance, what a vast change would be witnessed; the sword beaten into a ploughshare, the spear into a pruning hook, the downtrodden and oppressed relieved and restored to liberty. "The envy of Ephraim would depart, and the adversaries of Judah would be cut off; Ephraim would not envy Judah, and Judah would not vex Ephraim." "The glory of the Lord would then cover the earth, as the waters cover the sea." "For he whose mind is stayed on the Lord is kept in perfect peace;" and this is the happy condition designated for man to occupy while in this beautiful world, and the inestimable privilege offered to each without distinction. D. I.

Dutchess Co. N. Y., 18th of 9th mo. 1857.

CHANGE AND DECAY.

BY F. P. W. GREENWOOD.

Change and decay follow each other in such rapid succession, in the world through which we are passing, that we can almost catch the sound of universal wasting, and hear the work of desolation going on busily around us. "The mountain falling cometh to nought, and the rock is removed out of its place. The waters wear the stones, the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed."

Conscious of our own instability, we look about for something to rest upon, but we look in vain. The heavens and the earth had a beginning, and they will have an end. The face of the world is changing daily and hourly. All animated things grow old and die. The rocks crumble, the trees fall, the leaves fade, and the grass withers. The clouds are flying and the waters are flowing away from us.

The firmest works of man are gradually giving way. The ivy clings to the mouldering tower, the briar hangs out from the shattered window, and the wall-flower springs from the disjointed stones. The founders of these perishable works have shared the same fate long ago. If we look back to the days of our ancestors, to the men as well as to the dwellings of former times, they become immediately associated in our imaginations, and only make the feeling of instability stronger and deeper than before.

In the spacious domes which once held our fathers, the serpent hisses, and the wild bird screams. The halls which once were crowded with all that taste, and science, and labor could procure; which resounded with melody, and were lighted up with beauty, are buried by their own ruins, and mocked by their own desolation. The voice of merriment, and of wailing, the steps of the busy and the idle, have ceased in the deserted courts: weeds choke the entrances, and long grass waves upon the hearthstone. The works of art, the forming hand, the tombs, the very ashes they contained, are all gone.

While we thus walk upon the ruins of the past, a sad feeling of insecurity comes over us, and the feeling is by no means diminished when we arrive at home. If we turn to our friends, we can hardly speak to them before they bid us farewell. We see them for a few moments, and in a few moments more their countenances are changed, and they pass away. It matters not how near and dear they are; the ties which bind us together are never too close to be parted, or too strong to be broken.

Nor is it enough that we are compelled to surrender one, or two, or many of those we love; for tears were never known to move the king of terrors, and though the price is great, we buy no favor with it, and our hold upon those who remain is as slight as ever. The shadows all elude our grasp, and follow each other down the valley.

We gain no confidence, no feeling of security, by turning to our cotemporaries and kindred. We know that the forms which are breathing around us, are as short-lived and fleeting as those were which have been dust for centuries. The sensation of vanity, uncertainty, and ruin, is equally strong, whether we muse upon what has long been prostrate, or gaze upon what is falling now, or will fall so soon.

If everything which comes under our notice has endured for so short a time, and in so short a time will be no more, we cannot say that we feel the least assurance by thinking of ourselves. When a few more friends have left a few more hopes deceived, and a few more changes mocked us, "we shall be brought to the grave, and shall remain in the tomb; the clods of the valley shall be sweet unto us, and every man shall follow us." All power will forsake the strongest, the loftiest will be laid low, every eye will be closed, every voice will be hushed, and every heart will cease its beating. And when we have gone ourselves, even our memories will not stay behind us long. A few of the near and dear will bear our likeness in their bosoms, till they too, arrive at the end of their journey.

A stone, perhaps may tell some wanderer where we lie, when we came here, and when we went away; but even that will soon refuse to bear us record. "Time's effacing fingers" will be busy upon its surface, and at length will wear it smooth; and then the stone itself will sink or crumble, and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves.

But there is one Being to whom we can look

with a perfect conviction of finding that security which nothing about us can give; a Being in whom there is no change. To this Being we can lift up our souls, and on Him we may rest them exclaiming in the language of the monarch of Israel: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

"Of old hast Thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end."

Here, then, is a support which will never fail, a foundation that can never be moved, the everlasting Creator of countless worlds, "the high and holy One that inhabiteth eternity." What a sublime conception! "Inhabiteth eternity!" occupies this inconceivable duration, pervades and fills throughout this boundless dwelling;

Ages upon ages, before even the dust of which we are formed was created, He had existed in infinite majesty, and ages upon ages will roll away, after we have all returned to the dust whence we are taken, and still He will exist: living in the eternity of his own nature, reigning in the plenitude of His own omnipotence, forever sending forth the word which forms, supports and governs all things, commanding new-created light to shine upon new created worlds, and raising up new-created generations to inhabit them.

The contemplation of this glorious attribute of God, is fitted to excite in our minds the most animating and consoling reflection. Standing, as we are, amid the ruins of time, and the wrecks of mortality, where every thing about us is created and dependent, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever.

When we have looked upon the pleasures of life, and they have vanished away; upon the works of nature, and perceived that they are changing; upon the monuments of art, and seen that they will not stand; upon our friends, and they have fled while we were gazing; upon ourselves, and felt that we are as fleeting as they; upon every object to which we can turn our anxious eyes, and all have told us that they can give us neither hope nor support, we may turn with confidence to the throne of the Most High. Change and decay have never reached it; the revolution of ages has never moved it; the waves of eternity are rushing past it; but it is fixed, and can never be disturbed.

The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.—*Penn.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 10, 1857.

DIED,—At her residence, in Westfield, N. J., on the 30th of 8th mo., MARY EVANS, in the 64th year of her age, daughter of William and Rachel Evans.

Naturally retiring, and many years a sufferer under the hand of affliction, she seldom mingled with her friends from home, she expressed to a friend a few weeks previous to her decease, she believed retirement and home to be her boundary, evincing her resignation to the will of an all-wise Creator.

PARENTS AND CHILDREN—TEMPTATIONS OF CITY LIFE.

"LEAD US NOT INTO TEMPTATION."

It is quite a common thing for honest-minded, frank-hearted, but somewhat ambitious country farmers, to send their young sons to the city to be educated, or to acquire a knowledge of business, but without subjecting them at the same time to the kindly and constant guardianship of some intelligent relative or friend. This is a sad mistake, and it often leads to the most deplorable circumstances. The temptations of city life are many and various. They present themselves in a thousand different forms, some of which are of the most seductive character. The moral restraints necessary to resist them must be of no ordinary kind, and it can scarcely be looked for in the inexperienced and the young. And when once the path of error is entered upon, and an evil habit is resorted to, it is difficult indeed to retrace the footsteps. Perhaps the most powerful temptation to the gentle sex is dress. It bewilders, intoxicates, fascinates, and often leads to ruin. This is especially the case in this country, where the mistress and maid vie with each other in adorning their persons, where the classes are not distinctly marked, and where respectability is often measured by the apparel. Dress, indeed, forms the leading topic in almost every female circle, and may be said to constitute the passion of the sex. But with young men there are many more temptations. In the first place, they are nearly all taught to live beyond their means. They learn to smoke when they are mere boys, not a few chew the narcotic weed, while drink in its various forms is deemed by a great majority as a matter of course. The wonder is, not that a few fall under these circumstances, but that so many escape the shoals and quicksands of city life. The lessons of self-restraint cannot be inculcated too early. Moral and religious precepts and principles should be constantly instilled. But more than all, some regular habit of industry, some visible mode of livelihood, should be considered as essential. Idleness is the parent of many vices, and it is especially so in great cities.

Another and a fearful evil which prevails, is the existence of clubs or private gaming houses. These are every way fascinating, and while they are managed in comparative secrecy, they win away the young, the excitable and the unsuspicious, until ruin stares them in the face. The country is exempt from these subtle dens of iniquity. At first the unsophisticated youth is induced to visit one of these resorts from mere curiosity. He is then stimulated, induced to play for a trifle, and whether he win or lose, the excitement seizes upon his mind, and the chances are, that he will return again and again. Those who have no passion for gaming, and who have never indulged in its many forms, can have no adequate idea of the power of its temptation! We some days since conversed with a gentleman of this city, who, from the force of habit and in consequence of a peculiar infirmity, is compelled to resort to card-playing occasionally, to pass his evening hours. He has outlived all excitement upon the subject, plays mechanically, and never risks a farthing. But he informs us that he has seen some terrible cases—cases in which not only the young, but the old have been decoyed step by step, until they became infatuated, mad, and at last bankrupt. The art of a finished gambler consists of coolness, caution, courtesy, and a peculiar adaptation to character. And thus it is that the young and credulous, who fall into their hands, have but a narrow chance of escape indeed. In the humbler classes, and among the younger mechanics, associations of various kinds, and all of an apparently useful or benevolent object, are often full of danger. Thousands have been ruined in this way. Evil habits have been formed, ruffianism has been taught, and terrible results have been produced. Nay, it is almost impossible for the most vigilant, to watch, guard, restrain and protect youth in a great city. It is difficult to have an eye upon them at all times, while temptations may be said to be in every path. The young, too are impulsive, reckless and easily deceived, and thus they are readily led astray. Hence, every effort should be made, to direct their thoughts, tastes and habits into proper channels. They should be afforded opportunities of proper enjoyment, of a character to interest their minds and touch the hearts, and at the same time to yield rational recreation. The mistake of too many parents is, that they do not mingle sufficiently with their children. They keep them at a distance, and thus lose and impair their confidence and chill their sympathies. It is indeed a rare thing to find fathers and sons mingling together, and participating in the same science and enjoyments. Some allowance should of course have been made for age and habit, but there are times and seasons when friendly communion would be found mutually advantageous when the ties of consanguinity would be strengthened, when confidence would be revived and deepened, and the hearts of both parties would be made to kindle and glow towards each other. Youth, we repeat, is beset with a thousand temptations, especially in a great city like this, and while every possible restraint should be imposed, a spirit of forbearance, generosity, kindness and consideration should always be exercised. The father, moreover, who plays the domestic despot, who avoids, neglects and drives his son from him, assumes a fearful responsibility, and one that will return to him some day, in bitterness and sorrow.—*Philadelphia Inquirer.*

The following remarks on the subject of funerals, from a daily paper, are so in accordance with the views entertained by Friends, that we read them with pleasure. We fear there is a growing tendency among us to deviate on these occasions from that simplicity which is so beautiful and dignified, and which is, no doubt, appreciated by many not members of our society.

ED.

FASHIONABLE FUNERALS.

The increasing expensiveness of funerals should be a subject for serious consideration, and most of all *by those by whom the mere pecuniary expense may be no object.* Where grief is real, it is worried with a most dangerous torture in going through all the forms and the processes that custom increasingly demands at a fashionable funeral. The imposing pomp of grief, even the closed windows of the darkened house of death, dangerously augment the depressions of sorrow, while the irritating details of ceremony, the changes of garments, the host of strangers brought into the house and in contact with the harrowed mourners in the hour of wo, render the funeral of a dear friend a matter of unnecessary torture, danger and injury incalculable, to the living.

The expense also is not to be overlooked. Of course there are families of wealth that love ostentation, even at the edge of a mother's grave, and to wrap around with pomp and pride even the insignia of the tomb. Their comfort is to gild over everything, even the handle of the scythe of death himself, and to glove his skeleton fingers. For such we do not write. Let them console themselves by display. But there are thousands of both rich and poor, who really love their friends, and for that reason would not wish to seem to slight their memory by the failure of any seeming respect that money could procure, even though it should pinch them for a year or two afterwards, but yet who hate ceremony and display, and are tormented by it at times like these. There is, perhaps, a love of offering costly gifts at the graves of those we

love, and of breaking alabaster boxes to their memory, that is natural. All of this we would not reprehend. But we do plead against imposing all the gew gaw displays of a modern fashionable funeral; the nest of pompous coffins, the array of hired carriages, the entire change of dress, the troublesome and expensive hospitality frequently indulged in on these occasions from a conviction that it is a necessary mark of respect either to the dead or to the living. These things distract the mind of the sufferer, and therefore the whole ceremonials and management of affairs are often placed in the hands of men who do not and cannot sympathize in the anguish they witness.

All that ought to be required at such times should be, as far as possible, those marks of respect that can and are freely rendered by attached friends and sympathizing neighbors. The duties of the undertaker should be as simple and unimposing as possible. If any of our readers has witnessed the funeral of some great public character in England, while it may be hardly possible to escape the pressure of the sympathetic gloom in which the whole atmosphere is artificially involved, he must have felt the comparative heartlessness of the whole affair. The funeral of the late duke of Wellington was of this character. The Apsley house was darkened, hardly a ray of light strayed into a single apartment. As you approached the body lying in state, all the light was from a few wax tapers, the rooms were hung around in black cloth; the attendants, in deep mourning, were silent and apparently weeping; the visitors were in black—all was black. Black plumes of ostrich feathers waved from every horse's head in the final procession to the tomb, and the horse without its rider, and the mournful marches of a dozen bands of martial music made the air thick with grief, until under the great dome of St. Paul's, the velvet coffin surmounted by the coronet, was at last deposited in the vault.

Sometimes these ceremonials take place at midnight, amid the rumbling of the organ, and the roaring of cannon, and the solemn thrilling strains of martial funeral music. But yet it is all pompous and heartless. It rolls forth funeral anthems in tones that seem as if they might wake the dead who have slept for ages in the vaults around. It seems as if it was all designed to impose upon the dead of past ages that sense of the importance of this new tenant of the tomb now come to their fraternity, which he could no longer enjoy here.

If from an extreme like this, any one has passed to some simple country funeral in the back woods, how striking the difference! A plain coffin and a simple shroud, a room where all is covered with pure white, where the friends and neighbors gather, neatly dressed, but in every color, and in vehicles of all sorts, sizes, ages and hues. A simple prayer, an earnest plea to the living, a brief account of the latest and best wishes of the deceased and a friendly group of neighbors to carry him to his grave. The earth is dropped softly on the coffin lid by friendly and affectionate hands, and then all is still and all disperse.

Such are the two extremes. We have seen something of both, and do earnestly protest that simplicity is the best ceremonial, inspires the greatest respect for the deceased, and produces in every way the most wholesome effect on the living. Let all be quiet, simple and sincere. Neither offend custom nor affect display. Could this simplicity but be established, and funeral feasts and mourning be abolished, it would contribute to real respect, and bless many a widow in times like these.—*Philada. Ledger.*

A TRUE LIFE.

A true life must be simple in all its elements, animated by one grand and ennobling impulse. All lesser aspirations find their proper places in harmonious subservience. Simplicity in taste, in appetite, in habits of life, with a corresponding indifference to worldly honors and aggrandizement, is the natural result of the predominance of a divine and unselfish idea.

Under the guidance of such sentiments, virtue is not an effort, but a law of nature, like gravitation. It is vice alone that seems unaccountable, monstrous, well nigh miraculous. Purity is felt to be as necessary to the mind, as health to the body; and its absence alike the inevitable source of pain.

A true life must be calm. A life perfectly directed, is made wretched through distraction. We give up our youth to excitement, and wonder that a decrepit old age steals upon us so soon. We wear out our energies in strife for gold or fame, and then wonder alike at the cost and worthlessness of the meed.

"Is not the life more than meat?" Ay, truly! But how few have practically, consistently, so regarded it? And little as it is regarded by the imperfectly virtuous, how much less by the vicious and the worldling? What a chaos of struggling emotions is exhibited by the lives of the multitude! How like to the wars of the infuriated animalculæ, in a magnified drop of water, is the strife constantly waged in each little mind!

How sloth is jostled by gluttony, and pride wrestled with by avarice, and ostentation bearded by meanness! The soul which is not large enough for the indwelling of one virtue, affords lodgment, and scope, and arena for a hundred vices. But their warfare cannot be indulged with impunity. Agitation and wretchedness are the inevitable consequences, in the midst of which the flames of life burn flaringly and swiftly to its close. A true life must be genial and joyous. H. G.

CHINESE SUGAR CANE.

On Friday morning last we enjoyed the gratification of visiting, in company with a friend from the uth west who is familiar with the production sugar in Louisiana, the farm of Mr. N. J. illett, distant about a mile and half southeast Haddonfield. Our object was to witness the empt to make syrup or sugar from *sorghum* sed in Camden county. Mr. W. has eight res of the reed in the most flourishing con- tion, from twelve to fifteen feet in height, th a few more acres on shares with Mr. Gill, arer to Haddonfield. To test the value of this, r. W. has purchased and erected a small mill r grinding, and vats and kettles for concen- acting and reducing the juice. The question the practicability of raising sugar economically this latitude is so highly interesting that we nsidered ourselves fortunate in finding the ll in motion, and all the processes, from crush- g to testing the molasses, in full operation, r. W. being engaged in a second or third ex- riment or boiling. An observation on such a bject, made so near home, will prove its own ology with our readers for occupying some ace in describing what we saw.

The crop resembles, almost exactly, somewhat larged broom corn, with a rather short brush; is planted in rows five feet apart, at distances about a foot from stem to stem, in part of the ld, and from six to eight inches in the balance. he former portion produced by far the larger ne, but the latter the greater weight of cane the square foot, and the heavier amount of leaf r forage. A few rows only had been thinned t as yet, to supply the mill. Two plantings d been made on the first and second Mondays May, respectively. The seed is just begin- ng to brown, or approach ripeness. Probably e plant has not yet developed the highest nount of saccharine principle in the sap.

Mr. W. is operating utterly without previous perience, and has obviously committed several rors, both in the erection of his works and in e treatment of the juice. His success, which highly flattering under these unfavorable rcumstances, is the more interesting, as show- g more positively the certainly profitable char- ter of the crop in this latitude, even during a markably cool and wet summer.

Let us describe the operation. The mill, orked by two horses, like a tanner's circular rk mill, has three perpendicular, hollow iron llers at the centre for crushing the cane, tripped of its leaves,) which is fed by hand. self feeding, horizontal mill, would be more pensive, but vastly preferable. The crude ice from the rollers flows down through metal bes into a funnel and pipes, which convey it two small wooden vats with metallic linings, laced in another building, at the distance of several yards. In these vats the sap is subjected to the action of lime, to destroy the acidity and precipitate the green vegetable matter. It is then conveyed through large brass cocks into a great iron boiler, where it is subjected to the heat of a small anthracite furnace, with flues and dampers capable of heating either or both of two other boilers in the same range, to be used in succession in the after process. After having been concentrated to a certain degree in this boiler, the juice is bailed over into the next succeeding one, where it is evaporated to a considerable extent, and the green, feculant matter rising to the surface is carefully removed by a copper skimmer pierced with fine holes. The liquid is then bailed into the third kettle, where it is reduced to the condition of New Orleans molasses or syrup with constant stirring. Mr. W. has not yet carried the process further, though he has a distinct, and we think altogether unnecessary, granulating kettle detached from the main range, and will employ it hereafter when his supply of juice is more ample.

Such is the process, which is much more complex than that employed in Louisana. Mr. W. is probably wrong in preferring anthracite for fuel. We are indebted to a friend of our companion, who is a practical sugar planter on the Mississippi, for the information that they there prefer the dried or refuse cane of the mill and ordinary brushwood, with their lively, quick flame, for heating the boilers. Mr. W. having burnt a portion of his syrup, seems to be afraid of a boiling temperature. He wastes time in too slow an evaporation, in dread of too great heat: while the Louisaina planters keep the liquid after clarification in a full boiling state, and, fearless of the remaining green matter in solution, (which disappears long before granulation,) they continue the concentration until granulation commences. They then ladle out sugar from the bottom by means of their strainers, and place it in perforated hogsheads over tubs, to allow the molasses to drain gradually out. Meanwhile the process goes on uninterruptedly in the evaporating kettle, fresh clarified juice being added, until all is expended. They regard the residuum of syrup to be mainly or entirely due to the presence of the juice of immature cane.

Under all disadvantages and want of experience on the part of Mr. W. he reduces from four gallons and a half of the crude juice, one gallon of rich, delicious syrup, undistinguishable from the very best of that found in the New Orleans market. The quantity of juice to the acre has been tested elsewhere in the Northwest, but the statements are not before us. Memory whispers, however, that it equals or exceeds four hundred gallons. At all events, the experiment of Mr. Willett proves that this cane is a more profitable crop than the cereals,

even in New Jersey. We may have occasion for further remark on this subject hereafter.

Evening Bulletin.

ARE OAKS PRODUCED WITHOUT ACORNS?

This question as to whether oaks are produced without acorns, seems to have set several people to thinking. Let them think. Thought is the germ that produces all that man can produce in improving the condition of life. The most useless mortal on earth is one who never thinks. None but an unthinking drone will say: "Let this question alone; science has settled it long ago; why think more about it?"

Science has not settled it, except by its ipsi dixit—"it must be so—nothing ever was, ever will, or ever can be produced without seed of its kind. Perhaps so: we don't deny it; we only ask men to think."

To the Editor of the N. Y. Tribune.

It is a well-known fact that the removal of one species of forest is followed by a growth of one entirely different, and it is supposed the one species has exhausted the materials necessary for its growth, while the soil has been gathering materials adapted to the other.

It is another well known fact that seeds buried in the ground below a certain depth retain their vitality for years, and, when brought under favorable circumstances, germinate as surely as the seed of the past year.

Some time since, while excavating, a number of peach pits were found, where they must have been buried for at least 30 years; they were planted, and produced trees. May not the removal of the dense foliage admit the warmth of the sun, and thereby wake from their long sleep the germs from the forests of past centuries supplied with more perfected materials for a more perfect growth than their progenitors, they to run their course and give place to a yet more advanced species in accordance with the great law of improvement?

How or when the first oak was made we know not; but may not this long sleep have imparted to the buried germ a strength and vigor to be obtained only in this way, thereby producing a tree quite unlike its ancestor? The influence produced by this rest has engaged the attention of scientific minds, and it may yet prove a valuable auxiliary to a more rapid improvement in the productions of the earth.

May not the spirit or life-principle remain intactible and invisible, disrobed of material substance, yet retaining its power to draw from its surroundings a body—and may not this account for the fact that such germs are destitute of the leaves which invariably attend the newly planted acorn? That these suggestions may lead to a research into this interesting field of investigation is the wish of S. L. E. E.

A HARVEST HYMN.

O Father, merciful and good!
O Giver ever kind,
Who feedest us with daily food
For body soul and mind!
We worship Thee, we bless Thee,
We praise Thee evermore;
And heartily confess Thee
The God whom we adore!

How thick with corn between the hills
The laughing valleys stand!
How plenteously Thy mercy fills
The garners of our land!
And therefore we will raise Thee
Our humble anthem thus,
And, sinful children, praise Thee
For all Thy love to us!

As year by year, in ceaseless love,
Thy bounty never fails,
But still the blessing from above
O'erflows our hills and dales,
So, truly we adore Thee,
Thou Giver of all good,
And offer now before Thee
Thy people's gratitude!

THE LEAF.

SAMUEL G. GOODRICH.

It came with spring's soft sun and showers,
'Mid bursting buds and blushing flowers;
It flourished on the same light stem,
It drank the same clear dews with them;
The crimson tints of summer morn,
That gilded one, did each adorn.

The breeze, that whispered light and brief
To bud or blossom, kissed the leaf;
When o'er the leaf the tempest flew,
The bud and blossom trembled too;
But its companions passed away,
And left the leaf to lone decay:
The gentle gales of spring went by,
The fruits and flowers of summer die.

The autumn winds swept o'er the hill,
And winter's breath came cold and chill;
The leaf now yielded to the blast,
And on the rushing stream was cast.
Far, far, it glided to the sea,
And whirled and eddied wearily,
Till suddenly it sank to rest,
And slumbered in the ocean's breast.

Thus life begins; its morning hours
Bright as the birth-day of the flowers;
Thus passes like the leaves away,
As withered and as lost as they.
Beneath the parent roof we meet
In joyous groups, and gayly greet
The golden beams of love and light,
That kindle to the youthful sight.

But soon we part, and one by one,
Like leaves and flowers, the group is gone.
One gentle spirit seeks the tomb,
His brow yet fresh with childhood's bloom;
Another treads the path of fame,
And barters peace to win a name;
Another still tempts fortune's wave,
And seeking wealth, secures a grave.

The last grasps yet the brittle thread,
Though friends are gone and joy is dead;

Still dares the dark and fretful tide,
And clutches at its power and pride,
Till suddenly the waters sever,
And, like the leaf he sinks forever.

From Household Words.

THE COCO-PALM.

The Spaniards call apish tricks "cocos," and
phrase "es un coco" means, "you monkey."
black bogies of the Spanish children are
cos." The word "coco" is of genuine quad-
anal origin; being derived from the monkeys
mselves, the Indian species of which, called
imons, cry "Co-co!" Undoubtedly, the
keys have a right to name themselves; and
Indians and the Spaniards only acted sensi-
in adopting the name of the highest authori-
in monkey-science. Monkey, or little monk,
name which paints them well; and there is
ut which resembles the head of a coco suffi-
ntly for the Spaniards to frighten their chil-
n with it, by making them believe it is a
nkey or a bogie. There is even a point formed
the joinings of the shell, which is not a bad
del of the little pug-nose. As the nut came
be called the coco from its resemblance
the animal, the tree became known as the
e of the coco-like-nut. It is mistake
call it the cocoanut tree, as the word
"cocoa" belongs to a tree of a different family.
e tree of the monkey-nut is a palm. The
le resemblance to the face of a monkey having
en a name to the nut, the likeness of the leaf
the palm of the hand gives a name to the tree;
d the coco-palm ought consequently to be the
me of the tree. When described according
the place in which it likes best to grow, this
lm-tree would be called the shore-palm; but,
e nut is far more widely known than the
bitat.

The coco-palms are the trees of the tropical
ores. Stray coco-palms may be found indeed,
far south, and as far north, as twenty-seven
grees of both latitudes, or, in other words,
ven degrees further north than the Tropic of
ncer, and further south than the Tropic of
apricorn. Voyagers within the tropics describe
rapturous terms the astonishing beauty and
agnificence of the coco-islands. When the
w-lying coco-islands are seen from afar they
semble magnificent tables standing up in the
a. As the tallest trees border the ocean, and
e shortest grow inland, the green tables seem
slope from their edges towards their centres.
he scene changes when nearer. Then, under
clear sky, every tree suggests a resemblance to
umbrella planted upon the water. The top
f the gigantic umbrella is green, the span of it
about forty feet, and the height of the grey
andle is from seventy to a hundred feet. It is
et in a white bank of coral sand. The gleam of
he water, and the white of the sand, set off well
the grey of the trunk and the green of the leaves of the coco-palm. High up the trunk, the cluster of the monkey-heads or cocos is observable just where the leaves will best shelter them from the blaze of the sun. Homely comparisons to tables and umbrellas must not be allowed to obscure the lofty grace and glorious loveliness of the scenery of the palm-islands. The Grecian architects borrowed from the palm-trees the ideal of the columns which gave dignity and elevation to their architecture. The trunks of the coco-palms are curiously scarred by the marks of the fallen leaves. The tidal waves, by washing away the white sand, occasionally lay bare the roots, which often run out forty feet long and below the high-tide mark, and which are of a brown color turning to red. What frequently completes the strange beauty of these tropical shores is a line of blue painted on the white strand by the innumerable ianthine or blue snail shells left at high-water mark by the tide.

The dazzling whiteness of the shores obliges the natives to protect their eyes with green vizors. Something of enchantment is given to the view of the hilly islands when the coco-palms are seen climbing up the sides of the hills, and wearing their crowns of green leaves, and their gigantic sheathes of golden flowers. Moreover the electric touch and thrill of human feeling is added to heighten the effect of all, when the simple islanders are seen in their canoes laden with cocos.

The general aspect of the coco-palm forests is often singularly modified by the winds, which play fantastical tricks with these grand umbrellas of the sea-shore. Bernardin de Saint Pierre mentions the effects of the hurricanes upon the coco-palms of the Mauritius in bending them like bows about two-thirds up, and thickening them at the bend. When the coco-palms do not grow in forests close enough to protect each other, they gradually stoop before the reigning south-east winds. The long leaves, instead of surrounding the trunk regularly, are all turned in one direction, and seem to take flight in the way of the wind. Sand-slips and hurricanes frequently upset the coco-palms; but when these accidents happen, they only call forth and bring into action the marvellous resources of nature. One of the most interesting objects ever seen upon the tropical shores is a fallen coco-palm, three months after having been felled by a storm The lower part is still nearly flat and level with the ground, and a goat may, perchance be seen standing on it and contemplating the surrounding scenery. The roots seem completely torn up, except a few suckers on the undermost side, which still have a slight hold of the soil. The nuts are prematurely scattered on the beach. The trunk, however, is bent upward; the head is high in spite of misfortunes; the falling tree is putting out fresh suckers. The square form

which the stem assumes remains as the most singular record of the disaster.

This feat of the coco-palm is beyond denial. "When," says Dr. Charles Reynaud, "a coco-palm has been uprooted by any accident whatever, or even when the roots encounter a soil upon which they cannot creep solidly, or when it does not furnish them with enough of nourishment, it pushes out a great quantity of new roots from its swelled base which diverge toward the soil. By this admirable mechanism of nature, it assures its stability, and, at the same time, it doubles the organs destined to absorb the nutritive elements. It is not rare to see the coco-palms overthrown by a falling in of the earth, and which hold still by a small number of roots, without delay, (thanks to the means of reparation we have indicated,) raise themselves up towards their leafy end, vegetating most beautifully, and so well that at the end of several years they present the singular spectacle of a trunk which may be said to grow square." A lithograph, published by Monsieur Pitot, of the Mauritius, lies before me while I write, which represents a coco-palm, three months after it has been knocked down by a storm, in an attitude half raised up, and partaking curiously of both the prostrate and the erect positions.

The oaks and pines of Europe would never think of trying such a feat, and could not do it if they tried, on account of the structure of their roots. The suckers of what is called the axis of the root develop in them; and, in the palms, they waste away. The roofs of the palms which are developed, are what are called the secondary roots surrounding the axis. Issuing separately out of the trunk, vertically and horizontally, and straightly or twinedly, they are only of about the thickness each of a goose-quill and do not penetrate far into the sand. They seize the soil in a matted and entangled manner for a range of about twenty or thirty feet around the tree, and form, by their interlacing, a solid mass amidst the loose and sandy soil. At the side nearest to the sea the roots extend sometimes as much as forty feet; and, when laid bare, their usual brown color becomes blood-red under the influence of the light. They are rather flexible and tough, and have a somewhat hard skin, which covers a spongy substance continued from the trunk. The feat of the fallen coco-palm in raising itself up, is not without its parallels in the vegetal world. As everybody knows, when a young willow is planted topsy-turvey, although the aërial buds do not become roots, the trunk sends forth new roots tipped with spongioles to receive food from the humidity around them.

The oak and the palm are indeed vegetal antipodes, if I may use a learned word for a fact literally and naturally true. Their roots point at each other through the width of the earth; they contradict each other flatly respecting nigl and day, summer and winter, seed-time an harvest, and they have entirely different notio respecting most of the modes of vegetal growt and life. The oak has branches, while th palm shoots straight up without them. Whe a cut is made across a branch of an oak, eac year's growth is seen recorded in successiv layers of fibres; when a cut is made in the trun of a palm, the bunches of fibres appear to be di persed irregularly. The differences are so re markable, that a French botanist divides th vegetal world according to them. The woo which surrounds the circumference of the coc palm is very hard and almost horny, the interio is tender, of a rosy color, and hardens as th tree ages. If an adult tree is cut, the interio will corrupt into dust, and the rind part wil scarcely be fit to form laths. If an old coco-palm is cut, the wood will be found to be of the colo of a beautiful chocolate, streaked lengthwis with little veins as hard as ivory.

The coco-palm bears five new leaves to replac five old leaves every year. The scars left by th fallen leaves upon the trunk would be a satisfac tory record of its age if they were not too much obliterated and confused. The leaves, to the number of from twenty to twenty-five, are arranged spirally, and form a crown around the top of the column. The leaf is like a quill, twenty feet long; and the folioles, or barbs of the feathery leaf, have the forms of swords.

The flowers of the coco-palm are enclosed in a sheath, four or five feet long, and four or five inches thick, which is triangular in the middle and conical at the summit. The sheath is streaked white and green, and with time hardens and grows brown until it becomes horny. The sheath issues out of the armpit of a leaf; and out of the sheath comes sidewise the branching sheathlet or spadice, whose graceful branches, at first white and then brilliantly golden, seem proud (as all nature is) of their reproductive force and beauty. White when they first issue from the sheathlet, the flowers of the coco-palm grow gradually yellow; and then the male flowers become greenish and the female flowers green. After a time, first the male and then the female flowers fall, and while most of the ovaries wither away, the fifteen or twenty fecundated ovaries develop in the form of little balls. Each ovary consists of three lodges, two of which atrophy, leaving only one, which enlarges as a single cavity, with white and soft sides, and full of liquid. When three months old the coco is not much larger than a goose's egg, and is perfectly smooth and brilliantly green, and the base of the nut is inserted to the depth of about a third in a reddish cup which supports it. The coco reaches its full growth after seven months, or dimensions varying from the size of the head of a monkey to the size of the head of a man. Soft

res now run along it from the base to the top; d the nut becoming too heavy for its stalk gins to grow downward. During five months re the coco hangs and ripens. When a year l, the coco has acquired the hard brown and rous appearance familar to us all, and falls on the ground with a noise that is heard from r. The wind may bring cocos down all rough the year, and the last remaining coco nerally entrains in its fall the stalk and the eath. Bernardin de Saint Pierre says, naively, e sound which the cocos make in falling upon e ground is intended "to call more than one iest to come to his refreshment." The sound therefore, I suppose, of the kind of the dinner-ll or breakfast-gong. Thomas Hood may have d this notion in his mind when he sung—

There is a land of pure delight
Where omelets grow on trees,
And roasted pigs come crying out,
O! eat me if you please.

The food view of the coco-palm which the merous guests of the nut banquet unanimously ke, gives an unrivalled interest to every detail specting the life of this wonderful tree, from e long brown roots upwards to the fibrous onkey-nuts. I must not omit in the pages of journal devoted to aid the conversations of the eside to talk about the cocos as we know them Europe, and as they come into our hands and useholds.

[To be continued.]

For the Children.

I CAN'T GET MY LESSON.

"O, dear, I shall never get my lesson! It's wful hard, and I'll give it up."

So said young Freddy Faintheart the other ay, as he sat with his elbow on the table, one nd in his hair and the other turning down g's ears in his book. And then he gave such yawn that his mouth seemed stretched from r to ear—almost. His mother was star-d by the noise, and said:

"Why Freddy, what is the matter?"

"O, nothing, only I can't get this lesson. It tougher than a pine knot, and I shall give it p," replied the boy pettishly.

"Give it up, Freddy? Never, my son. on't let it be said that a little lesson, which a housand other children have learned, conquered ou. Remember the ant that cheered the Tar-r conqueror, Timour, and master your lesson."

"Tell me about the ant, mother?"

"Timour," said the mother, "was once forced flee from his enemies. He hid in a ruined uilding and gave way to feelings of sadness. resently he saw an ant toiling to carry a piece f food into its cell in the old wall. But his ad was too heavy. Timour saw it roll back ith its load *sixty-nine* times! But the *seventieth* time it carried its point. The unfailing energy of this ant cheered the rough soldier, and restored his courage. It is said he never forgot the lesson he learned from this little teacher."

"Well done, little ant!" exclaimed Freddy, "I'll treat my lesson as you did your food. I guess I can get it after all."

And Freddy did get his lesson. A little effort conquered it, and he jumped up with a laugh in his eye, shouting as he leaped across the floor and saying:

"I've got my lesson!"

The first watches, of which we have any account, were made at Nuremberg, in the seventeenth century, and were called Nuremberg eggs. To Dr. Hooke belongs the honor of inventing the hair spring. The pendulum was suggested to Galileo by the swinging of the chandelier in the cathedral at Pisa. Huggens soon after invented the maintaining power. George Graham originated the gridiron and the mercurial pendulums. The first pendulum turret clock in Europe was made and erected by Richard Harris, of London, in 1641. Perhaps, the most remarkable clock ever made was that by a clergyman, named Hahn, in the eighteenth century. It was a sort of historical orrery, embracing a period of about ten thousand years, and portraying the chief incidents from the erection until after the apocalypse.

For Friends' Intelligencer.

Review of the Weather, &c., for NINTH *month.*

	1856	1857
Rain during some portion of the 24 hours,	8 d's	9 d's
do. " the whole or nearly the whole day,	1	1 "
Cloudy without storms,	5 "	10 "
Ordinary clear,	16 "	10 "
Amount of rain falling during the month,	4 in	
Deaths in the city of Philada. during the current weeks of the month,	864*	

The *Average* mean temperature of the ninth month, for 68 years past has been, . . 65.92 deg.

The *Highest* during that entire period, (1793—1804,) . . . . . 70° "

The *Lowest*, do. do. (1840.) 60° "

It will be seen, that the temperature of the month under review this year, *exceeded* the *average* for the past sixty-eight years, almost *one* degree; while it was about half a degree *less* in 1857, than in 1856. Quite a contrast, however, will be found in the quantity of *Rains*, having been nearly three inches less, during the month of *this* year, than *last*.

*The writer has been unable to procure an official account of the deaths for the month, of this year.

J. M. E.

Philadelphia, 10*th mo.*, 1857.

THE PRODUCE MARKET is feeling the money pressure, and lower prices for flour, wheat, corn, and cotton satisfy the holders. Our debts have got to be paid off, and in this process prices will have to go still lower, and become settled, and

food be so cheap that we can afford to go to work before business will flourish again. As all prices are settling at the same time, the relative values of exchangable products will not be much altered by this reduction, so that farmers will really get as much of exchangable value for their products as they did under high prices. They may get but one dollar for their wheat, but if that dollar purchases as great a supply of groceries or domestic goods as two dollars did during the expansion, they do not lose by the reduction. When one dollar does the work that two previously effected it is evident that it will not require so much capital to set industry in motion, or give labor an opportunity to help itself by its own physical energies.

Blest is that man whose happiness is increased at the reflection, that his piety, his wisdom, his kindness, his example, his counsel, his attention, his diligence, has made a little family community more happy, useful and virtuous.

Gratitude is the homage the heart renders to God for his goodness: cheerfulness is the external manifestation of that homage.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is very dull. Holders are offering standard brands at $5 50 per bbl. Sales to retailers and bakers, for fresh ground at $5¾ a $6 per bbl. and fancy brands, from $6½ up to $7½. Rye Flour is now held at $4 37 per bbl., and Corn Meal is held at $4 per barrel,

Grain.—The receipts of Wheat continue light, and there is very little demand for it. Mixed red is held at $1 22 a $1 24, and $1 23 a $1 28 for good white; only a few samples were offered. Rye sold at 70 a 73 c. Corn is scarce, with small sales of yellow at 73 a 75 c afloat. Delaware oats are in fair supply, at 42 cents per bushel.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter and tri-weekly from the former place. The winte term will commence on the 2d of 11th mo. next, an continue twenty weeks. The course of instructio embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57 including Board, Washing, Tuition, use of Books Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experience and competent teachers, one a native of New Hampshire, and a graduate of a popular College in tha State, whose qualifications have gained her a place amongst the highest rank of teachers. The house i large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—
EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next winter session of this School will commence on 2d day the 9th of 11th month, 1857, and continue Twenty weeks. Terms $70 per session. Those desirous of entering will please make early application. For circulars giving further information, address either of the undersigned

DANIEL FOULKE, Principal.
HUGH FOULKE, Jr., Teacher.
Spring House P. O. Montgomery County, Pa.
8 mo. 22, 1857—8 w.

FRANKFORD SELECT SEMINARY.—This Institution, having been in successful operation for the last twenty years, will now receive six or eight female pupils as boarders in the family. Age under thirteen years preferred.

Careful attention will be paid to health, morals, &c. and they will be required to attend Friends' Meeting on First days, accompanied by one of their teachers also mid week meetings if desired by parents or guardians. Terms moderate.

LETITIA MURPHY Principal.
SARAH C. WALKER Assistant.
No. 158 Frankford St. Frankford, Pa.

References.

John Child, 510 Arch Street.
Thomas T. Child, 452 N. 2d Street below Poplar.
Julia Yerkes, 909 N. 4th Street above Poplar.
Wm. C. Murphy, 43 S. 4th Street above Chestnut.
Charles Murphy, 820 N. 12th Street below Parrish.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 467.)

"Second day, 10th mo. 1st. The appointed Public Meeting was held at six o'clock in one of the most commodious houses I have seen, it is a new one, calculated to contain twelve hundred persons, and at this time was thought to be nearly full, and a precious season it proved.

"Dear Sarah Lees met us here, and was first and well concerned to draw the attention of the people to that quietness which is so requisite as a preparation for acceptable worship. Henry Tuke spoke afterwards, on the subject of feeding the multitude, and I believe the subsequent labour was thus made easier: indeed it was scarcely labour in this Meeting, compared with what is often the case, for the minds of the people seemed so like prepared ground, that if a little seed was handed by the good husbandman it felt pleasant work to drop it, and I trust *all* that fell that night will not be lost. I have since heard that there are many serious persons in this town; and within about a year past, I think seven united to our Society from among the Methodists. It was remarkable that the line of expression ran mostly towards such as were under divine visitation, but had not attained to a settlement in religion.

"On sixth day the Quarterly Meeting was held, and mercifully owned, by the spreading of the holy wing; though the last meeting for worship, at six in the evening, was an exercising season, I thought owing to the lukewarmness of many, and revolting of others. In both these general Meetings life felt in a state of oppression, but much honest labour was bestowed. Alice Rigge, a mother in Israel, was engaged in a lively manner, and Anthony Mason, who is bright and fruitful at the advanced age of eighty-seven, cried aloud to the careless ones.

"Seventh day was mostly occupied in calling on Friends—*one sick* in body, *several* so in mind; and among individuals here, as in many other places, the precious life is buried in visible things.

"First day, 7th. We went nine miles to Windermere, where a Meeting is held twice in the year on a fixed day, chiefly on account of the people who live about there and incline to attend. I believe it was felt by every sensible mind to be a solemn, favored season; the extension of gospel love being evident to those assembled, concerning some of whom there is no doubt with me, the declaration of our Lord will in His own time be accomplished, '*them also I must bring.*'

"We returned to Kendal to dinner, and having mentioned to Friends there our view of having a Public Meeting in the evening, we found notice had been given. It was largely attended, and though the people did not seem so like the prepared, or thirsty ground, as in some other places, there was a solemn covering felt increasingly to prevail over the assembled company; and as there was an endeavor simply to move and minister in the ability received, spiritual harmony was maintained, and the season graciously owned; so that for this renewed unmerited favor, we had cause to make the return of praise to Him who is for ever worthy.

"After this the springs of nature were so run down, that it seemed needful to rest a day for winding up again, we therefore indulged part of second day, and went to dine with George and Deborah Benson and their large family, and called to see Robert Dodgson, a valuable man in a very decling state of health, but with a mind, I believe, resigned and in good measure prepared to be unclothed, if such be the divine will: it was consoling thus to feel in our sitting with Him, which I hope was mutually refreshing. After tea, at George Braithwaite's, where many kind friends met us, a peculiarly solemn stillness occurred, not from any *plan*, but like the wind blowing where and how it listeth; hearing the sound thereof, we were sweetly gathered into *pure* silence, under which covering S. W. supplicated for continued preservation, and I thought the feeling of solemnity was thereby increased: she has appeared only a few months in ministry. Several others were engaged in testifying to the truth, as it is in Jesus, and I was ready to hope it might be the termination of labor in this field; but hearing of the usual Meeting day being on the morrow, began to fear that we might not be liberated, and so it proved.

"Third day was truly one of close exercise, but by an endeavor to owe no man any thing, I hope there was a clearing honesty out of this place, and was truly glad we remained. In this, as well as other instances, I found the use of a companion, for I should have *tried* to escape this Meeting, if she had not been earnest for staying.

"We went fifteen miles that afternoon, and on fourth day morning proceeded to Penrith, where a Meeting had been appointed for eleven o'clock; most of the members were supposed to be present, and it was, upon the whole, satisfactory. There, as in other parts, the life of pure religion is low, but it is consoling that a few are preserved living, and exercised on account of the spiritually dead; and I doubt not but the baptisms of these are in degree availing; that their prayers and alms-deeds come up as a sweet memorial before the throne, and find gracious acceptance.

"Fifth day, the 11th. Rode eighteen miles of hilly rough road, to Carlisle, where, next morning, we had an appointed Meeting for Friends, but apprehend all the members were not there; it was a low, exercising time. We did not feel satisfied to proceed before first day, and spent part of seventh in social intercourse with our Friends. We lodged with dear Mary Richardson, who is lively in spirit and peaceful, though she has had to partake of a bitter cup in the form of domestic affliction; she bears up wonderfully, and says her mind was prepared for something trying before her return from Ireland.

"First day, 14th. Attended the usual Meeting at Carlisle, which was large, most of those in propfession with Friends and many not so being present. It was a truly laborious time, and long before the spring of liberty opened; but when it did, relief of mind was mercifully obtained, through an endeavor to discharge manifested duty. Here, as well as in other places, much rubbish is in the way, and there are but few builders; while it is to be feared the strength of some burden-bearers is decayed. There feels a little *life*, but a deal of *death*, so that the baptism of the living is deep, and no doubt the query often arises, '*What advantageth it us if the dead rise not?*'

"The uncertainty of our continuance in mutability was at this season very awful to my mind, and the necessity of preparation to mix with redeemed spirits in the kingdom of purity renewedly impressed;—to draw from these solemn considerations, to present other objects to the active mind of man, and centre in that which gives temporary ease, remains the business of the great adversary of our soul's happiness; and, alas! how has he prevailed to the irretrievable loss of many preciously visited minds. I thought I was favoured to dip a little into a painful sense of these things; and were all not only to dip into them, but dwell under the impressions which are at times mercifully made upon their hearts, more hope might be encouraged of the restoration of our Zion than there now seems ground for. The Meeting concluded under a humbling and thankful sense of unmerited regard; and we proceeded to Sykeside, near Kirk-Levington, where there is a little settlement of Friends, and with some difficulty, in bad road and after dark, arrived at our lodging-place.

"Next day, 15th, had notice given of a Meeting to be held at two o'clock in the afternoon, to which the greater number who belong to it came, though very busy about their harvest; several not in profession with us also attended. It was a solemn season, and I hope some were graciously recompensed for their dedication, by the gentle descendings of heavenly love, which hath sweetly gathered several of this little, and comparatively poor flock into the fold, where He who is their holy leader and feeder keeps in a state of humble dependance upon Himself. There was far more liberty for the gospel to be preached here than in many other places, for although the cares of this life have (if the snare be not guarded against) a tendency to choke the good seed, I am ready to think the glories of the present world have settled many in so high and exalted a situation, that with such, as on the mountains of Gilboa, there is less of an opening into the fields of offering, than amongst those who not finding a great deal of enjoyment in visible things, feel in want of *rest* for their souls; and being weary and heavy laden, are of the number to whom the gracious invitation of the Saviour extends. The countenances of some of these simple ones cheered my heart, which is indeed often sad, and I was glad we had the opportunity of beholding and feeling with them: a fine old man, a minister, belonging to that Meeting, accompanied us on third day morning, and we reached Hawick in Scotland, the following evening.

"Our road led through a beautiful country and a diversity of pleasing scenes; sometimes between lofty hills or mountains, with the river Tiviot winding through the fruitful valleys; at other times in view of finely cultivated plantations, and substantial seats of the affluent inhabitants, with the comfortable though more humble dwellings of the laborious farmers, whose various toil might instruct an attentive mind, that there is no time for idleness, if the ground of the heart require as much cultivation and care as are apparently needful in the outward.

"After we had rode a few miles from Hawick, on fifth day morning, we met dear Margaret Anderson going towards Carlisle; but like one who felt something of that truth '*as iron sharpeneth iron, so a man sharpeneth the countenance of his friend,*' she had the chaise turned, and went

back with us the seventeen miles she had travelled, and after dinner at Ancram, we were favored to arrive at her hospitable dwelling at Kelso, in the evening. The next afternoon, a Meeting was held for the inhabitants, but not very largely attended; our guide and valuable friend James Graham had good service in it; and I expect his mind was relieved by the opportunity, as the chief weight seemed to have fallen upon him.

"After taking tea at Jane Waldie's a season of religious retirement in her family proved one of peculiar solemnity: her son, about twenty-two years of age, is likely to be taken from her by consumption: he does not appear much like a Friend, but seems brought to a state of still, patient resignation, wherein I do hope he has, under this dispensation, been mercifully instructed, and that heavenly regard is sweetly manifested towards him, preparing for the awful change. We were sensible in this visit of the renewings of that fellowship, wherein there is not only a rejoicing in one another's joy, but a bearing each other's burdens.

(To be continued.)

AUGUSTUS HERMANN FRANCKE.

The life of Augustus Hermann Francke, known as the founder of the celebrated Orphan House at Halle, in the year 1694, is interesting and instructive, exhibiting a lively faith in the teachings and leadings of the Divine Spirit, and showing how much good may be accomplished with small means by implicit dependence upon it. The following abridgement is taken from a memoir published in 1831.

Augustus Hermann Francke was born at Lubeck, in Germany, in the year 1660. His father was particularly attentive to the education of his his only son. With all a father's anxiety he instilled into the mind of his child the principles of the Christian religion, taught him by example and precept his duties to God and man, and employed for him a private teacher. Of this parent he was deprived by death at the age of 7 years. After his father's death, his mother pursued the same course with him until his 13th year; and he states that at this time, study was more pleasant to him than any other employment. At a very early age the subject of religion occupied much of his thoughts, and in his 10th year he was so weaned from the common desires and amusements of childhood, that he asked his mother for a little room which he might call his own, where he might study and pray without interuption. This request was granted; and it was his habit, when he returned from his teacher, to retire there, and closing the door to pray earnestly to God. It is stated that he used to say frequently at these times, "Lord, all things and all persons will in the end be made to glorify thee: but I pray that thou wouldst so order my whole life that it may be spent to thy glory alone." His youngest sister seems to have exerted a most happy influence upon him. She was three years older than himself, and to all appearance loved God and goodness from her infancy; and being lovely and cheerful, he was tenderly attached to her. She taught him the careful and frequent reading of the Bible and other good books. But it was his lot to be separated from this sister by her death at an early age. After the death of his sister, he was left without any one who would so directly influence his feelings and conduct. He was exposed, too, to the effect of evil example in his daily intercouse, which blunted to some extent the tenderness of his feelings, and caused him in after times much sorrow, for it led him to neglect these early influences of the Spirit.

In his 13th year, he was sent to the public school at Gotha, where, notwithstanding his youth, he was soon distinguished on account of his attainments. After leaving school he spent two years at home in the study of the languages, and manifested even at this period a taste for theology, read a number of works of that character, and determined to pursue his studies in reference to the ministry.* But notwithstanding this, he acknowledges, that pride and ambition had a strong control over his conduct, and that his zeal in the pursuit of knowledge absorbed his attention to the exclusion of more important concerns. He appears, however, to have been in general prudent and moral in his deportment.

At the age of 16 he went to the University of Erfurt, where he remained until he received the offer of a scholarship in the University of Kiel, when he removed to that place. Here he pursued various studies, all with reference to theology. Speaking of himself at this time, he says, "I knew how to discuss all the doctrines of theology and morals, and could prove them from the Bible. I was correct in my external conduct, and neglected none of the forms of religion; but my head, not my heart was affected. When I read the Bible, my effort was to become acquainted with its doctrines, not to apply them to myself; and though I wrote volumes of notes upon it, I never took care that its precepts should be written on my heart." The influence exerted upon him by a pious professor in whose family he resided, was such as to lead him at times to pray earnestly that God would change his heart and give him the spirit of his children. He often walked alone upon the sea shore in the neighborhood, meditating upon three things: how he should become holy, how he should become

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*It should be remarked in explanation of this, that at that time the only qualifications which were generally thought necessary for a minister of the gospel, were external morality of conduct, and an attachment to the forms of the church.

learned, and how he should acquire the talent of making his knowledge useful to others.

After a residence of three years at this place, he spent some time in perfecting himself in the Hebrew and in acquiring the French language. In the meanwhile his religious feelings strengthened, practical piety became more and more the object of his desire, and he felt deeply its necessity. He did not, however, yet feel the impropriety of attempting, by all his diligence, to obtain the honors and pleasures and riches of this world, inconsistent as this was with his expectations of preaching the gospel, which declares the friendship of the world to be enmity with God.

During a residence at Leipzig, he acquired the Rabbinical and Stalian languages, after which he removed to Luneburg in order to perfect himself in some branches of study, prior to entering upon a scholarship which had been offered him. Luneburg he was accustomed to call the place of his spiritual birth. Here his understanding appears to have been illuminated as to the nature of true religion, and an evidence granted him that his desires after holiness and dedication of heart to the service of God were heard and answered, to his unspeakable joy. This was not attained without passing through deep spiritual baptism. The conviction, that notwithstanding all his theological knowledge he was ignorant of God, seemed to overwhelm him, and he was tempted even to doubt his existence. He found no relief either in the Bible or the writings of pious men ; all were alike obscure and unmeaning to him. He says, " In this state of anguish I kneeled down again and again, and prayed earnestly to that God and Saviour in whom I had as yet no faith, that if he indeed existed, he would deliver me from my misery. At last he heard me! He was pleased in his wondrous love to manifest himself, and that not in taking away by degrees my doubts and fears, but *at once*, and as if to overpower all my objections to his power and faithfulness. *All my doubts disappeared at once and I was assured of his favor.* I could not only call him God, but my Father. All my distress was dispelled, and I was, as it were, inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I seemed to myself to have just awaked from a dream in which all my past life had been spent. I was convinced that the world, with all its pleasures, could not give such enjoyment as I now experienced, and felt that after such a foretaste of the grace and goodness of God, the temptations of earth would have but little effect upon me. Forty years after, in his last prayer in the garden of the Orphan House, he said, that a fountain had been opened in his heart from which streams of happiness had uninterruptedly flowed. From that time religion had been to him a reality, a power which enabled him to deny himself all ungodliness and every worldly desire and affection. In allusion to this era in his experience he says, " I do not remember that any external means led to this result, unless it may have been my theological and biblical studies, which I pursued, however, with an entirely worldly spirit. I was surrounded at this time with the temptations which worldly society presents, and was not a little affected by them. But in the midst of them, God of his mercy sent his spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and pray for grace to serve him in newness of life. These words of Scripture were impressed upon my mind : ' For when ye ought for the time to be teachers, ye have need that one teach you again what are the first principles of the oracles of God.'

In 1688 he went to reside at Hamburg. He was very happily situated here, on account of the society of religious people with whom he had the opportunity of mingling, finding intercourse with persons of like feelings with himself to be both pleasant and profitable. He recommended strongly to Christians the practice of associating with one another for mutual improvement ; for it is with them, he said, as with coals of fire, which, when placed together, increase each other's heat; but when separated, are soon extinguished. Here he became so much interested on the subject of education, that he determined to open a private school for children, in Hamburg. This employment had an important influence on his character, and the course of his future life. He states, that in the teaching of this school, he learned to practice that patience and forbearance for which he was afterwards so remarkable. He discovered here the great deficiency of proper instruction in the schools of his country ; hence arose a strong desire to be the means of improving and reforming them.

In the year 1689 he began as a private teacher to deliver lectures, the subjects of which were generally some of the Epistles of Paul in the New Testament. The approbation with which he was received was so great, that the room in which he lectured could not contain his class, and he was obliged to obtain the use of one of the public lecture rooms. But even this was very soon so much crowded, that many of his hearers were compelled to stand at the doors and windows. He employed various other means for the promotion of true religion, among which were the study of the Scriptures which had been much neglected. His untiring exertions were not without effect. Not a few of the theological students, who were without piety, were brought to true repentance, and began their studies with a new spirit.

The necessity which Francke found laid upon him, of promulgating the practical and spiritual views which he had learned from his own experience, in opposition to the cold and lifeless doctrines generally held up, soon brought down persecution upon him. The dominant party in the

church at Leipzig, where he now resided, who could not understand why any one should seek after holiness with so much earnestness as he did, or labor with so much activity to do good, without some wrong motive at heart, stirred up considerable excitement against him. They called him a Separatist, a founder of a new sect of Pietists, and a hypocrite. The court hearing of the excitement ordered an investigation of the difficulties. Francke was summoned before a commission appointed for this purpose, together with some of his friends; but although the theological faculty, and the ministers of the city were for the most part opposed to him, he was declared innocent of any improper conduct. He published shortly after, a defence of his principles, and was actively supported by some of the private teachers and professors; but the theological faculty still continued their opposition. They declared that private teachers had no right to deliver theological lectures. Francke replied, that he had not touched upon any of the theological controversies, but had confined himself to the explanation of the Scriptures, and the practical application of them, and that this was a right of every Christian. But notwithstanding this his lectures were forbidden; and after lecturing for a short time under the direction and protection of the philosophical faculty, he left Leipzig for Lubeck, where he was called by the death of his uncle. He soon after received an invitation to preach in the church at Erfurt. He looked upon this as providential; and though from the sentiments of the ministers at Erfurt, he could expect nothing but violent opposition, he determined to accept it. He was soon after appointed preacher in that church.

(To be continued.)

THOMAS STORY.

(Continued from page 459.)

Then he clapt himself down on a seat, and began to defend the use and innocence of music, (which at that time was not the most offensive part,) and said that King David used music, yet was a Prophet, greatly beloved of God, and wrote the Psalms, owned by Christ as of divine authority.

I replied, that David employed his music in holy hymns, and spiritual songs to the Lord, according to the dispensation then in being; but that afterward some airy persons, such as the Priest himself, had invented unto themselves instruments of music like unto *David's*, and used them in their profane revellings, as he and his company were then a doing: and therefore a Prophet of God, by Divine authority and direction, cried out, *wo to them that chant to the sound of the viol, and invent to themselves instruments of music like David;* (Amos vi. 1. 5.) and thou being in that practice, the wo is upon thee also. Upon this I was very easy, and left him sitting silent, and the compauy in some surprise; and, wishing them all well, I departed in peace, and great tranquillity of mind.

After this I happened to fall into company with a strict and rich Presbyterian, a great formalist, at a gentleman's house in the country, whose daughter he had married, and they lived together in the same house: and I being young, and of few words, he imagined I was not so much engaged in the way of Friends, but that I might be brought off; and to shew his good will he began with reproaches against them, saying they used to go naked into churches, market and other public places, pretending to be moved thereto by the spirit of God; which could not be true, since a thing indecent in itself cannot be of God.

I answered, that whatever God had, at any time heretofore, thought fit to command, in particular cases, is consistent with him still; and we read in the Holy Scripture, that the Lord commanded Isaiah, that great and evangelical Prophet, to *go, and loose the sackcloth from off his loins; and put off his shoe from his foot: and he did so, walking naked and barefoot three years for a sign and wonder upon Egypt, and upon Ethiopia, &c.* Now, though this nakedness was to be a sign of shame unto the unhappy subjects of the judgment denounced, it was not inconsistent with the Lord to command the sign; nor is nakedness any indecency in his sight, since every creature comes naked from his all-creating hand: it follows then, that it is possible some of the Quakers, and rational religious men too, as that Prophet was, might be commanded of God to do such actions, and to a good end also, viz., to rouse the people of this nation out of their deep lethargy and self security, into a consideration of their various empty forms of religion, which they severally exercised without the life of religion, (Divine love and charity one toward another,) too much a stranger, at this day, among all sects and names: and thou canst not therefore make appear, that those Quakers were not commanded of God to do as they did in that case.

In the mean time, the Presbyterian having privately sent for an old Independent teacher in the neighborhood, a great adversary of Friends, he came in; and then a great cloud of darkness came over my mind, and my spirit became very heavy, and I was silent for some time; and the gentleman of the house, being of the National Church, an honest sincere man, and of a good understanding, sitting close by me, I perceived he was likewise drawn into silence, and sympathized with me in it. After a little pause, the Presbyterian began and said to the Independent, "sir, I have had some discourse with Mr. Story concerning some of the Quakers going naked, and he alleges the example of the Prophet Isaiah for it; what is your opinion in that case?" He

answered that the Prophet did not go naked, so as to put off all his garments; but only his prophetical robes: and then turned to some pages of a large book in folio, the author whereof had pretended to explain that, and many other passages of the Holy Scriptures; and he read several of them: and, when he had done, he began to reproach George Fox, and said he called himself the light within, saying "I the light within, Friends, I the light within." Also that a Quaker once brought a written paper to him and desired him to try it; to whom (said he) I answered Friend every work must be tried by fire;" and so I put it into the fire in his presence.

All this time I sat silent, under the load of that dark spirit; and the gentleman was silent likewise: but as my mind was toward the Lord, at length his Divine Presence opened in me, and his holy fear came over me; and then I perceived that dark power overthrown in the foundation, and the Priests power bound and chained, and my spirit at liberty and in dominion: and then I said with much freedom and authority, *who is this that darkeneth counsel by words without knowledge?* (Job, xxxviii. 2.) Thou sayest in opposition to the plain text of scripture, that Isaiah the Prophet, did not go naked, but only put off his prophetical robes. What authority hast thou to say he had any such robes? The scripture imports quite another thing: and as to thy interpreter, he is as ignorant as thyself; and has left those passages of scripture, which he pretends to open and illustrate, perplexed and confounded, and darker than he found them, by advancing many and various opinions about them, and determining nothing.

Then as to what he said of George Fox and the other Friend, I appealed to the other two, whether he had dealt candidly, and sincerely with them; for it could not with any truth, or reason, be understood by such a phrase that George Fox (whom I never saw) called himself the light within, but that people should eye it, that is, look towards the divine light and grace of *Christ* in their own minds, and follow the teachings and leadings of it, and not look out to the teachings of men only.

And as to his trial of the paper, it imported a levity and derision inconsistent with his pretensions to a Christian ministry; for the man might mean well and religiously, and there might be some very good things in the paper, which he had disdainfully destroyed. And then the other two blamed him for it. This being very much unexpected, surprised him and made him silent; though he had, during the time of my silence, triumphed as if I had not had anything to say; or, being young, would not take upon me to oppose a man of his years and character for a preacher.

Then dinner coming upon the table, the preacher would not stay, but went into another room; for he must have craved a blessing (as their phrase is) if he had stayed and dined: but dinner being near over, he returned; and, when we had dined, they put him upon *giving thanks;* but he refused, saying, "It is not proper for me to give thanks for what I have not received; I did not eat;" and so to evade his grace, he lost his dinner.

After dinner they fell again to discourse about religion among themselves, (for my mind was in great peace, in a sense of the divine presence still remaining, and I was silent,) in which the Independent said, that, according to his experience, there was a great deal of difference between the performance of religious exercises, as prayer, &c., in one's own strength, and by the help of the spirit; for, without the spirit, it was like rowing against wind and tide; going more backward than forward. Then said the Episcopalian, "I never like such, as in their prayers to God, use abundance of formal words, and much whining and cant." Now this happening to be that Presbyterian's practice, he took it as done on purpose, and was much offended. The other averred he had no view to him in what he had said, but, in general, as a thing he did not think decent in any. But I mediated a peace, and reconciled them; and so the conversation ended.

My eldest brother being Priest of the parish, and likewise Deacon of Connor, (afterwards of Limerick) in Ireland, had one of the Scot's Episcopal Priests for his Curate, (or journeyman,) who had been turned out at the establishment of Presbytery as the national way in Scotland. And this Priest being poor, my father took him into his house for better accommodation; which proved some occasional exercise to me, we being so very different in our sentiments in some things relating to religion. And, one day there being a goose on the table at dinner, he intending to disappoint me of a part, whispered to me, so loud as that all about the table heard him, "This is a tithe goose;" and then fleered. I replied, "Let him look to the evil of that, to whom it is tithe, but to me it is no tithe, but a goose only; and, with my father's leave I will take a share." And after this we had much dispute about the maintenance of ministers of Christ: I alleged, that when Christ sent out his disciples to preach to the people, he said, *Freely ye have receeived, freely give;* and did not allow them neither gold, silver nor brass in the purses, nor scrip, nor two coats, nor shoes, nor staffs, but to depend on divine providence only for their subsistence; eating such things as should be set before them; for the workman is worthy of his meat.—(Matt. x. 8, 9, 10.)

To this he answered, that Christ and his Apostles received money for preaching, otherwise where did they get the money they had in the bag; for they were poor men, and had nothing

to give, or any other way to procure money. Upon this I asked him, whence that money came that Christ sent Peter to take out of the mouth of the fish? had he not command over all things, to have what he pleased? But you Priests, to justify yourselves in your anti-Christian practices, dare accuse Christ himself and his Apostles of your own crimes. He and they preached not for hire, not for filthy lucre and maintenance, but for the help and salvation of men. And, as there is nothing needful to the laborer in that work, but the present subsistence of food and raiment, with that they were to be content. And as to what money they had, it arose from the superabounding love of those who heard him and them, and believed; which they did not hoard up, and detain to their own use only, but also gave to the poor as they had occasion; so far were they from sitting down in corners, and forcing maintenance even to luxury, from those who did not receive them, as you Priests do at this day; by which it appears you are none of his, but rather like Judas, the traitor, who carried the bag, loved money better than him, and was a thief. At this he became a little ashamed, and in an abject manner said, "What I have for my preaching is but a small matter:" as if the diminutive pay and poverty should excuse the error; and so it ended.

At another time my father had a mind to discourse me on that subject; and after he had moved it, I desired leave to ask him a question, before I entered the dispute with him: he granted it; and then I asked him, "If it were not for his reputation among men, and the law of the land, would he himself pay any tithe?" upon this he was silent a little, and then replied, with an oath, "That if it were not for the laws, he would pay no more tithe than myself." Then, said I, there is no need for any further dispute, and it ended thus; for he never offered any argument about it.

My delight was continually in the truth, and I desired no company but of Friends, and frequented meetings on all occasions; where my heart was frequently tendered by the truth, and it often reached and effected others by me, and sometimes very much; so that I became very dear to Friends, and they to me; and as that tenderness was, in its nature, an involuntary ministry, being an operation of the spirit without words, I found for some time great satisfaction and safety in it.

[To be continued.]

ON THE INFLUENCE OF THE STUDY OF THE PHYSICAL SCIENCES ON THE MIND.

The study of the Physical Sciences has been emphatically styled the study of enjoyment, and justly, for opening a field as exhaustless as it is extensive, as pleasing as it is various. We are invited to enter by a path literally strewed with flowers, and through which as we pass, the toil is amply repaid by the pleasure that attends us in every step of our progress.

Introduced as we are into a world teeming with life and animation, who would not observe those numberless provisions which Creative Wisdom has made for their support;—ourselves but a speck upon a world, that is itself a speck amid other worlds? Who would not raise his thoughts by tracing stars and planets as they proceed onward in their course of endless revolution, and suffer himself to be borne on that tide of sublime associations which they are calculated to inspire? Where, short of Him who made, and presides over all, can the mind light upon objects so nobly calculated to call forth its highest efforts, to waken every faculty, to summon up all its energies? In a word who would not pursue a study that imparts to the mind as it proceeds through that endless course of speculation to which it is introduced, the consciousness that its powers are enlarging, that its conceptions are becoming more elevated, that all its faculties are gradually receiving that impress of greatness that distinguishes the philosopher from the clown, the wise from the ignorant? who then that takes but a single glance at the several sciences, and recollects that by them the boundaries of knowledge have been vastly enlarged, that they have presented a subject of thought in almost every object that greets the senses, that the mind is disciplined in the investigation, and elevated by the sublimity of the truths they unfold; who will tell us that their study is not of the most exalted character? When too we call to mind the pleasure that flows from these studies, how idle must it appear to assert that they weaken the imagination, and are incompatible with the spirit of poetry? It should be remembered that nature is the goddess of the poet; and by nature no one rightly understands her as mere inanimate; but in the wide sense of the term, it means life in all its circumstances, moral as well as external. What to the poet were the sun unconnected with the thought that its beams are imparting life and animation to myriads of sentient beings? and what the moon, if her brightness were shed upon a world unconscious of her beauty? Let him wander among the glens of Switzerland, and as he beholds alps piled on alps above him, will their grandeur awaken no corresponding emotions in his own breast, because they are composed of materials which he has often analyzed? Will the sublimity of the tempest fall tame and lifeless upon his senses, because the lightning that is flashing around him, which in its passage from cloud to cloud speaks as in the voice of the Almighty, is but the electric fluid that pervades all bodies? In those hours that to others are sacred to sleep and repose, let him retire to the sea-shore, and with the swell and noise of waters

his feelings will rise until they defy the power of expression; and think you that they will then subside? with the stars that light up and spangle the firmanent, his inspiration will kindle and burn; and will it be quenched at thoughts directed to that connexion which exists between the revolution of the heavenly bodies and the swelling of the waters? Philosophy is the hand-maid of poetry, for it unfolds those truths which, by sympathy, give birth to the purest, the sublimest, and the most delightful of his emotions. And here let it not be said, that in the ardor for the discovery of natural truth, moral truth is neglected or obscured. The study of nature is in a measure the study of the mind, for the animal is the threshold of the intellectual world: and when it is recollected that from the animalculæ to the mammoth, from the atom that floats on the gale, to the mountain that is unmoved by the whirlwind and the earthquake, that from the drop that distils from the clouds, to the ocean that encompasses the world, there is not an object that does not bear those marks of wisdom and design that point us to the Creator, who will tell us that the study of nature is not the study of God? Intellectual pleasure is another motive for the pursuit of these sciences, a motive which is just and proper, for they keep the mind in health by perpetual activity; they tranquillize it by leading it to contemplate the majestic order and calm happiness of the world of nature, and to the man of reflection are a perpetual source of delight; to him the revolving year is a round of pleasure, and the change of seasons but a change of joy. Ask such an one, why with returning spring his heart glows, and his countenance presents the index of inward satisfaction; and he will answer that in all that is going on around, he sees something that is to minister to his happiness. Ask such an one why, when autumn disrobes the groves of their beauty, and the falling fruits present a striking emblem of human frailty, he seems pleased and gratified with the scene; and he will tell you that these marks of desolation, though they remind him of his own separation from home, and love, and friendship, yet breathe a spirit congenial with his own, while they create within him a calm and pensive state of mind, a deep-toned feeling that seems to raise him above the influence of surrounding objects, and associate him for a season with purer and happier, and more exalted beings. The benefits and pleasures, which have now been mentioned as arising from these pursuits, cannot, it is true, be experienced without great exertion. Genius, where it exists, deservedly commands our respect, but its blind admiration is a siren that lulls us to repose, that paralyzes the arm of exertion, and leaves dormant those energies of the mind, which if called into action would do honor to their possessor. Nothing can be accomplished in the study of these sciences without unwearied efforts. If originality and independence rendered Shakspeare the first of dramatic writers, perseverance made Newton the prince of philosophers.

New Haven, Conn.

For Friends' Intelligencer.

FOR THE CHILDREN.

My little friends, "see that you fall not out by the way." Be gentle, loving and kind, to your brothers, sisters, and playmates, and let not differences arise among you. Try to form amiable habits, and to cherish only the good, and you will have the reward of peace and joy in your own breasts. I will tell you a story of a little boy who lived many, many years ago, and who grew to be a good and great man. Jacob had twelve sons Joseph, one of the youngest, was a lovely boy, and his dear old father made him a coat of many colors. His brothers, instead of feeling glad that their father loved their brother Joseph so tenderly, grew envious of him and hated him, as if there was not love enough in the world for them all. These men had flocks of sheep and goats which they kept in pastures a great way off, and Jacob sent Joseph to see how the men and flocks were faring, and to bring him word again. While Joseph was wandering about in the field a man met him and asked of what he was in search. "I seek my brothers," answered the boy, "tell me, I pray you, where they feed their flocks." The man pointed out the direction they had gone, and Joseph set off full of glee to find them. His brothers saw him coming. Are they glad to see him, and to hear from their home? No they are not. Envy filled their hearts and love found no place there. Come now, they said among themselves, let us kill him, and throw him into a pit, and then say some wild beast ate him up. See how one sin follows another. Joseph's brothers first gave way to envy, then hatred, then unkindness, until their hearts became so dark they even proposed to commit murder. But Reuben, not so hard-hearted as the rest, would not agree to this, and that part of the plot was given up. When the poor boy, full of love and joy, reached his brothers, he met only strange looks and cold words; they soon stripped off his beautiful coat of many colors, and cast him into a pit without anything to eat, and left him there to die.

While they were taking their dinners a company of traders came along, and Judah said, Come it is cruel to leave our brother to die in the pit; let us sell him to these men; and they went to the pit and dragged out their poor brother, and sold him to the traders for twenty pieces of silver. The men carried him off with them into a far country, where he never thought to see the face of his dear old father again. Poor little boy, how sadly he must have felt; he

had no earthly friend to love nor pity him, but the heavenly Father was his friend and comforter. When the traders started away with him, what did the brothers then do? One wicked thought or action brings on another. Why they killed an innocent little goat, and dipped Joseph's coat of many colors into the blood, and carried it home to their father, pretending they had found it in that condition. Jacob knew the coat, and said it is indeed my son's coat, and no doubt some wild beast has torn him in pieces, and his heart was filled with grief, and he would not be comforted. I might tell you much more about Joseph, and show you how he was blessed in a strange land, and how his brothers suffered famine in their home; but perhaps you had rather read the story for yourselves. If you will turn to the 37th chapter of Genesis, you will find it there, and I hope all my young friends will read it or get it read to them. H.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 17, 1857.

In publishing the life of Francke, which was prepared by a correspondent some weeks since, we desire to hold up to view the all-sufficiency of the divine power revealed in the soul; raising in his mind, when a child, desires after true holiness, and enlightening him, while a student of divinity in a corrupt church, to see that self-abasement, and an entire surrender of himself to the divine will, was the only means of attaining it. In making an abridgement there has been omitted in the narration much that seemed irrelevant to this object, as well as that which is obscure or ambiguous, although enough perhaps is retained to show that he was not emancipated from many of the outward views which prevail in what is called the Christian world. In thus *letting go* as non-essential, such doctrines as innate depravity, and the scheme which is based upon them, we desire not to come in conflict with any who honestly believe them to lie at the foundation of the Christian religion: but we have not so learned Christ; and we feel it a privilege in perusing the lives of the truly pious of every denomination, to discover the shining of the Sun of righteousness through the mists that often obscure it. We feel it also a duty we owe to young and inexperienced minds, to hold up the truth, as far as we are enabled, in its simplicity and purity, and therefore in its beauty. We dare not recommend those who are enquiring the way to Zion, to any outward observance or any code of doctrines put forth by any church; but would commend them to that which has raised in their minds this longing after holiness, and which alone can satisfy it. As this is relied on not only as the beginning but the perfecting of the work of purification, we shall find not only comfort and instruction in the reading of the Scriptures, but a light shed upon them which unassisted reason cannot discover by all its research and study.

FRIENDS' LIBRARY.—The attention of Friends is particularly called to the annual meeting of THE LIBRARY ASSOCIATION OF PHILADELPHIA, to be held on Sixth-day evening next, the 23d inst., at 7½ o'clock.

The minutes of the past year, together with the annual report, will be read, and it is believed the meeting cannot fail to interest all who may attend.

The room is large, comfortably furnished and well lighted, while the Library itself contains a choice selection of between four and five thousand volumes. Such friends as may never have seen the new location, will be amply repaid by a visit, and to them, as well as others, an invitation is here extended to embrace the present opportunity, as being peculiarly appropriate.

The Library is now open on *Fourth and Seventh-day evenings* for the use of Friends generally; and on Seventh-day *afternoons* for *the exclusive accommodation of females.*

The Annual Meeting of the "Library Association of Friends," will be held at the Library Room, in the third story of the centre building in the new meeting house, Race street west of 15th, on Sixth-day evening. the 23d inst., at 7½ o'clock.

The attendance of both men and women Friends is particularly requested. Entrance from 15th street.

10*th mo.*, 1857. THOS. RIDGWAY, *Clerk.*

DIED, Of Apoplexy in Byberry, on the evening of the 28th of 9th mo. 1857, ELIZABETH TOWNSEND, widow of the late Evan Townsend, aged 69 years, a member of Byberry Monthly Meeting.

——, On 7th day morning the 3d inst., near York Springs, in Adams County, Pennsylvania, REBECCA, wife of Jesse Cook, in the 66th year of her age.

——, In Lower Makefield, Bucks County, Pa., on the evening of the 4th of 10th mo. 1857, of inflammation of the lungs, MARY P. wife of Barclay Knight, in the 39th year of her age, a member of Middletown Monthly Meeting.

It is seldom we are called upon to record the death of one who will be more missed in the family circle; leaving, in the meridian of life, a husband and six young children, to whom she was a most devoted wife and affectionate mother, and for whose welfare she always felt the most ardent solicitude.

She has also left a very large number of other relatives, and friends to whom she was endeared by many acts of kindness, that will cause her to be remembered and lamented. But they have consolation in believing that although her indisposition was of short duration, she was not entirely unprepared for the final summons, and we doubt not but she is now in the enjoyment of happiness. For although she was one that "looked well to the ways of her household," and "eat not the bread of idleness," she was not unmindful of her religious duties and devotion to her Heavenly Father.

DIED, At her residence in Hockessin, New Castle County, Delaware, the 7th of 9th mo. 1857, HANNAH CHANDLER, relict of Philip Chandler, in the 65th year of her age, a member of Hockessin particular, and Centre Monthly Meetings.

"Death loves a shining mark," after a brief but severe illness she passed away from "works to rewards," leaving a large circle of friends and relatives to mourn her loss.

Age had never palsied her energies, nor dimmed her intellect, and she moved among us until the last, a ministering angel in every time of need, and now that the call has gone forth, and she has passed from our sight, we miss her—miss the sound of her voice, the light of her countenance, and her coming feet.

Towards her children she was ever a kind and concerned mother, striving to train them in the way of usefulness, and they can truly "rise up to call her blessed."

Her grand-children were ever objects of her love and solicitude, and they know the indelible impress upon their hearts of her anxious care. Towards the one who now pens this brief but heartfelt tribute to her dear memory, she ever acted the part of a sympathizing friend, and impartial counsellor, striving to train in love and restrain in kindness.

Even while the tear of sorrow bedews the cheek, we cannot wish her back to scenes of trial and probation, through which each one of earth's children must pass, for her work was accomplished in the day time, and "blessed are the dead who who die in the Lord."

H.

——, At his residence near Laporte, Third mo. 3d, after an illness of four years, ELIJAH QUINBY, aged 47 years. His disease was scrofula in its worst form, causing great suffering; but through all he was remarkably patient. He was a minister of the Society of Friends, and in all his dealings with his fellow men strictly followed the Golden Rule. He was of a social disposition, a kind husband and father, and a good neighbor. Throughout his sickness he expressed his entire resignation to the divine will, and seemed filled with love for every one, saying it was nothing he had done that made every one so kind to him, but the Lord put it in their hearts.

——, At Maiden Creek, Berks Co., Pa., on the 11th of Ninth mo., JACOB LIGHTFOOT, in his 65th year, a member of Exeter Monthly Meeting of Friends.

In the decease of this dear friend, the small meeting of which he was a valuable member has sustained a loss. He was a regular attendant of meetings, both for worship and discipline, and during his sickness frequently expressed his regret that any should be so negligent in this important duty. Many can testify to his benevolence and hospitality, for he was ever ready to relieve the indigent and distressed. As a citizen he was highly esteemed, and in business of a public character, with which he was frequently entrusted, he gave great satisfaction to the community. He was careful to maintain the principles and testimonies of the Society. His social feelings were always strong, but during his last illness he manifested especial pleasure in the company of his friends, a pleasing evidence that his love and sympathy grew with approaching death. His complaint, which was an affection of the head, commenced about three months previous to his decease, and although from the first he was conscious he would not recover, he was entirely resigned. His physical suffering, which was at times considerable, he bore with Christian fortitude and patience. He gently passed away, leaving us the consolation that his end was peace.

MEMOIR OF JOSEPH PIKE.

(Concluded from page 454.)

While he was engaged in business, many opportunities of enriching himself, by speculative enterprises, were offered to him; but everything of this character he steadily declined, being unwilling to burden himself, or set an ill example for others to follow. On one occasion, a proposal was made to him, to purchase a large quantity of tobacco, when there was a likelihood of making a great profit, and no apparent danger of losing; but, on considering the subject, he felt it to be his duty to decline it, that the way of truth might not, through his agency, be evilly spoken of. Another person, who had not the same scruples, or did not obey them, availed himself of the opportunity, by which he made several thousand pounds. In relation to his own conduct, on this occasion, Joseph Pike says, "I never repented it; for if it were to do again, and that I was sure of getting the same profit which the other did, I would still decline it, for the same reasons." And upon this subject he adds these weighty remarks, which are worthy the consideration of all who are tempted to engage in hazardous enterprises, or to embark in any business of a character to overcharge and burden the mind. "But notwithstanding," he says, "I have often declined the prosecution of prospects that carried a fair appearance of profit, yet I will not and dare not say, that they would have answered accordingly; for the Lord having blessed me in moderate dealing, He might have turned His hand against me, and frustrated my expectation, if I had overcharged myself with business, to the hinderance of that little service I had to do for Him. And I can say, in the sincerity of my heart, that I never inclined or strove to be rich, or to make my children great or high in the world, seeing the ill effects of it in others." Indeed, it may truly be said of Joseph Pike, that he was a man "fearing God, and hating covetousness." Against this evil, which often increases in old age, he bore a strong testimony, and in the latter years of his life, he makes these remarks in reference to it: "Oh! this spirit of covetousness! where it prevails, how it darkens and clouds the understanding, and eats out all that is good! The zeal of the Lord burns in my soul against it; and I believe there are few greater evils in the sight of the Lord than this, though there are few evils that have more cloaks and coverings than this hath."

"For where is the man who has the marks of covetousness ever so plain upon him, who will confess he is a covetous man? Yet it is very plain to those whose eyes are single to the Lord, that there are too many such, though they will not confess it. It was, we find, a great temptation in the days of old; and therefore, our blessed Lord bade them take heed, and beware of covetousness. His holy apostles told the believers it was idolatry; the love of money was the root of all evil; and that covetousness ought not to be so much as named among them; with many such like expressions in Scripture, all which show that it was an abominable evil in the sight of the Lord then, and it is the same now."

He was himself a faithful steward over the temporal things committed to his care, and used them as one who was fully sensible that he would have to give an account of his stewardship.

The fervency of his spirit, and his circumspect walking, eminently qualified him for usefulness in religious society. Accordingly he was much engaged among his brethren, to encourage and strengthen them, to live and act consistently with the profession they were making to the world. His station in the church was not that of a minister, but an elder; yet, in the expressive language of conduct, he was, in the best sense of the term, a preacher of righteousness.

In 1692, he was, with others, appointed to visit the meetings and families of Friends in his own neighborhood, to endeavor to promote a reformation in their manner of living, and some other things that were thought to be out of order among them.

Previous, however, to entering upon this service, Joseph Pike, and a friend who was to be a fellow-laborer with him, made a close investigation into their own households, to put things in order, before going forth with counsel and advice for others. The consequence was, they found the work of reformation was to begin at home, and some extravagant, and merely ornamental work and furniture in their houses, was to be removed, and replaced with that of a plainer and more useful kind. He says, "we thoroughly reformed our houses; and if any should think that we placed religion barely in outward conformity and plainness, such are greatly mistaken: so far from it, that if we should outwardly conform in everything in which the Holy Scriptures direct us unto, or that godly elders are moved of the Lord to advise, yet, if our hearts are not right in His sight, and we do not witness a growth in His holy truth, all the external conformity and plainness in the world, though good in itself, will avail us nothing as to Divine acceptance: no more than, as the Apostle tells the believers, that if he gave his body to be burned, or his goods to the poor, &c., yet, if he wanted charity, (which is the love of God,) all would profit him nothing, and he would be as sounding brass, or a tinkling cymbal."

"Notwithstanding religion does not consist in bodily conformity or plainness of apparel, but is in and from the heart, as also, on the other hand, pride is in the heart, and not in the outward clothing, yet true religion leads into simplicity in all outward things."

The effect of going forth on an errand of love, as Joseph Pike did, in the spirit of humility, and with clean hands, is thus narrated in his journal, in which he states that they (the committee) visited all the families of Friends in Cork. "In doing which, we first sat down with them together, and as we found a concern to come upon our minds suitable to their respective states and conditions, we gave them advice and counsel, and particularly to keep close to the witness of God in themselves, the gift and measure of His holy Spirit, by which they might come to know and experience a growth in the Lord's holy truth, whereby the inside would be made clean, and then the outside would be made clean also.

"After we had spoken what was in our minds relating to spiritual things, we then proceeded to other things relating to conversation, and behaviour, &c., as occasion offered. And I can, in great humility of mind, say, the Lord owned us in our service by the attendance of his living presence, which in several places broke in upon our spirits, and some of their's also, bowing their hearts into great tenderness. Some, who had not been so faithful, nor so orderly in their conversation as they ought to have been, were so reached by what was spoken, that in much brokenness of mind, they acknowledged the same, with desire that, for the time to come, they might be more faithful to the Lord, and walk more circumspectly. And, indeed, we had very melting seasons in many places, all which greatly strengthened and confirmed us in our service and labor of love; and I do not know that we met with any opposition or stubbornness in all the places we visited, but a general condescension in all, to put away superfluities in apparel and household furniture, which was accordingly done some time after. So that there was a pretty thorough reformation in this city."

And in regard to this kind of labor, he also says, "and this way of particular dealing has sometimes proved more effectual than public preaching, which we have experienced in these visits: some being reached by close dealing, and have, with sorrow, confessed their offences. Thus it proved with David, who read and understood the outward law, and well knew he had transgressed against it; yet he was not brought by the law, which was public, to so near a sense of his great sin as when Nathan came, and said unto him, 'Thou art the man!' Then it was that he was brought to a true sense of his great

transgression, and confessed the same ; and, upon his repentance, the Lord forgave him."

Thus was this truly dedicated servant of the Lord concerned through life to occupy the gifts committed to his care, to the praise and honor of Him who gave them, as well as for the benefit of his fellow-beings.

In the latter part of his journal, he thus speaks of his object in writing it, and humbly acknowledges, that for every good work in which he was engaged, the praise is due unto the Lord alone, who gave him strength and ability to perform it.

" And now, in the conclusion of this narrative of my life, wherein I have not studied elegancy of speech, while I endeavor to make things very plain, which is more my intention than to set forth fine words, I can, in sincerity of soul, say that I have not written anything with a design to exalt myself, or gain the applause of men, but from my being pressed in spirit, in order to leave it behind me for the instruction and information of my children in particular, and others who may read it.

" And in whatever I have done, or in whatever I was concerned, as to religious matters or worldly affairs, that in any way appears commendable, I did but my duty therein, as all others ought to do, according to their respective stations ; for I neither could nor can do anything of myself, which I confess to the whole world, that would be acceptable to the Lord without his divine help and assistance. I have nothing to glory in, as to myself, save my infirmities. And in looking back through the whole course of my life, I cannot but admire, and in humility of soul commemorate, the gracious and merciful dealings of the Lord to me, to this day, both spiritually and temporally, far beyond my deserts ; for which my soul and spirit, and all that is within me, bows with deep reverence and thankfulness, rendering unto Him alone, the Lord of Heaven and of the whole earth, the honor, praise, power, and dominion forever !"

In the early part of his life, he frequently went abroad ; but for several years previous to his death, his bodily powers were so feeble, that he was unable to travel far from his own residence ; yet, when favored with ability, he was always ready for any good word or work which was laid upon him.

In the latter part of the year 1726, he took a violent cold, and was soon after so affected with the asthma, as to be obliged to sit up in a chair for about six weeks. He was also severely affected with the gout, and with the palsy in his right hand and tongue. He was thus for some time entirely unable to converse. But under these severe and complicated trials, his faith and patience failed not ; and in writing of them, he thus commemorates the mercy and goodness of the Lord towards him. " But oh ! for ever magnified and praised be the holy name of the Lord ! He did not leave nor forsake me in the time of my great weakness and extreme pain of body ; for His dew rested almost continually upon me, and the sweet incomes of His living and comfortable presence supported me under all ; so that my bed of suffering was very often made as a bed of pleasure."

After this aged servant of the Most High had thus patiently endured these sufferings for a season, it pleased the Lord to raise him up again, and he continued weak in body, but strong in spirit for about two years longer, when he was suddenly removed by death, and passed away in a remarkably easy manner, in the seventy-third year of his age.

The spirit in which he had long waited for this event is clearly manifested in the following testimony, which he penned in old age, when dwelling on some of the Lord's merciful visitations to his soul in younger life.

" The remembrance of such seasons is renewed within me at this time, for which my soul is melted into tenderness, with humble thanksgiving and praise to His holy and divine majesty, that he has kept me alive in spirit now to old age, to bear this testimony for Him, from my own experience, that His holy truth waxes not old, as doth a garment ; for although I am decayed in body, and through the weakness thereof, seem to be near the brink of the grave, yet to the praise of the Lord, I can say, I am as strong in Him, and in the power of His might, and feel my spirit as zealous for His holy name and testimony, as at any time of my life ; for which all that is within me magnifies and extols, even with my mouth in the dust, the holy and eternal name of the Lord of Heaven and earth, who liveth for ever and ever !"

CHILDHOOD.

BY D. BATES.

Childhood, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

See it springing all around us—
Glad to know and quick to learn ;
Asking questions that confound us :
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn !

Let it revel ; it is nature
Giving to the little dears
Strength of limb, and healthful featuse,
For the toil of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect ;

Never, never break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling—
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the vernal season;
Trim and train the tender shoot:
Love is to the coming reason
As the blossom to the fruit.

Tender twigs are bent and folded—
Art to nature beauty lends;
Childhood easily is moulded;
Manhood breaks, but seldom bends.

FORGIVENESS.

How shall I act! O gracious God,
Towards my fellow man,
To fit me for a dwelling place
Within thy favored land?

How shall I calm my weary soul
When to despair 'tis driven?
"Forgive," a sweet toned voice replied,
And thou shall be forgiven.

Then should thy foes encompass thee,
And thy good name deride,
Oh, hearken to that angel voice;
Let kindness be thy guide.

Let not thy soul from quietness
By these harsh acts be driven;
Forgive, forgive the spirit cries,
And thou shalt be forgiven.

And though from anger, for the wrong,
Seven times thou shouldst refrain,
And though thy soul should be oppressed,
Yea seven times again;

Be not at last through weariness
To fierce resentment driven;
Remember thou must still forgive
Or never be forgiven.

Let angry passions disappear
Like moonlit clouds away,
Like snow that falls where water glides,
Like mist of early day.

Let not thy love by angry foes
From its repose be driven;
But O, forgive, and rest assured,
Thou too shalt be forgiven.

CURE FOR HARD TIMES.

When the good governor Talcot presided over Connecticut, a poor simple man came to him one day, complaining very bitterly of the hardness of the times, and the scarcity of money, and that he was unable to get any, and wondered they did not make money, and would have him use his influence to have a bank made.

After hearing the good man through, he turns to him, and asked him, if he had any pork or beef to sell? No. Any wheat or grain of any kind? No. Any butter, cheese, wool or flax? For, says the governor, if you have, I will give you money for them. Why no, he had not any thing to sell. Then, says the governor, suppose we should make a bank of paper money, how do you expect to get it? Why, truly, he did not know.

Let us run in debt less, spend less, and pay more, be more frugal and industrious, and we shall soon find our affairs mending; our debts, both public and private lessening, and money become plenty. For the scarcity of money is a disease that will work its own remedy, and make a plenty as in other merchandize. But it must be in a way of industry and frugality—and whenever money becomes plenty in any other way, it does more hurt than good, as it creates idleness and wickedness among a people, of which we have already too much.

COCO PALM.

(Continued from page 479.)

Coco bread and coco water, coco almonds, coco butter, coco brushes, coco baskets, coco brooms, coco bowls, coco boxes, coco bonnets, coco cups, coco candles, coco carpets, coco curtains, coco charcoal, coco cream, coco cabbage, coco combs, coco fans, coco forks, coco hats, coco jaggary, coco linen, coco lamps, coco mats, coco masts, coco nets, coco oars, coco oil, coco paper, coco pickles, coco pots, coco pudding, coco ropes, coco spoons, coco sandals, coco sauce, coco ships, coco torches, coco wood, coco vinegar, coco arrack, coco toddy! Nothing less than a treeful of monkeys could call out the word coco often enough! Cocos are both food and drink. The coco-palm alone can furnish almost everything necessary for a home, and can absolutely and completely supply everything needful for a ship. While, in a drawing-room, after doffing their coco bonnets, one lady may fan herself with a coco fan; another may sit down upon a coco chair, and write on a coco desk, upon coca paper, by the brilliant light of coco oil in a coco lamp, which stands upon a prettily inlaid coco table. No wonder the authors of the oriental romances had such wild and gorgeous fancies when their imaginations were fed with such marvels. The wonderful bottles of the wizards of the stage are poor plagiarisms of the prodigies of this single tree. After furnishing kitchens and drawing-rooms, and after equipping boats and ships, and after supplying food and drink to infants and adults, and hats and bonnets to gentlemen and ladies, here is an enchanted thing which pours forth by natural magic, milk and water, cream and vinegar, and wine and arrack and toddy.

The geographical distribution of the palms begins where the range of cereals ceases, and a similar domestic interest invests both these families of plants. Like oats in northern, and wheat in southern Europe, palms are familiar house-

hold things on the tropical shores—only surpassingly more useful, more interesting, and more wonderful. The coco-palms are blended with the whole lives of these coast folks. When the Portuguese were boasting about Portugal to certain Indians, and telling them they ought to go and see it, the Indians asked:

"Does the coco-palm grow upon your shores?"

The answer being in the negative, they said.

"We shall not go there to seek our bread, for this one tree is worth all Europe."

The Tahitians say that the first coco-palm came from a human head which sprouted in the earth. When the wise dark mothers repeat this myth to the children around their knees, a good meaning, a practical truth may perhaps be detected sparkling in the depths of their black eyes. There are no seeds equal to human heads in fertility. Hominal nuts are the most fecund of all nuts. No doubt the coco resembles much more macaca maimon, and the name may come forom the maki mococo, but monkey heads are all sterile. There is nothing like the hominal nut for producing useful plants. Tahitian fathers and mothers, pondering upon this truth, would see clearly how the success or failure of their children in life depends upon the learning of this lesson. The boy who mastered it best would become the man with the most fruitful trees. The English farmer has begun to have some inklings of this truth since the epoch of free trade, with excellent results in regard to the cultivation of the cereals. Most certainly it is the human head which germinates and sprouts when the coco-palm yields bread and wine and houses and ships.

When an infant is born in Malacca, the father plants a coco-palm; which belongs henceforth to the child. The young palm begins to yield fruit at five years old, is in full bearing about eleven, and enjoys its maturity from the age of twenty to fifty; when it ages slowly, reaching the term of from ninety to a hundred years before it dies. Naturally, the natives of the coco shores identify their lives with the lives of their trees: from the prosperity or misfortunes of which they augur their own fate. The ideas of M. Flourens and other physiologists, who think man was intended to live a century, are confirmed by the experience of the inhabitants of the tropics. Abd-Allah ben Abd-el-Kader, in his narrative of his Voyage along the Eastern coast of the Peninsula of Malacca in 1838, relates an anecdote which is illustrative of the double biographies of the Indians and their palms. He entered into a village in the Kalanthan country, where grew coco-palms, dourains (Durio Zibethinus), and all sorts of fruit trees. While walking, he observed an old woman about the height of a child of twelve, her back bent with age, her skin all wrinkled into ridges, and her hair, which was not four fingers long, as white as carded cotton. She was near a spring, and carried a pitcher full of water. He told Temana and Grandpre to wait for him a little, because he wished to talk with the old woman and learn her age. She replied;

"I have already seen one coco-palm die; after which, I have planted another, which is already grown old, and does not give me any more than a few rare and little fruits." By this she intimated that she was about a century and a half old.

Indeed the good and evil of human nature mingle more or less with this invaluable tree. When the natives of New Caledonia made war upon the inhabitants of neighboring islands, they used to make a point of destroying all the fruit trees, and especially the coco-palms, of their enemies. Among themselves, the owner of much cultivated land and of many coco-palms was deemed a great chief. The Tiko-pians, wishing to preserve the Mitre island, or Fatacca, for the shark-fishing, are careful to destroy all the coco-palms upon it, lest their neighbors should be attracted by seeing them to come and occupy it. The improvident and reckless inhabitants of many islands, having allowed themselves to depend almost exclusively upon their fruit trees for sustenance, are sometimes reduced to famine by hurricanes and bad seasons. When thus overtaken by calamity, the more desperate of them embark in canoes, and, committing themselves to the currents and the waves, in the hope of finding more favored shores, depart to be heard of no more. Europeans, Portuguese, Dutch, French, and English have, since they began to voyage in the tropical seas, set useful examples to the natives of intelligence, industry, and foresight in the culture of the coco-palms. Britons have especially distinguished themselves by planting their heads in the soils of the shores' palms. Dr. Charles Reynaud records numerous cases in which English-speaking men have planted cocos where they were unknown before, and have obtained four or five fold more fruit from their well-tended trees than were yielded by the neglected palms of the natives. Ceylon appears to be the only place where the steam-engine is applied to the extraction of coco oil.

Persons who have only seen the coco-palms of Ceylon or the Mauritius, must not estimate the vital forces of these trees by their limited observation. The wild vitality of the coco-palms is only seen on the shores of the coco-islands between the fifteenth of northern and the twelfth of southern latitude. Their natural soil is the coral sand. Polypes, or little animals, of a structure so simple that they have been said, not quite correctly, to be nothing but stomachs, or sacks alive, possess the faculty of secreting lodgings for themselves with their bases and sides. The calcareous secretions join each other and form what are called animal plants, which were long

mistaken for plants of which the animals were only the flowers. These animals are innnmerable as the sands of the sea-shore, and many islands have been formed by them. The waves of the sea pound the exposed coral reefs into dust, which is thrown as white sand over the compact reefs, and forms the coral or madrepore shores. On the shores already made, the cocopalms are shedding their fruits all the year round, and what Bernardin de Saint Pierre deemed a summons to a banquet, the fall of the nuts, is really a phase in the wheel of coco life. The nuts are washed away by the waves, and are carried by the currents, until growing heavy and saturated with sea-water, they are left to germinate upon far-distant coasts and newly-formed islands. Cocos have sometimes been borne by the currents as far north as the coasts of Scotland and Norway. The first coco I ever saw was washed ashore upon the sands at Aberdeen. The fall of the nuts is the preliminary of the process of seed-sowing, which is effected by the machinery of the ocean currents. The cocopalms love the newest coral sands—the secretions of animals at work everywhere and at this hour, and their very soil is impregnated with animality. The madrepore sand is interlaced to form the bases of the noble palm column, and the frequent rains pour down their sides while warm currents and hightide waves of the tropics lave the long roots of a tree, which may be said to be naturally far more a product of the ocean than of the earth.

(To be continued.)

THE CAMEL EXPERIMENT.

A letter from Lieut. Beale, of the Army, to the Secretary of War, dated at El Paso, in July, furnishes gratifying intelligence of the entire success of the experiment authorized by Congress for introducing camels as means of transportation across the distant plains and deserts that lie on the route of many of our outposts. He states that though laboring under all the disadvantages arising from ignorance of the habits and mode of packing the camel, the party had traversed a long distance and rough region through Texas, without an accident, and with the beasts in much better condition than if the service had been performed by mules. At starting, each camel was packed with seven hundred pounds, and the journey was pursued in this way, until the forage of which the burthen was mostly composed, was gradually reduced. This experience encourages the confident belief that the rest of the transit will be accomplished without difficulty and with corresponding success. If so, the value of the experiment, as a permanent auxiliary to transportation for the army, and doubtless, eventually, for the purposes of remote commerce in New Mexico and the adjoining territory, will be demonstrated satisfactorily.

All the camels, with three exceptions, em ployed in this expedition, are females, while the regular burden camel of the East is of the male species, and capable of carrying nearly twice the weight of his mate. So that this disadvantage must be added to others in estimating the results thus far. It was particularly noticed that the camels consumed, and seemed to prosper upon, a sort of food rejected even by mules, and which grows in rank luxuriance in the most barren of the American deserts. This food is known as the greased wood, a small bitter bush, with no known use whatever except in being now valuable as camel forage. They would eat grass when staked out, but if left to follow their own instincts, would leave the best ground, and browse greedily on bushes of any kind in preference. The apprehension entertained at the starting of the expedition, that the feet of the animals would give out in crossing the gravelly road from San Antonio to El Paso, was not verified in any particular. The whole route between those two points is stated to be terribly trying on unshod feet, being covered with a small gravel of coarse, angular, and flinty formation, which acts on the feet like a steel rasp. All the camels journeyed without injury, while every unshod horse and mule struck lame. This difference is attributed not so much to the spongy substance which forms the foot of the camel, as to the regularity and motion with which the foot is raised and put down.

What we have heretofore known of the nature of the camel, has been fully established in the present expedition. He is docile, patient, manageable and much more easily worked than the mule. He kneels willingly down to receive his load, and waits to be packed without any resistance. During part of the journey, the camels were sometimes without water for twenty-six hours, with the mercury scoring 104 degrees, and when offered drink at the end of that time, they seemed indifferent to it, and some of them refused. It is quite manifest from these facts, that this useful animal is destined to become a denizen of our western plains and a means of civilization in promoting regular and prompt intercourse between remote points in the vast deserts which stretch away on the frontiers of New Mexico, and have heretofore raised serious barriers to transit between the Mississippi and Pacific.

THE NEW TERRITORY OF DACOTAH.

The last Congress, it will be remembered, formed a new Territory under the name of Dacotah. The Independent, published at Sargeant's Bluff, says the Territory includes a great part of the valley of the Sioux, the valleys of the James and Vermillion rivers, and large tracts of beautiful bottom lands lying on the Missouri. In regard to the climate, it becomes milder to

the westward, so much so that the winters in the north-western parts of Dacotah are said to be not much more severe than in nothern Pennsylvania. The prevailing want of this entire region is timber. Its chief attractions are fertile soil, pure air and water, and an unusually healthy climate; and it is believed also to possess an abundance of mineral coal.

SIGHT-SEEING IN ROME.

Dr. Nelson, who has just visited Rome, says among other things, "I saw an image of St. Peter, the toe of which had been kissed so much that a part of it was actually worn away. I saw also a flight of stairs, opening on one of the public streets, which was *said* to have been brought from the palace of Pontius Pilate, and *said* to have been trod by the feet of Jesus; and now on that account it is regarded as so holy that no one is permitted to pass over it, except on his knees; and the deluded people are taught, that passsing over it brings a high religious reward. I saw several ladies, with their long dresses, toiling up the steps on their knees."

This is the stairway that Martin Luther began to climb, when he paid a visit to Rome. It was before he got into the clear light of Bible truth. It was while dragging his body in this uncouth style over these stone stairs, that a verse from the first chapter of Paul's epistle to the Romans came to him like a voice from heaven: "*The just shall live by faith.*" His eyes were opened, and he felt very much ashamed of trying to merit God's favor in this poor foolish way, instead of depending on God's dear Son, who came to take away our sins.

Let us pity those who are still climbing the staircase for salvation, and pray that they may soon have the blessed Bible, which teaches that Christ Jesus came into the world to save sinners, and that there is no other name given under heaven among men, whereby we can be saved.

Child's Paper.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is very quiet. Holders are offering standard brands at $5 25 per bbl. Sales to retailers and bakers, for fresh ground at $5¼ a $6½ per bbl. and fancy brands, from $6¾ up to $7¼. Rye Flour is now held at $4 37 per bbl., and Corn Meal is held at $4 per barrel.

Grain.—The receipts of Wheat continue light, and there is very little demand for it. Southern red is held at $1 10 a $1 15, and $1 20 a $1 30 for good white; only a few samples were sold. Rye offered at 73 c. Corn is in demand, with sales of yellow at 75 a 75 c. Delaware oats are in fair supply, at 37 and 40 cents per bushel.

Cloverseed.—The demand hts fallen off, with sales at 5 a 5½ yer 64 lbs. Timothy is bringing 2 50 per bushel. Of Flaxseed the market is bare, and it is wanted at $1 75 cents per bushel.

Wanted a male teacher for a Friends' School at Westfield, Burlington County, N. J. For further infotmation apply to Lippincott & Parry, corner of Market and Second Streets, Philadelphia.

10*th mo.* 17*th*, 1857.—4t.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—

EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.

9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.

London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.

8 mo. 29, 1857—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 483.)

"The usual Meeting, on first day morning, was attended by many others besides Friends, though no notice had been circulated, and proved a season of divine favor. I believe there were several feeling and awakened minds present, who, if they are but willing to centre deeply enough into quietness, will experience a state of true settlement. But alas! many, who are at times enlightened to behold the path which '*the vulture's eye hath not seen,*' are unwilling to part with those things which are for a prey, and therefore know not an establishment in the peace and rest that attend the submissive soul.

"Not feeling relieved by this Meeting, we had another appointed for the afternoon, which was largely attended by persons of various denominations, and proved a season of much gospel liberty; one wherein we were renewedly taught, that those who trust in the extension of holy help need not be dismayed; for let their endeavors be ever so feeble to promote His blessed cause, the Lord is able to supply all deficiencies, as well as graciously willing to forgive all transgressions. At the close, Friends were desired to keep their seats, which gave us an opportunity of imparting what we apprehended was their due: there are but few in membership, and perhaps not all of these really initiated into the fold by spiritual baptism.

"A hopeful man, who attends Meetings, resides about three miles from Kelso, at a place called Roxborough, whither I found my mind attracted before I knew it was a village, or that he lived in that direction. We went there on second day morning, and having hinted our feelings to J. C. the preceding evening, he had prepared a school room, near his own house, where, in a short time, a considerable number collected; and we were favored with a solemn relieving Meeting, and after a little visit to J. C.'s family returned peaceably to Kelso.

"In the evening we had a time of religious retirement with dear Margaret Anderson and her children, wherein we were afresh owned by the overshadowing of divine goodness, and she solemnly returned the sacrifice of praise. This kind Friend concluded to proceed on her journey the next morning, as we did on ours, and we parted under feelings of near sympathy and love: she had, at the time we met her, left home with a certificate to visit a few Meetings in Cumberland: and had we known this, I believe we should hardly have been willing for her to return, though being a little together proved mutually pleasant.

Arrived at Edinburgh on fourth day.

"5th day 25th. We sat their usual Meeting, and afterwards an adjournment of the Monthly Meeting; there were appointments to visit two, who had applied for membership, in both of which we united, and in the subsequent conference:—here, as in other places, the language may truly arise, '*the fathers, where are they?*' So few, almost every where, being qualified to administer help or consolation to enquiring visited minds, for want of seeking themselves to be renewedly supplied with heavenly virtue.

"Since being in this city I trust we have endeavored honestly to move in the line of apprehended duty, though our lot has been in a peculiar manner exercising. The Meetings on first day were low, but little verbal communication: several not in profession with Friends were there; and at our lodgings, in the evening, we had the company of most of our society residing here, besides several students from the college.

"On third day we held a public Meeting, which was very largely attended by persons of various descriptions; and through gracious unmerited regard it was, I trust, a satisfactory season, owned by the influence of divine love, and terminating under a precious sense of inward peace. We took tea with a family not in profession with us, who were desirous of our company, and were afterwards favored with a solemn season, wherein, I hope, we partook together of a little '*of that bread which cometh down from heaven,*' and when this is obtained how do the barriers of names and distinctions fall under the

prevalence of that feeling which breathes '*Good will towards all men.*"

The usual Meeting at Edinburgh on fifth day proved one of more relief to my mind than any former sitting of the same sort; and in the evening a public Meeting was held in the new town, for which, after considerable exertion, the Circus was obtained: it was largely attended by the genteel inhabitants, and I hope proved satisfactory.

"First day, my dear companion and I were unable to attend either Meeting, having both suffered considerable indisposition for many days; yet we had religious sittings in several families, times of conference, &c., and on second day, the 5th of 11 mo. left Edinburgh, which had been a place of peculiarly laborious exercise, and one wherein the necessity of obeying the sacred injunction to '*watch*,' was renewedly and deeply impressed, under the feeling that, although good seed may be sown in the field of the heart, yet, while men sleep, the enemy industriously improves the unguarded season, and sows his tares, endeavoring to defeat the Lord's gracious design and prevent intended produce.

"We arrived at Perth on third day evening, and after trying at six inns to gain admittance, we obtained accommodations at a small one, where the people were very civil and gave us a dry bed; the town being thronged on account of some local circumstance, occasioned the difficulty in procuring lodging. A few persons who are thought to be in some measure convinced of our principles, residing in this place, we appointed ten o'clock next morning to meet with them at our inn; seven came, and I hope this opportunity was not void of instruction to them or us, nor what was communicated such as would do harm. There seems a work begun in their minds, though still in a state of infancy, but considering how they are situated, it is wonderful that even so much fruit of a divine visitation is to be traced as is really the case; and knowing that He who hath visited is able to complete the work, I trust something may in due season spring up to His praise.

"We felt nothing further to bind us at Perth, than the visit to this little plantation; and having for some time past been sensible of somewhat like a cloud intercepting the remaining Meetings of Friends in this nation from my view, and now a ray of light shining on the way towards Portpatrick, I believed it safest to follow this.

Being detained the whole of seventh day for want of a carriage, (extremely heavy rain rendered it unfit to use our chaise,) we did not reach our place of destination till first day afternoon.

"We had heard of two persons who met together, before the Meeting House belonging to Friends at Glasgow was sold, and on enquiring for these, discovered two more, with all of whom we had a season of religious retirement, which proved one of memorable instruction to my tried mind, and I hope of some profit to those present. Although in degree relieved, a weight remained on me which prevented my feeling at liberty to move forward; but on second day morning, those we had sat with all came to take leave of us, and I *then* understood the occasion of this pressure; and after communicating what I considered to be my duty towards them, felt clear to proceed.

"Being informed that the packet was to sail at three o'clock on fifth day, we went forward about noon, but on arriving found no one was inclined to venture out, as the wind blew almost tempestuously, and the sea looked terrific. We got pretty well accommodated at this village, and the wind lowering, we were told in the morning that a vessel was about to sail that afternoon; we therefore got ready, feeling easy to embark, though with the prospect of a tossing passage; but going home rendered this less formidable, and hitherto every step towards Ireland has felt peaceful, which is indeed cause of humble admiration at the dealings of divine goodness. When this prospect opened some weeks ago, it was attended with such feelings as I still believe had not their origin in natural affection; which, without something deeper, might prove fallacious, but were of that mercy, which beholding it enough, graciously released from this embassy, and permitted a return to different, though perhaps not less, exercise in the land of my residence.

The usual week day Meeting at Milecross was a season of solemnity and favor to myself; and, I hope, a time of profit to some others. So that there is cause still to trust in the Lord, and endeavor to do what little we can, the promise being from time to time graciously accomplished, '*verily thou shalt be fed*,' with such a portion of peace as a wise Master sees meet to support the mind, and excite a willingness to endure further conflict.

"On fifth day, at eleven o'clock, the Meeting was held at Newtown, and attended by a large number who behaved in a remarkably solid manner; indeed such a solemnity prevailed as is seldom known in Meetings of this sort, so that it proved what may be denominated a *favored* season; tending to the relief of our minds, and I hope the instruction of others, and was a compensation for much previous suffering and exercise. This seems like another woe being past, for such prospects try my poor frame and mind, beyond what I could easily set forth; and the fear lest the holy, precious cause should suffer rather than be promoted, is awfully felt by one who has indeed occasion to marvel why so weak a creature should be thus led.

"Fifth day, 29th. We attended Meeting at

Lisburn, which proved a truly exercising season I believe to every feeling mind; no voice was heard but that of dear S. Harrison, who expressed a few sentences in a close line near the conclusion.

"The Quarterly Select Meeting was held that afternoon; the usual one on first day morning was one of close exercise, and wholly silent: in the evening some liberty was experienced, and more of a consoling hope, that although so much death prevails, life is not entirely lost in our Israel, nor the prospect of its increase altogether withdrawn.

"In this Meeting I was satisfied at our detention, but know not whether others were; however, if a little peace be obtained it is enough, and I do desire to take this feeling home, with me, after an embassy which has, on various accounts, been peculiarly exercising.

"The Meetings for discipline occupied the whole of second day, and on third, one for worship was solemn and satisfactory. In the evening we were favored at our lodgings with being refreshed together in the fellowship of the gospel, and on the following morning set forward, accompanied by four Friends of Ulster province, besides five from Dublin, who had come to attend the Quarterly Meeting. As we advanced towards Dundalk, which was the place of our resting for the night, I felt a weight on my mind, under the apprehended discovery that there was something here to be visited, and on entering the town believed it would be my lot to appoint a Meeting.

"I did not reveal this fresh and unexpected exercise to any one, until the morning; when after endeavoring in solitude to acquiesce in this unfolding, and desiring resignation to do the day's work in the day time, I mentioned the subject to my ten friends, and they encouraging me to faithfulness, a place was sought for; and the Sessions-house being procured, a considerable number assembled at eleven o'clock, and we were so favored with the overshadowing of the holy wing, that I trust the minds of many were gathered into a state fitted to receive the counsel given to impart; and for this renewed manifestation of unmerited love and mercy, my spirit was bowed in reverent gratitude to our almighty and unfailing helper."

This being the last Meeting of which there is any account in connection with the present journey, it is presumed that she went on without further detention, reaching Dublin on seventh day the 8th of 12mo., where she met her husband, and returning with him to their own habitation obtained the rest and care which her exhausted frame was greatly in need of.—My dear mother travelled in this engagement about two thousands miles by land, and crossed the sea six times.

(To be continued.)

THE FEAR OF GOD.

"The fear of God is not a perplexing doubting, and distrust of his love; on the contrary, it is a fixed resting and trusting in his love. Many who have some truth and grace are, through weakness, filled with disquieting fears; but possibly, though they perceive it not, it may be in some a point of wilfulness, a little latent, undiscerned affectation of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interests in God, that argues some grace; but being vexingly anxious about it, argues that grace is weak and low. A spark there is discovered even by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire, little faith, little love; and then, as it is unpleasant to thyself, so it is to God as smoke to the eyes. What, if one should be always questioning with a friend, whether he loved him or not, and upon every little occasion were ready to think he doth not, how would they disrelish their society together, though truly loving each other? The far more excellent way, and more pleasing both to ourselves and God, were to resolve on humble trust, reverence and confidence, being most afraid to offend, delighting to walk in his way, loving him and his will in all; and then resting persuaded of his love, though he chastise us, and even though we offend him, and see our offence in our chastisements, yet he is good, plenteous in redemption, ready to forgive; therefore, let Israel hope and trust. Let my soul roll itself on him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled nor burdened with it."—*Leigh Richmond's Memoirs.*

DEFINITION OF RELIGION.

BY E. SMITH.

It is declared in the Scriptures, that the natural man knoweth not the things of God, neither can he comprehend them; and I am convinced that this is true. God only requires the heart and its affections, and after these are wholly devoted to Him, He Himself worketh all things within it and for it. "My son, give Me thy heart;" and all the rest is conformity and obedience. This is the simple ground of all religion, which implies a re-union of the soul to a principle which it had lost in its corrupt and fallen state. Mankind have opposed this doctrine, because it has a direct tendency to lay very low the pride and elevation of the heart and the perverseness of the will, and prescribes a severe mortification to the passions; it will be found, notwithstanding, either in time or eternity, a most important truth.

In the Holy Scriptures, nothing appears to have a reference to the great work of salvation,

but a rectitude of the heart, and subjection of the will; and it is clear to my understanding, that it should be so: for the mere operations of the head, the lucubrations of reason on Divine subjects, are as different as men. The natural powers of man may be sanctified by the influences of religion in the soul, and cease from opposition in matters wherein formerly they took supreme direction; but until they are in awful silence before God, the work of redemption is unfelt and unknown.

Religion is a universal concern, the only important business of our lives. The learned and the ignorant are equally the object of it, and it is highly becoming the Father of Spirits, the Friend of man, that all the Spirits which He has made, should be equal candidates for His regard, that His mercy should operate upon a principle of which mankind are equal partakers. If the reason or understanding were alone capable of religious discernment, nine-tenths of the world would be excluded from His providence; but not so does His mercy operate. He influences by love, and the affections are the only objects of it.

Look into the opinions of men, contemplate their great diversity, their complete opposition to each other; and where shall the serious, the reflecting mind, find a peaceful station to rest upon? Where shall it find "the shadow of a mighty rock, in a weary land" of fluctuating devices and tempests of opinion? Not in human literature, not in the inventions of men; but in silence before the God of our lives, in pure devotion of the heart, and in prostration of the soul. The knee bends before the majesty of Omnipotence, and all the powers of the mind say, amen! In matters so important as pure religion, the salvation of the immortal soul, it is highly worthy of Divine Wisdom that He should take the supreme direction to Himself alone, and not leave any part of the work to the device of man; for it is evident to every candid enquirer, that whenever he interferes, he spoils it. Religion is of so pure and spotless a nature, that a touch will contaminate it. It is uniform, consistent, and of the same complexion and character in all nations. Languages and customs may greatly differ; but the language of pure devotion of the heart to its Maker, is one and the same, over the face of the whole earth. It is acknowledged and felt "through the unity of the Spirit in the bond of peace." There is a harmony and consistency in the works of God, external and internal. The internal operations of nature are strictly typical of eternal things; the visible, of the invisible world.

I am convinced that the Author of our being has left nothing to man with respect to the formation of religion in the mind of a child, but the opening his path, and the clearing his road from the thorns and briers of contagious example. The influences of man consist in pure examples, dispassionate persuasion, and an early subjection of the will, to what is written in the law of God. The enlightening the understanding, the purification of the heart, the accomplishing the course of rectitude to the invisible world, and qualifying the soul for beatitude amongst the spirits of the just, must be left to Supreme wisdom and mercy. The sciences are of a very partial concern, are in the hands of a few, and are the proper objects of human wisdom, and attainable by its powers alone; but their centre and their circumscription is in time. From high attainments in these, the mind of man is taught to wonder, but I much question whether he is often taught to adore. They are too apt to raise the mind, to engage a devoted idolatrous attention, and fix a supercilious disregard to the humble appearance of a meek and quiet spirit; and if it were possible that they should accompany the soul from time to eternity, they would prove a subject of humiliation before an Eye that is more extensively opened; yet these may be sanctified by the influence of religion.

For Friends' Intelligencer.

AUGUSTUS HERMANN FRANCKE.

(Concluded from page 485.)

Among the ministers at this place he found one of the same views with himself, who afterwards proved himself a faithful friend. This was I. J. Breithaupt, whom he had known at Kiel. They both preached with earnestness and plainness the necessity of an entire change of heart, and a union with the Lord Jesus Christ by faith, as the only ground of salvation. The people who could find nothing to satisfy the longing of their souls after holiness and happiness, in the cold and merely moral sermons of the other ministers at Erfurt, flocked to the churches of Francke and Breithaupt, where the way of mercy was opened to their darkened minds, and it is said many were converted to the Lord. Besides their public preaching, Francke and Breithaupt held social meetings daily in their houses, in which they explained to the people more familiarly the sermons which they heard, and spoke with individuals on the state of their own hearts. Francke also delivered lectures daily upon the Bible to the students at this place. Another means of doing good which he employed, and which he believed to be important among a people so ignorant on the subject of religion, was the selling and gratuitous distribution of New Testaments and other books upon practical piety.

It was not to be expected that these labors would pass without frequent and severe censures. To most of the people of Erfurt the doctrines which he preached were entirely new. A few who compared them with the Scriptures acknowledged that they accorded with them; but the majority could give them no other name than

pietism or fanaticism. The circumstance that he had frequently ordered New Testaments and other pious books from Luneburg occasioned a report that he was circulating heretical books among the people. The magistrates issued an order that no such books should be brought into the city. Francke did not, as was natural, suppose that such books as he had sent for were forbidden by this edict, and continued to circulate them. They now gave directions to take possession of every package that was directed to him. Very soon after, one arrived; Francke being called before them, was asked how he had dared to disobey their order; he assured them that he had not done so. The officer, to convict him of guilt, caused the package te be brought and opened, when to his surprise and confusion it was found to contain nothing but New Testaments. Francke was of course honorably dismissed. The effect of the affair was to make it known through the city that he had New Testaments to dispose of, and thus to increase the demand for them.

He had now resided fifteen months at Erfurt, when in consequence of some secret insinuations of his enemies, which came to the ears of the Elector of Mayence, he sent a decree to Erfurt, which directed that, "inasmuch as Mr. Francke was a leader of a new sect of fanatics, and the cause of much disturbance, he should be dismissed from his office, and ordered immediately to leave the city." As soon as Francke heard of this he went before the council, and complained to them, but without effect; for he was immediately deposed from his office, and ordered to leave the city within twenty-four hours. He did not resist this order; but conscious of his innocence, wrote a letter to the magistrate calmly representing the impropriety of condemning him unheard, and even without letting him know the crimes of which he was accused; thus denying him a privilege which was granted even to robbers and murderers. A large and respectable body of citizens petitioned in his behalf, and the children of his congregation came and asked upon their knees that he might remain. But it was all in vain, and he was compelled to prepare for his departure.

The few hours that he was allowed to remain in the city, he spent in exhorting his friends who assembled at his house, to continue steadfast in the grace which they had received. They wept sore at the thought of his departure; but he was comforted by the abundant consolations of the Holy Spirit, and left the city in a very happy state of mind. He returned to his mother and family at Gotha, and by the way composed a beautiful hymn, expressive of his peace and joy.

The Duke of Gotha, when he heard of these proceedings, sent one of his ministers to enquire into the affair; and being convinced of Francke's innocence, expostulated with the magistrates of Erfurt; and when this produced no effect, with the Elector himself. His object was not, however, to restore him to his station at Erfurt; he wished to retain him in his own dominions. At the same time he received invitations from several of the neighboring Princes: but the finger of Providence seemed to him to have already pointed out the path of duty. The same day that he was ordered to leave Erfurt, he received a letter from the Elector of Brandenburg, inviting him to his dominions; and about a month afterwards he received the appointment of professor of Greek and Oriental languages in the new University of Halle, and pastor of the church of St. George, in Glaucha, a suburb of that place. This offer he accepted and removed to Halle.

Francke found the church at Glaucha in a most deplorable condition. The last pastor had been dissolute and abandoned, and had been deposed from his office for some flagrant crimes. His influence left the village not only without any thing like piety, but without even external propriety of conduct. Vice in almost all its forms was practiced, and as a consequence, poverty and misery prevailed. He found, therefore, a wide field for labor, and one which few persons would have attempted to cultivate. But he devoted himself to this work, and for the first two years almost exclusively, trusting in the promise of divine assistance to those who labor faithfully in the Lord's service.

One of the means among the many which Francke employed for doing good and bringing about a better state of things in his parish, was the writing and circulation of tracts. Some of these were intended especially for his congregation, and some for general distribution. They breathe a spirit of piety and of affection towards his people, which must have given them much influence in addition to the interesting and solemn truths which they contained. From one of them, entitled "Scriptural Rules for Living," we make the following extracts:

"1. *Rules for our conduct in company.*

"Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of heaven and earth, is present; and that in such a presence a solemn awe becomes you.

"Never speak of your enemies except in love, for their good, and the honor of God.

"Do not speak much. When it is necessary to say anything, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness, and deliberation.

"Do not make the things of this world a subject of conversation, except when God may be honored, or good done to your neighbor thereby.

"Avoid all severe and reproachful language, and every thing that might excite evil feeling. Enquire of a friend whether you ever offend in this way; for you may do it unconsciously.

"Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honors God in his heart, will not dishonor him with his lips.

Be cautious in narrating any thing, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

"Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

"Never change the conversation from a profitable subject. Much is to be learned, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

"Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

"If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well beforehand to think of your own defects, that you may reprove with meekness and with love.

"Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

"Cultivate a talent for directing conversation in a proper channel.

"Never think more highly of yourself than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

"Love is humble, and secures the respect and friendship of others, but a haughty man is disagreeable to all.

"Remain not a moment in society, when your only object is, that you may thus pass time away.

"2. *Rules for Solitude.*

"If you are truly convinced of the presence of God, when you are alone, you need have no weariness of solitude. Will you be weary of an eternity spent in his presence where you hope to find your perfect happiness?

"Fear nothing, visible or invisible, but God, who can save and can destroy.

"Engage in no unprofitable work; for you shall give an account of every moment of your time, and of the manner in which it has been employed.

"Read no trifling nor useless books, for the sake of passing away time.

"Indulge no thought which you would be ashamed to utter; for though you may conceal it from men, God beholds your inmost soul, and knows your thoughts afar off.

"Do nothing in private which you would avoid in the presence of the wise and good. You have respect for them; ought you not to respect the Great Jehovah?

These were the means which this truly excellent man applied with so much fidelity. In every department of labor, whether social or public, he seems to have acted in view of that day, when he should render an account of his stewardship. And his efforts were not in vain. The state of society improved in Glaucha, and the Lord evidently blessed his endeavors to do good.

(To be continued.)

THOMAS STORY.

(Continued from page 487.)

And desiring to see Friends in some other places, I went a short journey with Andrew Taylor, a powerful and able minister in his day, of an affable and cheerful temper, and one of my particular friends: and on the 20th day of the Twelfth month, 1621, we went from Heatherside, in Kirklington, in Cumberland, and that night lodged at Joseph Epon's, two miles beyond Alston; and thence next day to John Moore's at Welgill; on the 22nd to Thomas Williamson's; on the 23rd to Francis Shield's at Walkmill; on the 24th to Archibald Gillespy's at Steel; on the 25th to John Hunter's at Benfieldside; having meetings at several of these places.

[I have now written about fifty-two pages folio, of Thomas Story's Journal entire, except a little abridgement of one paragraph, and now at this commencement of his first journey about the beginning of the year 1682, I would propose making copious extracts, as the whole will be too voluminous for the columns of "Friends' Intelligencer." I am willing, however, to be advised in that matter, though it occupies a considerable portion of my time. I feel as if I had introduced to Friends a welcome and interesting companion, who has given us a faithful account of the most important part of his life, (the days of his youth,) his early convincement, without instrumental means. His method of argument with opponents, his irrefutable defence of Friends' principles and doctrines, especially on silent worship, perfection, justification, the resurrection, the sacrament, baptism, &c., and all this while he was a young man.

He goes on with his journey with Andrew Taylor, to New Castle, Shields, Sunderland, Shotten, Hawthorn, Durham, Auckland, Stockton, &c., in all about forty places. Concerning the meeting at Sunderland he says:]

The meeting being appointed at Sunderland, to begin about the middle of the day, and we now obliged, by reason of the high wind, to go round by New Castle, it was put off till the evening; which proved a very comfortable time of the enjoyment of the good presence of the Lord; with which my mind and heart, being plentifully furnished, it moved by its own divine force, greatly tendering me, and bathed me in a flood of tears, from divine melting love, and had the like effect over the meeting; and this happened in time of silence. After which Robert Wardell, a ministering Friend at whose house we lodged, spoke some sentences; by which I perceived he thought I should have uttered some words by way of public ministry at that time. But I did not apprehend my time was then come for that service; and it had the same effect, and peradventure more than if I had uttered words: for it was a ministration of the *word* by a more immediate operation and a great mystery.

After the meeting many Friends came to me, and expressed so much love and respect as gave me occasion to consider what could be the reason of it; for they were all strangers to me and I to them: and being but a child in the knowledge of the invisible operation of the word of Truth, and its effects, by instruments, in a way of silence and sympathy, I looked at its effects only in myself for my own strength and consolation, and yet could not but observe, that at the same instant as truth broke in upon me in an eminent manner, (with which, in other places, I had been often favored before) it effected the living part of the meeting the same way, at the same time: and it is clear to my understanding, by experience, that there is a communion of divine love through the one spirit, and that unspeakable, among the sanctified in Christ, at this day, as well as in time past; and that in a state of holy silence, as the members of Christ sit together in their heavenly places in him.

For some days after the meeting at Sunderland, my mind was very low, and not so sensible of the same degree of the divine presence as some time before; and a question possessed my mind, whether I ought not to have uttered some words in that meeting? But, by degrees, I attained my former tranquillity.

On the 23rd we went to John Banks's, at Rodgergill; and the next day to the meeting at Pardshaw: after which we went to the house of Margaret Faucet, an ancient widow, having an estate of six or seven pounds *per annum*, out of which she entertained all travelling Friends coming that way, besides her own family, and had always plenty, and so desirous was she to entertain all, that she was commonly called the covetous widow of Cumberland; she was a woman truly honorable in the truth during her time.

I had no other public ministry in this journey, than being frequently much tendered in the several meetings, to my great satisfaction, and to the comfort of many who wished me well for the Truth's sake, and desired my prosperity therein. And this journey, being finished, I went home to my father's house in the evening; and having taken much cold, so that I was hoarse, I spoke with difficulty when I went into the house; yet through a very sensible operation of the divine truth, and the healing virtue thereof, under which I sat in silence for about half an hour, I was perfectly healed; by which I was forever confirmed in the belief of the miracles of Christ recorded in Holy Scripture.

After this I remained at my father's house, though under many inward loads and burdens in the family, not one soul of them having any sense of Truth; and keeping constantly to meetings, and living near the divine Truth, I was thereby preserved from the attending evils and temptations, till the Lord opened a way for another journey; which was as followeth:

On the 2d of the 12th month we arrived at Edinburgh, and were at the Quarterly Meeting there on the same day; which being ended, we met with Thomas Rudd, who had some days before come from England by way of Glasgow, and had been several times through the city and colleges of Edinburgh, crying, "Wo to the sandy foundation," with some other words of the like import. The next morning being about to depart the city homewards, John Bowstead and I went with him to take leave of William Miller, (at the king's gardens) and his family; where we had been but a short time, 'till the concern returned upon Thomas Rudd to go again through the city; and, after great exercise, and travail in spirit, he became willing and went: and the most of his message was in these words, *Ho! all people; O all be warned this day, to fear before the* Lord, *the mighty* God of heaven and of earth; and every *one turn from the evil of your ways.* He had a voice suited to the measure of his words, with an innocent boldness in his countenance, frequently lifting his right hand towards heaven as he passed along, which was with a slow and grave pace. John Bowstead and I, though we had a good will to the cause, and personal love to our friend, sufficient to have engaged us with him on any service warranted by any degree of the like concern and call, and to go with him through the city; yet we were not willing to hazard our lives, or liberty, as intruders into his concerns, not finding any thing from the Lord so to do. We therefore went to our friend Bartholomew Gibson's, where we lodged, to wait the issue of our friend's undertaking; where we had not sat down 'till it pleased the Lord to give us a more evident fellow-feeling for our friend's concern, in great brokenness of heart, in which we were constrained to go up into the city after him, where

we found him delivering his message to a great multitude of people; some of whom had thrust him down into a low shop in the high street; from whence, ever as he attempted to move, the rabble pushed him back: nevertheless the power of the Lord was over the multitude, both in him and in us; so that all fear of them was removed from us, by the protecting arm of the Lord, who is ever near to deliver such as act in his council, in the time of greatest danger.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 24, 1857.

"This, then, is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This message, received by the Apostles, and renewedly proclaimed by the founders of the Society of Friends, still goes forth from the spirits of those who, having witnessed the blessed effects of "that true light which lighteth every man that cometh into the world," are concerned that *all* should come under its purifying influence by walking in it, whereby the blood or life of Christ, the wisdom and power of God, would be known to "cleanse from all sin," and we should be made partakers of that holy fellowship which leads into a oneness of spirit, and constitutes the bond of peace. When we consider how long this doctrine of the internal light has been the prominent feature of our profession, we are humiliated under a view of the small advance that we, as a people, have made toward that state of perfection in righteousness into which the spirit of Truth—the Light—leads its followers. In what way shall we account for our delinquency, other than having suffered the eye to wander from this internal luminary and heavenly guide, the body has become filled with darkness. "If, therefore," said Jesus, "the light that is in thee be darkness, how great is that darkness?" Had we been faithful to the openings of Divine Light, should we not have been preserved in brotherly love and condescension?—"God is love, and they that dwell in love, dwell in God and God in them." In this condition there can be no strife nor bitterness of feeling, for the charity which thinketh no evil and speaketh no guile, is the clothing of that mind which dwells with the Everlasting Father and Prince of Peace. "By your fruits shall ye be known." If, therefore, instead of the establishment of this peaceable kingdom, we see divisions and sub-divisions taking place in our midst, we are certainly safe in the conclusion, that where these exist, the love of the Father doth not prevail. If we profess to have this love, and evince an opposite spirit toward our brother, we number among those who "do not the truth." Unhappily for us, we have suffered a differenee, even an *honest* difference of sentiment to produce discord; and instead of being of one household, banded together in love, we show to the world a divided body, each part claiming the original title of the Society of Friends. The inconsistencies which have grown out of this state of things are pitiable to behold, and he who has pitched his tent within the sacred enclosure of divine light and love, cannot but mourn over the desolations which they have occasioned as evidences of a sad departure from the ancient watch-word, to "mind the Light." For all, but particularly for those with whom we are in membership, we would express the earnest solicitation, that we may individually gather to that fountain of wisdom which is open for all, and from which we may receive instruction in heavenly things, a knowledge that maketh truly wise, and which as far surpasses the wisdom that is from beneath as "the heavens are higher than the earth." In the plentitude of divine goodness, we have received innumerable blessings, both of a spiritual and temporal character; have not many of us appropriated these gifts as our own, too unmindful from whence they came, and are thus in danger of loving the gift more than the giver? If so, let us remember it is declared that "he who loves *anything* more than me, is not worthy of me."

It was said formerly to have been "an evil thing and bitter," that Israel had "forsaken the fountain of living waters," and so it must ever prove unto those who turn from Him who "only hath the words of eternal life." Their course must be as the ship without a pilot, or sheep without a shepherd. The glorious principle to which we have been invited, "leads not to bewilder, nor dazzles to blind," but it is the *true Light* that makes manifest not only that which we have done, but all that is necessary for us to know;

and agreeably to the Scripture, they that follow it shall not walk in darkness, but have the light of life." If, then, we would prove worthy the name of Friends, we must "mind the light," and by walking therein we shall be able to produce those peaceable fruits of the spirit which mark an abiding in the vine. For "as the branch cannot bear fruit of itself, except it abide in the vine, neither can ye, except ye abide in me."

MARRIED,—On Fifth day, the 8th instant, with the approbation of Haddonfield Monthly Meeting, at the house of Samuel Allen, in Haddonfield, CLAYTON RULON, to ELIZABETH T. HANCE, of the former place, all of Camden County, New Jersey.

DIED, On the 22nd of 9th mo., SALATHIEL CLEAVER, a member of Gwynedd Meeting, in Montgomery County, Penna., in the 78th year of his age. He attended meeting on the 15th, (though unwell,) on his way home he took a chill, after which he gradually declined one week, when he finished his course. During his illness his wife, Mary Cleaver, nursed him faithfully and attentively, and at the time of his funeral, which took place on 6th day the 25th, bore up under the pressure of her great bereavement with fortitude, and becoming patience and resignation. She had been his devoted companion in all their joys and sorrows for about 49 years. She attended meeting on the following First day, though quite unwell: on Second day she was confined to her chamber, where she continued about four days when she followed her husband, and died on Fifth day evening the 1st of the of the present month, having just entered the 72nd year of her age.

Salathiel Cleaver was a man remarkable for his faithfulness, uprightness and punctuality, and such was the order and system in the arrangement of his domestic concerns, that they did not interfere with his religious duties. His diligence in the attendance of meetings, is worthy of commendation. He was an elder nearly thirty years; he served on many appointments of the meeting, and also occasionally went as companion of travelling Friends, which services occupied much of his time. His life and conversation among men were such, that they even now vividly hold forth the encouraging language to others "to go and do likewise." He was a conscientious observer of Friends' testimony to plainness in dress and address. Being just in his dealings, and economical in his habits, he was favored to enjoy a large amount of rational and domestic happiness, and I trust he has gone to that home, where the wicked cease from troubling, and the weary are at rest.

In relation to dear Mary, it may be said she was a true help-meet to her husband. "They were diligent in business, and fervent in spirit, serving the Lord." She was a faithful overseer of our meeting for many years. She had the rare gift of imparting admonition, even to offenders, without giving offence. Invested with a spirit of cheerfulness, accompanied with kindness, her council would rest upon the visited as dew upon the opening flowers. For several of the last years of her life, she and her husband, having retired from the cares of business, rode round among their children, their friends and their neighbors, especially among the sick and afflicted, both in body and mind. Mary had a peculiar gift in finding out where to go and what to do; and to stimulate others to do likewise, and her husband appeared always ready to second her motion, and they were, wherever they went, welcome visiters. But they have been suddenly taken away, and we feel greatly stripped; friends and neighbors, but especially the poor, mourn their loss.

A large and solemn meeting was held, on both occasions, at the Meeting House, where the language was proclaimed "well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord;" that this welcome salutation was given to the faithful servant with two talents, as well as to the one with five. Again it was said, "Be thou faithful unto death, and I will give thee a crown of life. The cheering hope was entertained that these promises and rewards were peculiarly applicable to the departed, and would be also to others of like character. And as the mantle that fell from Elijah, was taken up by faithful Elisha, so may the mantle that has fallen from these dear departed Friends' be taken up by those on whom the hand of the Lord has been laid; for surely he can as in former days "raise up Judges as at the first, and counsellors as at the beginning."

10th mo. 14th, 1857. JOSEPH FOULKE.

——, At her residence on Fourth day, the 26th of 8th month, ELIZABETH DUDLEY, in the 45th year of her age, She suffered extreme agony, yet she was able to speak to those around her in this language, "my stay is short here, but O, my work is done, I have gained the crown, happy are they that die in the Lord." She was a member of Chester Monthly Meeting, N. J., diligent in the attendance of meeting, and one who felt an interest in society; kind and faithful among the sick, always ready to assist those that stood in need; her loss will be felt by many.

——, On Fifth-day, the 1st of Tenth mo., MARY CLARA, daughter of Miles S. and Lucinda M. Spencer, of disease of the lungs, aged eight months and seven days.

"To be blind is not miserable; not to be able to bear blindness, that is miserable."

"How many things are there which I should not choose to see; how many which I might be unwilling to see; and how few remaining things are there which I could desire to see! Neither am I concerned at being classed (though you think this a miserable thing,) with the blind, with the afflicted, with the sorrowful, with the weak, since there is a hope, that, on this account, I have a nearer claim to the mercy and protection of the sovereign Father. There is a way, and the Apostle is my witness, through weakness to the greater strength. May I be one of the weakest, provided only in my weakness that immortal and better vigor be put forth with greater effect; provided only in my darkness, the light of the divine countenance doth but the more brightly shine: for then I shall at once be one of the weakest, and the most mighty; shall be at once blind, and of the most piercing sight. Thus, through this infirmity, should I be consummated, perfected; thus, through this darkness, should I be enrobed in light. And, in truth, we who are blind are not the least regarded in the providence of God; who, as we are the less able to discern anything but himself, beholds us with the greater clemency and benignity.

The divine law, the divine favor, has made us not merely secure, but, as it were, sacred from the injuries of men; nor would seem to have brought this darkness upon us so much by inducing a dimness of the eyes, as by the overshadowing of heavenly wings; and not unfrequently is wont to illumine it again, when produced by an inward and far surpassing light."

Milton.

A THRIFTY WALKING-STICK.

When the old Laird of Dumbiedikes gave to his son the memorable injunction, "Jock when ye hae nae thing else to do, ye may be aye sticking in a tree; it will be growing Jock, when yo're sleeping," his advice had a deep significance, which few are wise enough to profit by. The sound philosophy of the precept was vividly brought to our mind, a day or two since, by the sight of a *big apple*, the history of which is fit "to point a moral or adorn a tale." Some four or five years ago, a lad, passing an orchard when the proprietor was thinning out and trimming his trees, picked up a very slender sapling, which had been thrown away to serve as a temporary walking-stick. Having used it for this purpose, he carelessly stuck it in the ground when he returned home, and left it, thinking no more of the circumstance. There it remained undisturbed until it took root, and there it is still, being now a flourishing tree, in bearing condition, producing Astrachan apples, a noble specimen of which, of this season's growth, brought to us by the young man, has suggested this article. Is not this occurrence a striking illustration of the wisdom of the suggestion of the old Scotch Laird?—*Salem Register.*

Think how many times thou hast been mistaken in thy own judgment; and learn, by that experience, not to be positive and obstinate.

BEWARE OF SLIGHTING ANYTHING USEFUL.

To beware of slighting anything, on account of its supposed insignificance, is the grand precaution for those who would pleasantly and profitably study nature; but there are a few others. We must not abstain from the examination of anything on account of the ignorant having a prejudice against it. It has been already said, that no production of nature is ugly; and it may be added, that when we are properly acquainted with them, none of the productions of nature are injurious. It is true, that there are some that would poison us, if we ate them; others would burn the body, if they came in contact with it; and others, again, offend, and even waste and wear our organs of sense. But it is our own fault, if we allow them to produce any of these bad effects. We need not swallow arsenic, be bitten by rattlesnakes, offended by the sight of toads or neuts, or sickened by noxious effluvia. We should find out their properties, and shun those that are hurtful, at the same time that we turn to advantage those that are beneficial. Deadly as the white oxide of arsenic is when taken into the human stomach, arsenic, used for proper purposes, is a highly valuable substance. Some of its oxides are beautiful paints, others give purity to glass, hardness to the metal of printing types and the mirrors of telescopes; and even the deadly poison itself is the most effectual remedy in some diseases. Prussic acid, again, which in certain states is a more deadly poison, perhaps, than even arsenic, is not only in other states a valuable medicine, as well as a most essential ingredient in some of the most grateful tastes and odors, but it is highly probable that it tends as much, and perhaps more than any other substance in nature, to produce the colors of those flowers which render the fields and the gardens so gay. These are, no doubt, extreme cases; but they are cases to the purpose; and with them before us, we must learn not to have an aversion to, or to despise, any one of nature's productions, until we can be sure that we know all its properties and all the purposes that it will answer. And as that is a degree of knowledge at which we never can arrive, it is tantamount to saying, that we should never despise, or cease further to examine, any natural object whatsoever; because, even in the most common and neglected one, there may be properties more really useful than those of that upon which we, with our present knowledge, whatever the extent of that knowledge may be, set the highest value. There was a time, when people little dreamed that common coal might be made to circulate in pipes like water, and light up streets, roads, and dwellings, and yet be nearly as serviceable as ever for common fires, and more serviceable in all cases where smoke is objectionable; and there was also a time when, if any one had said that the elements of water, mixed in the same proportion in which they form that liquid, could, by being burned from the state of two separate airs to the state of liquid water, produce about the most intense heat that could be produced, the statement would have been treated as the dream of a distempered imagination. There are innumerable cases, too, in which that which has for centuries been thrown away as the refuse, has, upon further discovery, been found to be the most valuable part of the whole composition. The ore of zinc, which, united with copper, forms brass, used to be considered as an useless incumbrance by the miners in several parts of the country. The bones of meat, which were once scattered both unsightly and unprofitably over the waste places, are now, in consequence of a few very simple discoveries,

made probably more valuable, weight for weight, than the meat itself; and the very dust and rubbish of the houses, which, in the places where it collects, is absolute filth, is found very serviceable in many of the arts, so that large fortunes are made by people who collect it at their own expense. It is scarcely possible to turn one's attention to any one branch of industry in which there shall not be found some substance of the greatest importance and value, which used on former occasions to be despised. Therefore, as we must beware of neglecting small things, so also we must not refrain from observing and examining any thing, though that thing may be neglected or despised, or even derided; for a thing, which is any or all of these, may contain the substance of the most valuable discovery that is possible for us to make. There is no substance and no event independent and of itself alone. They belong to the great family of nature and the vast succession of appearances; and whatever their aspects may be to our mere gaze, they may have a long tale to tell of the past, and a most important revelation to make of the future. To the unreflecting observer the chalky cliffs of Kent, with their dispersed nodules of flint, may seem very dull and senseless instructors; and yet those beds of chalk have once been sea shells, and those flints have once been sponges; so that the two together tell us that those very cliffs, which now stand beetling over the ocean, must at some period or other have been far below its surface. Indeed, there is not a substance with which we meet, or an appearance that can strike any of the senses, but which, if we will hear it, has got an interesting story; and whether we visit places thickly tenanted with animals, places thickly planted with vegetables, the barren wilds, the ocean shores, the wide expanse of its waters, or the wastes of drifting sand,—nay, even if we could mount up from the earth altogether, and visit the region of clouds, we should find enough to exercise all our observation, occupy all our thoughts, and gratify and delight us to the full measure of our capacity for enjoyment. We speak of the waste and the wilderness; but, in truth, there are none such in nature: the only deserts in creation are human senses which do not observe, and a human mind which cannot compare and think.

Popular Guide.

HOLLAND—ABOLITION OF SLAVERY.

The Government of Holland are about to present the States General a Bill for the abolition of slavery in the West Indies—that is, in the Antilles and Dutch Guiana. The slaveholders are to receive an indemnity, and the expense is estimated at rather more than £2,720,000.

Be industrious, and difficulties will give place. Use makes practice easy; and practice begets custom, and a habit of things, to facilitate what thou couldst not conceive attainable at the first undertaking.

From the New York Evening Post.

THE MORAL OF THE TIMES.

In times of trouble and disaster, all our selfish instincts are first awakened to activity. This is apt to be the case with the most disinterested, so long as they see the means of guarding themselves and their own firesides from impending harm. It is not till they find that the storm of desolation can be stayed by no human hand, and is liable at any moment to sweep over them, that they lift up their eyes and follow the lightning's shaft to the hand that directs it. Then our selfish impulses give way to more generous; emotions; we find ourselves involuntarily drawn towards our fellow-sufferers by the ties of a common brotherhood, and bow reverently to dispensations which prove in the end, to all right-thinking men, blessings in disguise.

There is much in the present state of affairs in the financial world to move our sympathy, and there is much to arouse our selfish impulses. So many and such great changes of fortune as have occurred within the last month have rarely, if ever before, been witnessed in this country. While it was supposed that the range of the storm was circumscribed, so long as the wary and the wealthy believed they could keep beyond its reach, they naturally flattered themselves that they had been more prudent, and perhaps more deserving, than their unfortunate neighbors. This complacency on the one hand, and precautions for their own security on the other, left them little time, and less inclination, to concern themselves much about the troubles of others. Presently the cloud, which was no bigger than a man's hand, covers the whole horizon with its darkness. No one can any longer comfort himself with the assurance that he is beyond the reach of its accumulating terrors. The wise man begins to realize his weakness; he is ashamed of his harsh judgments of others, and his too flattering judgments of his own wisdom and goodness; his indifference about the troubles of others, which he might have relieved, and did not, fill his heart with remorse. The curtain of selfishness which bounded his vision seems to be suddenly drawn aside, and he discovers for the first time how little he has had, himself, to do with the accumulation of property upon which he has presumed so much; how it may have been sent to him for the very purpose of being taken from him again under circumstances like these, and as the best means of revealing to him a sense of his daily dependance upon Providence and upon his fellow-man. Looked at from this point of view, who shall speak of the recent breaking up of the great deep of commercial credit as a calamity? Who knows how many,

in consequence of it, will experience for the first time the enduring pleasure of obeying a generous impulse, and of sacrificing a selfish one? Who knows how many it will teach to think moderately of their own achievements, and judge leniently the short-comings of the less successful? How many will learn from it, what they never experienced before, that the acquisition of wealth is neither a test of a man's merits, nor any security for his happiness. Can any one doubt that this crisis will develop in many a higher morality, a more enlarged and comprehensive benevolence, a more watchful domestic economy, less ostentatious habits of life, and a corresponding respect for those whose obscure and humble lives may have been teaching the inattentive world around them, from infancy, how little the splendid fortunes, which we spend toilsome lives in accumulating, contribute to our goodness or to our happiness?

What, after all, is the loss about which we make so much ado? The money or the property, for the want of which so many fail, is not lost. The absolute losses—such as occur, for example, by fire and shipwreck—have been less for the last six months than usual. The wealth of the country is merely changing hands. Some of those who had it, perhaps, will be better off without it; some will be benefitted by the trial which their pride or their vanity will experience from losing it; it will unite many domestic circles which wordly influences were separating, and it may remove unsuspected temptations from the path of young people who were not prepared to resist them. On the other hand, there are those in the lowlier walks of life who require the discipline of prosperity. The lessons of adversity may have been lost upon them. Their hard hearts may require to be broken, as the eagle is said sometimes to break the shell of the tortoise by bearing it high into the air, and then letting it fall upon the rocks. Shall we murmur at this dispensation till we know, better than man possibly can know, how nearly and deeply we may all be interested in the results which are to come from it?

The unexampled prosperity of this country, and the prompt reward which every species of intelligent industry commands here, have made Americans the most conceited and self-reliant people upon the face of the earth. So far as this self-reliance has emancipated us from the tyranny of traditions, and has begotten habits of independent thinking, it has served a great, we believe a Divine purpose. But it has long fulfilled that purpose, and for some years past we have been growing, as a nation, grasping, arrogant, quarrelsome, indifferent to international obligations, and tolerant of private as well as public fraud. It requires something more than self-confidence to produce an elevated national character. Our conceit may help to rid us of other people's errors, but not of our own.

Being in a measure rid of the faults which, as a nation, we inherited or were taught, it is now time that we make war upon our own; and we can conceive of no lesson more efficacious for that purpose than that we are now receiving. All our past follies are coming to light; the great men of the Exchange, to whom we bowed with a selfish idolatry, are proving to be but wooden images; the powers that we were accustomed to regard as irresistible, crumble up like paper in the fire. Nothing proves in these times to be strong, but the virtues which as a nation we have most neglected to cultivate. Their value is being proved and vindicated, and we already begin to see the fruits of it. We witness every day striking instances of forbearance and consideration for each other's troubles among commercial men. They are less disposed to judge hastily, even where there is room for censure, while multitudes spend their whole time in doing what they can to relieve and assist their less fortunate accquaintances. There are men of wealth among us, who go about quietly doing good in this way, like nurses in an hospital, by night and by day, who but for some such crisis would never perhaps have revealed their own noble attributes to others, nor would they have learned how much better and truer hearts than they had ever suspected are beating around them.

MORTALITY.

Oh! why should the spirit of mortal be proud?
Like a fast flitting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passes from life, to his rest in the grave.

The leaves of the oak, and the willow may fade,
Be scattered around, and together be laid,
And the young and the old, and the low, and the high,
Shall moulder to dust and together shall lie.

The child whom a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blest,
Each, all, are away to the dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty, and pleasure—her triumphs were high,
And the memory of those who have loved her, and praised,
Are alike from the mind of the living erased.

The hand of the king, that the sceptre hath borne,
The brow of the priest, that the mitre hath worn,
The eye of the sage, and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats to the steep;
The beggar that wandered in search of his bread,
Have faded away like the grass that we tread.

The saint, that enjoyed the communion of Heaven;
The sinner, that died with his sins unforgiven;
The wise, and the foolish, the guilty, and just,
Have quietly mingled their bones with the dust.

So the multitude go, the flower and the weed,
That wither away, to let others succeed;
So the multitude comes, who are those we behold,
To repeat every tale that hath often been told.

For we are the same things that our fathers have been,
And we see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking from they too would shrink;
To the life we are clinging to, they too would cling,
But it speeds to the death like a bird on the wing.

They loved—but their story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers may come;
They joyed—but the voice of their gladness is dumb.

They died—ay, they died! and we, things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together like sunshine and rain;
And the smile, and the tear, and the song, and the dirge,
Still follow each other, like surge upon surge.

'Tis the twink of an eye—'tis the draught of a breath,
From the blossom of life, to the paleness of death;
From the gilded saloon, to the bier and the shroud,
O! why should the spirit of mortal be proud?

MY FATHER'S BIRTHDAY.

BY ANN PRESTON.

'Tis again our father's birthday! changed, how changed from birthdays old,
Blessed in other sunny harvests, crowned with sheaves and waves of gold.
Still the summer air is laden with the fragrant breath of hay,
Still the rustling grain is ripening through the long and quiet day;
Birds and breezes still are singing olden songs in household trees,
And, from farm to farm outringing, sounds of gongs are blent with these;
But they call not thee, dear father, to thy place the board beside—
Summoned to another table—gathered with the sanctified;
And of all the kindred faces which around thee daily drew,
With their love, and hope, and gladness, here, to-day, are only two.

Backward, past the buried summers, have I gone in thought to-day,
Gone where Hope, the Morning Singer, chanted wild her early lay:
And along the years, O father, firm and wise, and just and mild,
Was thy presence as a shelter dear and ample to thy child;
There thy strong heart bore our burdens, there thy smile and tone remain,
Sweet as when thy words of soothing strangely chased away our pain.

Self-denying, single-hearted, not for selfish ends thou wrought—
Just the simple truth, the kernel straight in everything thou sought,
Holding fast the Faith sustaining, on thy rock of Duty firm,
Thou upheld thine own convictions, fearing never man, the worm.
Not for thee a form unmeaning, only kept that men may laud,
Thou wast called to preach the freedom which befitteth sons of God!
So thou blessed the world in walking bravely in thy line of light,
Leaving unto God the issue of thy warfare for the Right.

And thou lived with us in sweetness, frank and genial as a child,
Keeping still the morning freshness and the loving spirit mild.
But there came a change of sadness—failing strength and trembling knee—
And thou leaned on us, dear father, who had leaned so long on thee!
Self-forgetting, still thy spirit throbbed for bowed and suffering man,
While thy dear face grew yet paler, and more slow the life-tide ran.
Meekly thou accepted sickness; thou had worked while it was day;
And from all the years behind thee, memories sweet came round thy way,
And the peace of God divinely o'er thy thankful spirit rolled.
While the faithful Hand thou'd trusted led thee gently to the fold.

Oh! the sweets of many Hayings o'er yon meadow float away,
And the hearts of olden summers tremble in these leaves to-day,
On these green fields dearer beauty from thy virtues has been cast—
Unto us the ground seems holy over which thy feet have passed.
Darkness is not left behind thee, for we know the just man's way,
As a shining light still shineth more and more to perfect day!
Loving more, and more uplifted grow we for our sainted dead;
Blooms immortal here are watered by the tears which love has shed.
Oh! we deal with things eternal—earth is lighted from above;
Sorrows, mysteries, wrongs, and changes, quench not Beauty, Truth and Love?
For the rich celestial sweetness good men leave where they have trod;
For my father housed from tempest, bless I Thee, my father's God.

COCO PALM.

(Concluded from page 495.)

Of course there are many varieties of coco palms. Some of the dwarf kinds are not much bigger than umbrellas. Several varieties are not good to eat. There are spherical cocos, and needle cocos, distinguished by peculiarities in the forms of the nuts. Difference of color mark other races of cocos (the words races, breeds, varieties, and sometimes, I may say, by the way, species, are synonymes), and there are red, black,

and brahma colored cocos:—the brahma color being the color of the complexions of the Hindoo caste of Brahma.

Many new observations are needed to explain the circumstances of soil and climate which produce the varieties of the coco-palm. The tendency which there is in all the forms of life to transmit and perpetuate peculiarities once acquired, is one of the great laws of physiology. The application of the great principles of physiology, however, to unveil the secrets of the lives of the coco-palms, their circulation, respiration, secretions, and races, remains to be made. Unluckily we are likely to have to wait some time for this application, as there is a decided difference of taste at present between the sciences and the palms respecting climate. The sciences prefer the temperate, and the palms the hot latitudes.

The abortions of the coco-palms, according to the observations of Dr. Charles Reynaud, occur almost always upon marshy soils. Two nuts sometimes grow under one envelope of fibres. When the nut withers, the husks generally grow largely. Nuts are found which are not longer than a finger length, nor more than an inch thick, and which are of a triangular form. Curiosities are frequently manufactured out of nuts, one side of which has stopped growing, while the other half has grown enough for both. The trunks are, of course, not to be outdone by the nuts in drollery. The trunks sometimes split into two, three, four, and, once upon a time, into thirty trunks. Rumphius saw near Bombarde, a coco-palm which, when it reached the height of about thirty feet, divided into thirty trunks, like the branches of a candelabra. A three-trunked coco-palm was deemed the fatal tree of the Indians inhabiting the mountain called Oud-Keytello, and when it fell suddenly, they ceased fighting the Dutch, saying:

"Our power has fallen with that tree."

The roots, as usual, however, surpass all these eccentricities. The islanders of the Mauritius, says Dr. Charles Reynaud, frequently throw the refuse of their fruit in manure-heaps over the roots of the coco-palm. A slimy mass is formed, which prevents the rain-water from reaching and nourishing the roots. A green moss then covers the trunk and by-and-by the bark peels off from below upwards, and all the central part of the trunk is transformed into a prodigious quantity of new roots, which cover over the old ones. It is said commonly in these islands that the coco-palm has remounted upon the top of the rubbish-heap. The coco-palm has escaped the sullying mass, but it is at the risk of its life. The extraordinary absorption of sap enfeebles the tree for a long time, during which the leaves grow thin, the flowers are sterile, and the fruits are abortive. However, after a time the coco-palm regains something of its pristine vigor, although never recovering all its former solidity, probably because it is hoisted up too high upon an unstable and sandy foundation.

The interest of these displays of vegetal life must not prevent me, however, from pursuing the products of the coco-palm. Coco bonnets are made out of the insides, of the stalks of the leaflets of the leaves, which are stripped off and plaited. The natives of the Sechell Islands used to plait excellent garden hats, which were light, cheap, and pretty. Lacking the impress of European superiority, the prestige of the London and Paris fashions, they were disdained, of course, by the ladies of European origin in the tropics. Coco fans are very curious toys. Although rare in Europe, it costs only about a shilling where it is made. When folded up it is far from having the portability and elegance of the most common European fans: yet it can be carried in the hand, or put in the pocket without inconvenience. The fan is round, and is made of a thin, white, light, and elastic material.

Human industry and ingenuity, which make fans and bonnets of the folioles and stalks, produce a vast variety of useful things from the trunks, leaves, leaflets, fibres, flowers, and fruits. Coco-wood is used to make laths, and roofs for cabins, waterpipes, bridges, scaffoldings, javellins, marqueterie, boats and ships. The boats of the Maldive and Laquedive islands are built by hollowing middle-aged coco-palms, and making flexible planks of them, which are fastened together by coco-ropes, caulked with tow of coco-fibre, and pitched with a preparation of coco-oil. The Malays weave the leaflets into sails for their prahus. The sheaths of the leaves of the coco-palms are made into sieves and sacks. The green cocos are placed in these sacks to preserve them from bats. The laborers of Tahiti make coarse clothes out of these sheaths, which they wear when doing rough work. The leaves of the coco-palms are used to thatch cabins. Of the thick stem of the leaf, the Cingalese make oars for their boats, palisades for their little gardens, and the floors, ceilings, and window-sashes of their cabins. When split into little, thin, and spread-out canes, and bound together with thread, they are transformed into mats and curtains. The leaves are the food of the domestic elephants. But this is not all. The Cingalese form beautiful floral arches with the coco-leaves, on the fete-days of their idols. Nor is this all. When burnt the leaves yield the soda which is used in washing linen in Ceylon. The leaflets rival the leaves in usefulness. The woman of Tongu Tabou make combs of the nerves of the leaflets, which they sell to voyagers. They are manufactured into visors, capes, kilts, and paper. The capes consist of a couple of mats to protect the shoulders from the rain. On Palm Sundays the folioles or leaflets of the coco-palms are used in the reli-

gious ceremonies at the Mauritius, instead of the box-wood which all staunch Catholics have blessed, and placed over their beds in France and England.

The leaflets of the coco-palms have been used, from immemorial times, to make paper for letters and books. Quintus Curtius speaks of this paper, which he erroneously says was made of the bark of the trees. The young and tender leaflets preserve best their whiteness and elasticity. The leaves of this paper are called Olia, and are placed above each other, and tied together by means of a string which passes through the bundle at each end. When writing upon them, the Indians and Cingalese hold the book in one hand while they mark upon it with a stylet in the other. They write on both sides from right to left and then immediately pass blacking and oil over the newly-traced letters. In former times letters were sent to the Grand Mogul, or to the ministers, enclosed in bamboo canes, which were sealed with gumlac. Pyrard de Laval mentions naively the use of these leaflets, to tell the old, old story, which always will be young, young, young. "In the month of December, or about the time of Palm-week, you may see the boys and girls caressing and making love more than at any other season. They send each other songs, sonnets, and little verses written upon coco-leaves which are white as paper, and which they mark with stylets."

The topmost bud of the coco-palm forms what is called the coco-cabbage. The natives eat it raw, in which state it is an excellent aliment, and Europeans eat it as achards when preserved in hot Indian spices; as pickles when preserved in vinegar; and as salad and sauce.

But it is high time I should mention the products of the interior of the coco-palms. The liquor which the English call toddy is procured by bleeding the trunks and flower-stalks. It is obtained like maple sugar. The negroes of Saint Thomas bore a hole into the trunk just under the leaves, and insert in it a bit of bark, which serves as a pipe to conduct the sap into a calabash. Grass and leaves cover carefully the mouth of the calabash, to preserve the liquor from the bees and lizards, which partake of the hominal taste for toddy. The best toddy is obtained from the spadice. During the period of its fertility, the coco-palm developes a spadice monthly, which, when wounded, weeps abundantly for thirty days, and a month longer prior to becoming dry. Two vases collect continually the tears of the coco flowers. When fresh the toddy is sweet and agreeable; it afterwards becomes tart and intoxicating. The natives mix with it the bruised berries of Datura stramonium, and English soldiers put capsicum into it to give it a taste of gingerbeer. Coco jaggary is the sugar obtained by evaporating the sap. Coco galgale is a preparation of coco-oil, jaggary, and lime, used to pitch boats. Arrack is the spirit obtained by distilling the fermented sap. Arrack is to the Parias of the swarthy races, what gin, whiskey, and brandy are to the Parias of the white races of the human family. When the nut is about seven months old, it yields the celebrated coco water. The unanimous testimony of navigators declares this liquor to be an unrivalled antiscorbutic. Dr. Charles Reynaud drunk no other beverage during a residence of six months in the island of Diego Garcia, and never enjoyed better health. Coco cream is the water while still a sweet white liquid, and before it hardens into the almond. The almond must not be judged of by the old, dry, leathery, and oily substance found in the nuts sold in Europe. Jams and puddings are made of coco almonds. The albumin and fibrin which they contain make them very nutritive. The oil in the old nuts renders them difficult of digestion. The coco oil or butter consists of the fatty substance in the nuts. The British have replaced the rude wooden mortars of the natives for breaking the nuts, by hydraulic presses and steam-engines in the island of Ceylon. After two day's exposure to the sun, the almonds detach themselves from the shells, and after two days more they grow greasy and oily. The poor natives boil the nuts and skim off the oil as it floats upon the top which serves them for daily use. It is said that there is no oil which burns more brilliantly than coco oil.

I ought not to conclude without expressing my obligations to Dr. Charles Reynaud. This young medical man is a native of the Mauritius, where his father is a manufacturer of coco oil. He has accumulated in his recently published thesis for his degree, which he has taken in Paris, all the observations made by himself and friends in his native island, and all the results of his own long, laborious, and intelligent researches in European public libraries. He frequently quotes an article which appeared in Household Words in the year eighteen hundred and fifty-one, relating chiefly to the culture of the coco-nut tree in Ceylon.

HOW TO EAT WISELY.

Dr. Hall, in his journal, gives the following advice: "1. Never sit down to a table with an anxious or disturbed mind; better a hundredfold intermit that meal, for there will then be that much more food in the world for hungrier stomachs than yours; and besides, eating under such circumstances can only and will always prolong and aggravate the condition of things. 2. Never sit down to a meal after any intense mental effort, for physical and mental injury are inevitable, and no man has a right to deliberately injure body, mind, or estate. 3. Never go to a full table during bodily exhaustion—designat,

ed by some as being worn out, tired to death-used up, done over, and the like. The wisest thing you can do under such circumstances is to take a cracker and a cup of warm tea, either black or green, and no more. In ten minutes you will feel a degree of refreshment and liveliness which will be pleasantly surprising to you; not of the transient kind which a glass of liquor affords, but permanent; for the tea gives prompt stimulus and a little strength, and before it subsides nutriment begins to be drawn from the sugar and cream, and bread, thus allowing the body gradually, and by safe degrees, to regain its usual vigor. Then, in a couple of hours, you may take a full meal, provided it does not bring it later than two hours before sundown; if later, then take nothing for that day in addition to the cracker and tea, and the next day you will feel a refreshness and vigour not recently known." No reader will require to be advised a second time who will make a trial as above, whilst it is a fact of no unusual observation among intelligent physicians that eating heartily under bodily exhaustion is not unfrequently the cause of alarming and painful illness, and sometimes sudden death. These things being so, let every family make it a point to assemble around the family board with kindly feelings, with a cheerful humor, and a courteous spirit.

FAGOTS FOR HERETICS.

The Aldgate Church, in London, has a fund bequeathed to it in the dark days of persecution. Its specific purpose was to purchase fagots, not to warm the cold, or prepare food for the hungry poor, but to burn heretics. Some centuries are now past, and the supply so far exceeded the demand that there is no more room for storing away the abundant fagots. The trustees of the fund, it is said, now give away the proeeeds, to keep alive the poor, and comfort and save the very class that a different age had consigned to the stake.

PHILADELPHIA MARKETS.

Flour and Meal.—The stock of Flour is much reduced, and some holders refuse $5 25 for standard brands. Sales to retailers and bakers, for fresh ground at $5¼ a $6 per bbl., and fancy brands from $6½ up to $7½. Rye Flour is now held at $4 25 per bbl., and Corn Meal at $3 62½ per barrel.

Grain.—The receipts of Wheat continue light, and there is very little demand for it. Southern red is held at $1 20 a $1 23, and $1 30 a $1 33 for good white; only a few samples were sold. Rye sells at 75 c. Corn is in demand, with sales of yellow at 78 cents in stor. Delaware oats are in fair supply, at 32 a 33 cents per bushel, afloat.

Cloverseed — The demand hts fallen off, with sales at 5 a 5½ per 64 lbs. Timothy is bringing 2 50 per bushel. Of Flaxseed the market is bare, and it is wanted at $1 75 cents per bushel.

Wanted a male teacher for a Friends' School at Westfield, Burlington County, N. J. For further infotmation apply to Lippincott & Parry, corner of Market and Second Streets, Philadelphia.

10*th mo.* 17*th*, 1857.—4t.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—
EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 499.)

In 1793 Mary Dudley visited North and South Wales and some parts of Lancashire. In the accomplishment of this journey many difficulties were encountered, which, but for her devotion to the cause which she had espoused, might have appeared insurmountable. An interesting account is given of this visit, but as we have already extracted largely from her life, we purpose taking that only which we think will be of the most value to the general reader. The want of connection will be thus accounted for, and, we trust, excused.—ED.

"8th mo. 22nd, 1793. We arrived at Swansea on sixth day evening, where a friendly, solid looking young woman soon came to us, and requested us to go with her to tea: we found her mother and sister very kindly disposed, though neither of them profess as we do: this young person went to Meetings here from a secret attraction in her own mind, and, though sometimes quite alone, has continued to do so about three years: she appears rightly convinced, and is, I believe, desirous to abide under the converting power of truth.

"Feeling inclined to sit with the few Friends in this place, we had a Meeting on seventh day morning, which proved satisfactory, though the doctrine opened in a close line to the *mere* professors of pure truth, of which class it seemed to us most present were. The young woman before mentioned felt near to us, and I hope she was a little encouraged by this visit.

"Though not clearly in prospect upon leaving Clonmel, I could now see no way but going to Bristol, the place of my nativity, where some of my bitterest draughts were administered, and I hope not altogether unprofitably taken; this felt much in the cross, and I came not knowing what shall befall me, save that bonds and afflictions assuredly await.

"Fifth day evening we attended the Meeting which was formerly held on sixth day morning; it was silent, and proved to me the beginning of sorrows *here*, giving some little perception of the oppressed state of the seed in this great city. First day was deeply trying throughout; in the morning I obtained but little relief: the Meeting in the afternoon was heavy and silent, that in the evening large, exercising, and laborious; the people seemed *full*, and are, I believe, often *filled*; however it felt to me that *medicine* rather than *cordials* was necessary, and I found it no easy matter to administer what was given in commission; but deem it an abundant mercy to feel the sacrifice graciously accepted. Oh! may we never turn back in the day of battle, though giants may be in the land, but trust in Him who proves the bow and battle-axe to his poor little ones; and while *all* the qualification, and strength to use spiritual weapons, come from Him, graciously encourages to future combat by incomes of heart-settling peace.

"I should have rejoiced could we have left things thus, and proceeded on second day, but light did not spring up. We attended Meeting again on 3d day, and next morning went to Frenchhay, where notice had been previously sent: the Meeting there proved solemn and instructive, and though the line of duty was close, I hope some were renewedly encouraged to trust and not be afraid.

"The usual Meeting in Bristol on 5th day evening was memorably relieving, though laborious exercise was my portion; it felt a thorough clearing out so far as respected Friends, but a pressure which I had at times been under since getting here, so increased, that I ventured to have a Public Meeting appointed for the next afternoon. This was largely attended; many serious persons, and among them a great number of Methodists, were present, and the season was early owned with a covering of solemnity gathering into solid attention, under which the labor felt easier than on some similar occasions, and the hope was excited, that, whether much or any good effect was produced by this sacrifice of the will or not, the precious cause of truth was not injured: a cause which is indeed worthy the surrender of the natural life, if this were called

for. After Meeting, many of my old acquaintance kindly waited to speak to me. By the appearance of some, it is evident that the world has not lost its attraction; this is sorrowfully the case with those, under every denomination, in whom the seed of the kingdom does not take root for want of depth of earth; but there are some among the different names to religion, who, I hope, will become fruitful, if after having enquired what is truth? they are prevailed upon to *wait* for such an answer as will *settle* their minds in the right path. My spirit nearly saluted some of this description, and secretly travailed for their help; but alas! the cross remains a stumbling block to many visited minds, and the simplicity of truth foolishness.

"Being now sensible of release, and favored with that peace which is the gift of divine compassion, leaving this place felt pleasant, and Olveston Meeting presenting for first day, we left the city on seventh day afternoon the 7th of 9th mo.

"Arrived at Cardiff on fourth day evening, and finding a large room suitable for the purpose, had notice circulated of a Meeting for ten o'clock on fifth day morning; when a solid company collected with us, among which was the minister of the parish, and many Methodists. Through gracious condescension the season was memorably owned, to the thankful admiration of our hearts; the people seemed to hear the truth in the love of it, but oh! what can be hoped for, when that which will *let* remains untaken away: however, if even one poor mind is a little instructed, may He who is for ever worthy have all the praise. We had afterwards a solemn season with three of our fellow professors, and felt much sympathy with one who is, I believe, convinced in her judgment, loves Friends, and confesses this so far as to sit with the few in their little Meetings here, but she stumbles at the cross.

"Hearing of a young woman, a Methodist, whom Job Scott had seen and conversed with, we inclined to have some of her company, and on telling her our intention she appeared well pleased, and we retired to a quiet chamber, where I think we were favored with that sacred unction which unites all the living, and throws down the barriers of outward distinction. This young woman appears solid, and acquainted with the influence of good, but not sufficiently emptied of self to receive the kingdom as a little child; but an openness being felt towards her, I hope no harm was done in communicating what arose, and we parted in that love which it is refreshing to feel.

"We have been in our travels through some parts much like poor pilgrims, Friends being so thinly scattered in Wales, that except when our kind friend J. Lury was with us, we have had to provide for ourselves in every sense.

"In consequence of a fair at Kineton, it was not practicable to hold a Meeting fifth day; the next being their usual time, we had notice sent to Friends residing in different directions, and also among the inhabitants generally; and though a time of close exercise, this Meeting proved solemn and relieving to our minds. The number of Friends in these parts is small, and that of deeply exercised members is only as one of a family and two of a tribe; but these are worth visiting, and among those of other denominations there are also such as deserve notice, several of whom were at this Meeting, and I believe felt a little strengthened.

"Seventh day we encountered what is called thirteen miles of some of the worst road I ever travelled, being five hours in arriving at our place of destination, but still we have to acknowledge the extension of protecting care, so that ourselves, chaise and horses were all sound on getting to Llanidloes in Montgomeryshire. We lodged at an inn, very few Friends residing in the town. The Meeting here on first day morning was, through gracious condescension, a remarkably invigorating season, feeling like the participation of such meat as the prophet went in the strength of many days. * * *

"Feeling in haste to get to Liverpool, we were easy to proceed on our way, and arrived the following evening. It had for several days appeared to me as if we were going to the funeral of dear Elizabeth Rathbone, and, finding at Warrington a letter from my beloved friend S. Benson informing me that her precious sister's release from suffering seemed near, it was no surprise to me to hear, on stopping at R. Benson's door, that she had been some hours sweetly dismissed from this conflicting state. We went to the house undetermined as to staying, having received a kind invitation from William Rathbone to lodge; but the affectionate solicitude of R. and S. B. induced us to take up our residence in this house of mourning, after being assured by dear S. B. that she would not anxiously think about us, but let us consider ourselves at home.

"Our dear departed friend was many months ill, but preserved in sweet resignation and quietness of mind, saying a short time before her departure, '*My work is done and I am ready.*'

"Fifth day was the interment, which was largely attended; the pause at the grave side, and a Meeting held subsequently, were times of solemnity and favor; so that this beloved exemplary young woman was owned in death, as well as approved in life. John Thorpe was well engaged on this occasion, his ministry is uncommonly lively, sensible, and as dear Samuel Emlen says, with 'holy pertinence' to the subject in view. A large company returned to the house, and after partaking of the bounties of heaven in a temporal sense, a season of divine refreshment succeeded, wherein some young persons present

were reminded of the precious counsel which the deceased had often given them.

"Having had a view before I came here, and being since confirmed in the belief, that something was due from me to the families of this Meeting, I ventured to mention, after being altogether closed from public labor on first day, that I believed it best to move in this matter: and finding there were some other minds under preparation for this service, the performance of it was considerably lightened by the sympathy and united exercise of several dear friends. Robert Benson kept closely with us, and his valuable wife and S. Hadwin occasionally joined. We broke off in order to attend the Monthly Meeting held at Manchesterthe 15th of 10th mo., which proved a time of deep and painful feeling; but through the renewed extension of holy aid, one of some relief, which I consider an abundant favor; though in thus endeavoring to fill up the allotted measure of suffering, no mighty works may be done. The efforts of *some* are indeed very feeble, but if these are only so preserved as at least to obtain that testimony, *she hath done what she could*, it will be enough; yea, under such a prospect, the often tossed and weary spirit may even repose: while in deep self-abasement the acknowledgement of being an *unprofitable servant* is renewedly made. But oh! that unto Him who is able to make up all deficiencies, praise may be ascribed both here and everlastingly!"

She returned to Ireland in time to attend the Half Year's Meeting in the eleventh month; after which she was favored to reach her own habitation in better health than she had left it, having accomplished an exercising journey of above three months.

(To be continued.)

MEMOIR OF PHEBE SATTERTHWAIT,

Wife of Charles Satterthwait, of Crosswicks, New Jersey, deceased 21st of 6th mo. 1857.

The memory of those who have finished their course with joy, is precious to the bereaved, and though in the present instance we have not to record an account of one whose head has grown grey with years, or who professed to be advanced in Christian experience, yet we believe none the less animating and encouraging will it be to advert to the character of one who felt herself to be the least of the flock. In early life she was blessed with the care of religiously concerned parents, (Halliday and Jane Jackson, of Darby,) whose watchful and consistent example and tender counsel were as bread cast upon the waters, which after many days was found, strengthening her in the fulfilment of the responsible duties of mother to her seven children. Those who knew her in her childhood, will remember the sportiveness which characterized her intercourse with all, and this vivacity continued in more mature years, and made her a favorite in the social circle, where she was loved for her many virtues. She had several severe spells of illness, until her constitution gave way, and for eight months she was gradually declining; six weeks previous to her death she was unable to walk without assistance, though not confined to her bed one day, and truly it was a privilege to watch by this beloved one. Her happy and cheerful disposition shed its radient beams over her household, ever endeavoring to support her beloved husband with soothing language, maintaining a tranquil and composed state of mind throughout; although well aware what the result must be. She would often say, "we have had a long time to prepare for this, and how thankful we ought to be that I suffer so little, while others are suffering so much." Her sister M. being with her some weeks previous to her death, asked her if she thought there was anything that could now restore her. She replied, "Oh no! and I do not wish any one to encourage me, for my mind has been brought to this months since." She spoke much of her husband and family, saying they would have many comforts left; at another time she said, "Sister how long does thee think I will live?" Her sister replying, that it was impossible to tell, that she might last some time yet, but that she could not say she thought she would recover. "No," she replied, "for my lungs must be nearly gone." She then pointed to another part of the room and said, "there was my seat in the winter," and related the conflict she had passed through to bring her mind to the condition it was then in; that when she looked around and saw what a beautiful home she had, and so much to bind her to earth, she sometimes almost wished to live, but, said she, "I would smother down the thought, for I knew I must go." Her sister remarked that was a most natural desire, surrounded as she was by such a family, and asked whether there was anything else in her way. She replied, "nothing but my husband and children; I have had a most devoted husband every reasonable wish has been gratified, and my children have been very kind to me." Her cheerfulness and calm state of mind were noticed by all who visited her, and her large circle of friends were welcomed with joy. She always manifested her appreciation of their kindness in visiting her, or sending her some little delicacy they thought she could enjoy. She was through life ever thoughtful of the poor and needy, and this beautiful trait continued with her to the end. When scarcely able to sit up, she would send for bundles of clothing she had laid by, that she might arrange and distribute them to those who stood in need.

On the evening of the 19th, sitting in her chair, she said to her husband, "my dear, does thee see that beautiful sunsetting? Oh it is beautiful! may mine be as bright and glorious."

She continued able to ride out until the day before her death. Early on the morning of her last day here, she had much to communicate. About 5 o'clock, she desired the children brought in, saying, she wished to talk to them, and strength was given her to do it, in an impressive manner. To her beloved one she said, "my dear, thee has been a devoted and an affectionate husband; I leave thee a beautiful home, not a tree but we have planted or walked together under its shade; they will every one remind thee of me; how often we have walked together over our farm, and now I am leaving all, and can thee not give me up?" She spoke most affectionately to her daughters, desiring them to do everything for their father's comfort. When her son, aged about thirteen, came in, she alluded to having heard his cheerful voice when about his work, and encouraged him to cultivate that cheerfulness of disposition, and said, "I feel for thee, my son, because thy temptations will be greater than the rest; oh, never be tempted to wrong doing, never give up to using bad language, or make use of tobacco; will thee promise me? No, I recall that, for fear thee may break it; but remember it is thy dying mother's request for thee not to do it. Always remember thy dear uncle John, how good he was, and he never made use of any of these things; think of him and try to be like him." When her youngest child was taken to her she exclaimed, "Oh, my darling child, my angel boy, thee has thy mother's dying blessing; how often have I felt like holding him in my arms and taking him with me; but no, the privation would be too great for his father and all of them; I know they love him and he will be cared for." She conversed sweetly about an hour, then asked if they had any questions to ask her, and after a pause said, "Now my dear children, I want you all to leave the room, I feel that I am done." After taking a sweet sleep she requested to be taken down stairs, saying she wished her family to be around her, and many friends would call through the day, and she wished to see them all; it was the First day of the week and a glorious one to her. The lovely invalid's mission was accomplished, and she was quietly waiting for the angel messenger to conduct her home; while the family were at dinner, she spoke to her husband about her funeral; said she wanted every thing plain and in moderation; he knew her sentiments, that it was no time on such occasions to make a great display. She proposed being taken to the Meeting House, "saying some may think our home is large enough, but there are poor women in Crosswicks, who have done for me and I have done for them; I know they love me, and will not perhaps be able to get out here; let it be at a suitable hour, and give plenty of time." She frequently desired that all might be quiet, saying if she could only pass away, that all was so bright and beautiful. When her husband, in the anguish of his spirit, exclaimed, "Oh, shall we not hear her voice again?" she calmly said, "my dear, I have nothing more to say, my work is done, can you not all give me up now? you must, you must; oh! Heavenly Father I pray thee let me go." A friend who sat by her said, "a little more patience and thou wilt soon be released," and her sister E. remarked "thy sun will go down in brightness," and just at the hour of sunset, her spirit was set free, to enter upon the realities of the higher life. Thus has passed away another beloved one, and although her sun went down in the meridian of life, yet as was testified on the solemn occasion of her interment, with all her sprightliness and her joyousness, she had laid up rich treasure; yes, day by day, little by little, did she lay up these priceless treasures in heaven, until they became a vast inheritance.

For Friends' Intelligencer.

What *would* have become of us without the outward helps with which we are furnished?

This is a query that has been asked by more than one mind, impressed with the strength and encouragement derived from the Scriptures, and other outward advantages, which surround us. Without designing in the least to detract from the value of these excellent writings, and "outward helps," the answer is, Our great Creator is sufficient for his own work, and had we not been favoured with these instrumental aids, the deficiency would doubtless have been supplied.

Our salvation certainly does not depend upon anything without us, but upon obedience to the divine love written upon the *heart*. I do not believe that it was ever intended we should *rely* upon men or books for spiritual instruction. The Lord is the teacher of his children, himself, and as comforting and encouraging as we often find passages of Scripture to be, these would be nothing more to us than a dead letter, did not a degree of the same inspiration in which they are penned illumine our understandings, and enable us to see the force and beauty of the truth contained in them. And in the same way are we helped forward, by those who being "endued with power from on high," declare in our hearing the gospel which they have received, though the revelation of the spirit. These, however, cannot do more than direct us to the heavenly Teacher, "the spirit of truth, which leads and guides into all truth." This divine power alone can open the blind eye, or unstop the deaf ear, or heal our spiritual maladies. Therefore, while I acknowledge with gratitude the great blessings we enjoy, in the possession of the Scriptures of truth, and other good books, also in a living outward ministry, together with the association of those who are pure in heart, and humble in spirit, I still believe that had

any or all these been denied us, our heavenly Father, would not have left us comfortless.

But being furnished with them, we are accountable for a just appreciation and right use of them. Let us see to it then, that our advancement keep pace with our means of improvement, and show our estimation of the many blessings conferred upon us, by a correspondent zeal in doing all required of us, that we may fulfil the duties of our day, and be prepared for that exalted state of being which awaits all who love the Lord, and keep his commandments.

10*th*, *Mo.* 12*th*, 1857. T.

Doylestown, 10mo. 14th, 1857.

Wm. W. Moore, Pub. Friends' Intelligencer.

Esteemed Friend,—I send thee a copy of the certificate brought by my ancestor, Thos. Watson, on his emigration to America. He settled near Bristol, in Bucks Co., and a few years afterward removed to Buckingham, where he died. Many of his descendants are yet living in the vicinity, and the most of them have been active members of our Society. J. W.

From our Monthly Meeting at Pardsay Cragg, in Cumberland, 23d of 7th mo. 1701:

To Friends in Pennsylvania, or where this may come:

Dear Friends—Unto you is the salutation of true and unfeigned love in our Lord Jesus Christ, heartily wishing an exercise in that which tends to his glory and your eternal peace.

The occasion of these lines is on behalf of our friend the bearer hereof, Thomas Watson, of Cockermouth, with his wife and children, who for some considerable time past has had desires to remove himself and family into Pennsylvania, which he also regularly acquainted Friends with, and now his resolution continuing, doth this day request our certificate with them. He was descended of honest parents, and such as served truth in their day; we can likewise say, that himself and family have hitherto walked truth-like and have been orderly in their conversation for anything we know, and that they now leave us in unity with them, and we desire Friends wherever their lot may be, to be helpful and advising of them in anything that truth requires.

Signed in and on behalf of said Meeting by your friends and brethren.

Since nothing is more certain than death, nor more uncertain than the time of dying, it will be the first and chiefest part of wisdom in thee, to be always preparing for that which must certainly come, and which may happen to thee any hour of thy life. Thou shalt not hasten thy death by being still ready, but sweeten it.

For Friends' Intelligencer.

AUGUSTUS HERMANN FRANCKE.

(Continued from page 502.)

In the performance of his duties as a professor, there was the same desire to do good, and to promote the best interests of those under his care. The lectures which he directed more especially to the spiritual improvement of his pupils, were those which he called *parenetic*, which were delivered to all the students, at a time when they were not in attendance upon the other professors. In these he did not confine himself to any fixed plan, but varied his subjects as he deemed expedient. They were all, however, eminently practical. He addressed his young hearers, as a father would his children, giving them directions as to their habits, studies, conversation, devotions; setting before them their difficulties and the way to overcome them; reproving plainly, yet kindly, those who acted improperly; and exhorting them to diligence in the pursuit of knowledge, and especially to sincere piety. He not only interested himself in the moral and intellectual improvement of his pupils, but employed a part of every day in giving advice to them in reference to their plans of life, and in providing for the temporal necessities of such of them as were poor. He was as a father to them all, in whom they could confide, and the effect of his labors was happy in the highest degree.

Francke made use of his pen as an auxiliary in the labors of his professorship. One of his works caused him no little trouble. This was a monthly periodical entitled "Biblical Observations," the object of which was to correct some mis-translations in the German version of the Bible made by Luther, and to give the practical application of the passages as corrected. The circumstances attending the publication of this work are not a little interesting, as they display so much of that self-denying spirit, which always attends a high degree of piety. He was meditating, he tells us, on a certain occasion, upon that passage in the 2nd Epistle to the Corinthians, in which it is said, that "God is able to make all grace abound towards you, that ye, having all sufficiency in all things, may be able to abound unto every good work." "How can God do this," was his inquiry, and one of much interest to him, as he was frequently compelled to allow the poor whom he would gladly have assisted, to go away unrelieved. Just at this time he received a letter from a friend, informing him that he had been reduced by misfortune to poverty and distress, and requesting of him some assistance. This moved the heart of Francke still more; and after praying over the subject, the plan of the "Biblical Observations" struck him as the most likely to enable him to do anything for his relief. His employments were however at this time so pressing, that every

part of the day was devoted to some particular object, none of which could be set aside; and it seemed likely still that his plan would fail. But he, ever fertile in expedients, determined to take the time which he usually spent at his evening meal for this purpose; and was thus enabled to finish the numbers with punctuality.

The sentiments of the work appears to have been correct and scriptural, and his criticisms were no doubt well founded. Still the work was unacceptable both to some of his friends, and to his foes; first, because he seemed to manifest a want of respect for Luther, in finding fault with some of his translations; and second, because he issued his work in monthly numbers, which was uncommon at that time, except with works of a very frivolous character. He sent some of these numbers for distribution, and for sale, to a friend of his at Berlin, a man of sincere piety, but of an ardent temperament. They seem to have struck him unfavorably; for he replied to Francke in a letter containing the severest reproof. The answer of Francke is characteristic.

"It gives me much pleasure, dear brother, that you have reproved me; for you have done so with a sincere love to me, and to the church of God. I am therefore not displeased with your severity; on the contrary it has given me a higher esteem for you than I have ever before felt. I beseech you ever to deal thus with me, and without the least reserve to tell me of my faults and my indiscretions. All that I complain of between us is, that we so unfrequently tell each other our failings, and that when we do, our feelings are so often excited thereby. Some time ago you wrote to me, exhorting me to awake and be diligent in the service of the Lord; and for that advice I sincerely thanked you. You have now reproved me, and I thank you still more." He now relates to him the causes of his undertaking the work, and states his reasons for publishing it in the way he did.

"In this whole affair," he continued, "I have not sowed to myself, and did not expect to reap to myself. My object was the honor of God, and the spiritual as well as the temporal good of men; and this being the case, I feel no regret for what I have done, nor any desire to discontinue this effort. I am not accustomed to lay up a single farthing for myself; if I have food and raiment, I am content; and these my Heavenly Father constantly supplies me." He concludes in the following language. "Your letter has been of much service to me, in leading me to self examination—to prayer—to the exercise of caution and sincerity in my conduct. I again thank you for your plainness and frankness with me. May the Lord reward you! In time to come watch over me, and do not spare me when you find any thing blame-worthy. I should not have defended myself, nor mentioned what led to this publication, had I not supposed it wrong to leave you prejudiced against, and ignorant of the reasons which influenced me. I cannot but hope that your opinion will now change. Will it not my brother? Can we not be again joined in heart? The friend for whom I have been laboring, has been compelled even to sell his Bible. Will you not do something for his relief? May the Lord Jesus be your support and strength!"

This truly humble and Christian reply, completely changed the views and feelings of his friend, who acknowledged his error in writing so hastily, and sent a donation for the benefit of the afflicted individual. It may be added that the income of the work was such as to enable him to fulfil completely his benevolent intentions.

Freedom from persecution was not the lot of Francke. Feeling it incumbent upon him to hold up to his hearers the necessity of individual purity and holiness, and to show that where the fruit was not good, the tree could not be good, he was exposed to persecution from the ministers of Halle, who construed what he said as aimed against themselves. The old terms of fanatic, heretic, and pietist were freely used against him by the orthodox party, but these attacks had little effect either upon him or his labors. His peace of mind, and confidence in the rectitude of his course never forsook him. The reproaches of his enemies served only to make him more guarded in all his deportment, and so far from fixing any stigma upon his character, they rather served to create friends for him, by leading men to examine the grounds of accusation against him. "All the machinations of his enemies," says his biographer, "were powerless against that faith which he exercised, and never destroyed that peace of his which "the world can neither give nor take away."

It is sometimes permitted to those who live in entire devotion to the service of God, to behold extensive and blessed results, from the use of means apparently insignificant. This was the case with Francke in his labors, and especially in his efforts for the poor. He was not rich, yet he commenced and completed an establishment as extensive as almost any other of its kind in Europe, with which his name will ever be associated, and by which his memory will no doubt reach to distant generations. His faith seems indeed to have been a *living* principle, enabling him, with full assurance of success when in the path of duty, to undertake that which promised to do good. The secret of his usefulness was, that he "committed his ways to the Lord," and "leaned not to his own understanding." This truth will be fully exemplified in the history of the Orphan House of which he was the founder.

It was then customary at Halle for the poor to call at stated times, at the houses of their

benefactors, to receive alms. In the suburb of Glaucha, they generally came once a week; and on these occasions Francke was in the habit of giving them food, &c. A company of beggars is in general a disgusting sight, and the feelings of pity which they excite are often mingled with those of disapprobation. Such, however, were not the emotions of Francke, as week after week they assembled before his house in considerable numbers. He saw indeed many among them whose vices were the sole cause of their misery, whose condition was truly wretched, being almost lost to the common feelings of humanity. But there was another class not less miserable, but less guilty, who interested his feelings much more, and these were the children and youth, who were growing up in the midst of the most pernicious influences, and becoming daily more depraved.

One day as they collected before his door, having long meditated some plan for doing them good without coming to any particular result, he went out and brought them into his house and caused them to be seated, the older people on one side, and the children on the other. He then began to question the children upon the Catechism, and to inquire into their knowledge of Divine truth, in a kind and engaging manner, permitting the parents and older persons to hear. After continuing this a quarter of an hour, he made a short prayer and dismissed them, after distributing to them their usual alms. He requested them to come in a similar way every week, that he might impart to them spiritual and temporal food at the same time. This was in the year 1694, about the time that he entered upon the duties of his professorship.

In examining the children on these occasions he found among them the most deplorable ignorance. His first desire of course was to give them some proper ideas of the nature of religion, as the foundation of all moral improvement; and as a preparatory step to this, he determined to give them the means of instruction. He distributed to their parents a small sum of money weekly; sufficient to enable them to send their children to school. He soon discovered that this plan was not about to secure his object; for many of them used the money for other purposes, and neglected their children; and of those who came to school, very few received any particular advantage.

Another class of poor, to wit, those whose feelings would not suffer them to beg, but who were not the less in need of aid, interested his feelings. To relieve their necessities, and to support the charity he had already begun to the poor children, he obtained a box and sent it around weekly among the pious students and others, for contributions. The collection thus made was very small, and soon ceased altogether, on account of the poverty of the contributors. He then fastened up a box in his house, above which he placed this inscription, "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God, in him." And below this, "Every man as he hath purposed in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This box was more successful than the former, for frequent donations were made to it, by those who came into his house.

About three months afterward, some person deposited in the box at one time the sum of four dollars and sixteen grosochen,* for the poor. When Francke saw this sum, he was much delighted, and said in joyful faith, "this is a considerable capital, worthy to be laid out in some important undertaking. I will commence a charity school therewith." This resolution was no sooner adopted than he began to put it in execution. He purchased books to the amount of two dollars, and engaged an indigent student, for a small sum, to teach the children, he might collect two hours daily. The children received the books gladly, and came willingly to school; but of the 27 who received them, only four or five returned on the second day; their parents or themselves having disposed of their books, and being on this account ashamed to come again. This misfortune at the outset did not however discourage Francke. He expended the remainder of his money in books, and took care that the children should not take them home with them.

(To be continued.)

Communicated for Friends' Intelligencer.

Extract of a letter from SARAH L. GRUBB, *written on the decease of her mother. Dated Bury, 12th mo. 1st,* 1819.

"While I was busied in my family affairs, my loved parent was taken ill, and alas! in one week from this seizure, she was gone for ever. Dear creature; she was very sweet in her spirit, and soon gave herself up, saying that death had no terrors for her; and sometimes her joy was so great in the prospect of a glorious eternity, that she sang praises with a melodious voice, unto her God, so that it was delightful to be with her.

We are indeed tossed and tried; our building seems to be shaken to the very foundation; yet I believe that there is a foundation that can never be removed; and if we are but found thereon, all our besetment and every storm, as from the north and the south winds, will but have a tendency to fix us firmer on this invincible

*A German Rix dollar is about 70 cents American Currency; and the Groschen is nearly equal to 3 cents. Money was at that time in Prussia much more valuable than at present, which will partly account for the amount accomplished by this small sum.

rock, so that I wish we may take courage to commit all to the Lord, in that humbled state wherein we can say, "though he slay me, yet will I trust in him."

I have long been persuaded that trouble does not leave us as it finds us; we are either more intimately united to that purity which is uncreated, or we are more widely separated therefrom; now, in proportion to the tenderness of spirit which becomes ours under suffering, so are we grown and growing in the heavenly image, and holy likeness; so that I know of nothing so desirable as a broken heart and a contrite spirit; and, if we wait in passiveness on the Lord, I believe he will give it." J. S. W.

Ercildoun, 10th mo., 1857.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 31, 1857.

The actual condition of the people of color in Canada, has often been a subject of enquiry among those who are interested in their advancement.

The persecutions to which they have long been subjected in the United States, have driven many of them to seek an asylum under the government of the British Queen, and a large portion of them have escaped from Slavery in the Southern States.

With a view of ascertaining the present condition of this class of the population of Canada, the proprietors of the New York Tribune dispatched a special correspondent, represented as "a distinguished professional gentleman, who has entered upon the duty without prejudice or partiality to influence his conclusions."

Testimony from such a source is worthy of credit, and the first letter of this correspondent, copied from the New York Tribune, will be found in the present number.

MARRIED, On the 1st inst., by Friends' ceremony, at the residence of Peter Lukens, Plymouth, Montgomery County, Penna., Dr. HENRY WINTERBOTTOM, of this City, and MARY ANN LUKENS, of the former place.

———, On the 14th inst., CHARLES H. MAROT, of Philadelphia, to HANNAH S. GRISCOM, daughter of Wm. Griscom, of Deptford Township, Gloucester Co., N. J.

DIED, at the residence of her husband, John L. Rogers, Moorestown, N. J., ANN L. ROGERS, in the 57th year of her age.

In the quiet fulfilment of daily duties she led an innocent inoffensive life, through watchfulness endeavoring so to move as to be ready when the summons came—"Steward, give an account of thy stewardship, thou mayest be no longer steward." The parting farewell to her family was a very impressive scene, giving each separately such advice as became a Christian mother on the verge of eternity. She had all things in readiness needful for the body when life was extinct, and desired all in connection with her interment should be simply plain. Her end was peace.

———, On 3d day, the 4th of 8th month last, at her residence in Newtown Township, Delaware Co., Pa., HANNAH, relict of Eli Lewis, in the 64th year of her age. Her remains were interred on the Fifth day following at Friends' Burial Ground, attended by a very large concourse of various denominations.

The writer, then in a distant clime, keenly feels the sad void occasioned by her removal, and can never cease to remember with gratitude the oft refreshing streams that would flow forth, invigorating and animating the drooping spirits, as bright gleams of sunshine on a cloudy day, dispel the gloom which surrounds it, on beholding the sterling integrity of her true friendship, and the beautiful lustre of her practical example, her unbounded love and charity, never wearying when mingling in the happy circle of which she was always the centre, around the domestic hearth, where her loss will be deepest felt. The heart droops despondingly in the reflection that she is no longer with us, that we shall see her no more to refresh hope, no more to dispel gloom, no more to enrich friendship or gladden the heart. But she has closed her labors, and passed, we trust, to a happy eternity.

Philadelphia, 10th mo., 13th, 1857.

THOMAS STORY.

(Continued from page 504.)

In the meantime, John Bowstead, being a bold, able bodied man, pressed through the crowd, and taking Thomas Rudd by the arm, advanced him into the street; where some of the multitude pointed at a stone, by the Cross, where he might stand a little above the people, and they were then a little quiet, expecting, as we supposed by the rumors moving in the city, to have heard some judgment denounced, or prophecy declared; but Thomas having only some short warnings for them, some of them mocked, others threw a pack of old cards among us, with some scoffing words: yet others among them were put upon a more serious consideration, what could engage us thus to appear in a place of so imminent danger? Others whispering said, "This is he who went through London with a message, and shortly after there was an earthquake there." And by several circumstances, we perceived it became a general amusement to the inhabitants of all ranks; and many, as well of the greater as lesser quality, would gladly have known the result of the matter.

From the Cross we went down the High-street and Canon gate, 'till we came to the Tolbooth, over against which stood several companies of soldiers, drawn up in order in the street; to whom Thomas Rudd spake some words, by way of warning, as before; and I did not observe that any of them offered the least opposition, either by word, deed or gesture: but as we were passing by them, intending to go to our lodgings, there came a certain civil officer

from Charles Charteris, Chief Bailie (or Alderman) of the city, to summon Thomas Rudd before him. This officer making known his message in a very civil manner, Thomas went with him into the city. But I told the officer, that he did not need to lay hold on Thomas Rudd as a prisoner, for he would go along without it; so John Bowstead and the officer and I went before, and Thomas Rudd followed after, 'till we came before the Bailie, who examined Thomas about such things as he thought fit to object against him, concerning his going through the city, but would not suffer us to be present to hear his examination; and, in a short time, he was committed to the Tolbooth of the city, and put among such as they accounted traitors and rebels against the Government.

John Bowstead and I staid a little before the prison door, the good presence of the Lord remaining with us, and bearing up our spirits over all in times of most apparent danger; we called to the turnkey to admit us into the prison to see our friend, and accompany him in his imprisonment, which he readily and courteously did. And no sooner were we entered, than a multitude of prisoners, and their friends who were with them, came to see us in the large common hall of the prison, where they gazed upon us with seeming wonder; for the Episcopal party at that time were under dissatisfaction, because of the suppression of their clergy; and others also were not satisfied with their government upon other scores, which had excited several, of divers sorts, to offensive behaviour. So that the prison, which is large, was very full.

After a while the jailer took us into an apartment made of deal, called the Quaker's high-room, made by Friends, in time of greater persecution, for their own convenience. There we staid 'till the evening, where several Friends came to us. And Thomas Rudd being concerned in prayer at supper, the people in the prison rushed towards the place, and were attentive; some of them afterwards expressing their satisfaction, to hear us crave a blessing (as they phrase it,) at our meat; by which I supposed they had been misinformed, that we were such as would not call on the name of the Lord, nor crave his blessing on such occasions.

That night John Bowstead and I went to our lodgings, and in the morning returned; and understanding that the Bailie aforesaid was keeping court near the prison, being emboldened by the presence of the Lord, we went into the court to him, with a friend or two of the town with us, and there staid to expostulate the matter with him; and John Bowstead told him, it would be a great reflection upon the Presbyterians in Scotland, who so lately themselves had been hardly used, as they said, by the Episcopalians, so soon to begin to persecute us, for no other cause but discharging our duties to God, in such a manner as we were persuaded in our consciences the Lord required at our hands.

The Bailie replied, that he had not imprisoned our friend maliciously, but out of kindness, to protect him from the rabble; which, said he, when they are moved, are not easily suppressed, but will commit outrages of dangerous consequence, notwithstanding any power we have over them, when fully enraged; and, said he, I am willing to set your friend at liberty, provided he will depart the city without any more disturbance; and accordingly went into a private office whence he had committed Thomas Rudd, and sent for him from the prison; and, after some fruitless endeavors to extort a promise from him to depart the city, and come no more in the streets as before, he gave orders for his releasement. Then we went again to the prison house, to pay the victualler of the same for some bread and drink, which we had used in the prison; and there we met with one John Kerr, an Episcopal priest, who had been lately incumbent at Roxburgh, and ousted at the Revolution. He had been the night before with Thomas Rudd alone; who, having been in prayer, this John Kerr had been so much affected thereby, that he promised of his own accord, that if he was released from his imprisonment, he would come to our meeting the next time it should be held; yet he neglected it, though he was released to his own wish. Thus the Lord is gracious in giving men their desires in times of distress; yet they are apt to forget their duty, his mercies and their own promises, when they come where they think themselves less obnoxious to judgment, or the cruelty of their adversaries.

As we were in the prison together in silence, we were much broken in the good presence of the Lord; and John Bowstead being concerned in prayer, several of the prisoners and their visitants came up in a rude manner, to hear and gaze; but the virtue of truth affecting them, they uncovered, kneeled down, and reverenced that divine power and presence that was with us; though I think themselves did not know the cause of their subjection.

After this, a discourse happened between the said John Kerr and a Friend who was a citizen, concerning freedom from sin in this life; which John Kerr asserted could not be, and brought this passage out of the epistle to the Romans to prove it, viz: "For the good that I would, I do not; but the evil which I would not, that I do." (Romans vii. 19,) and divers parts of the same chapter thoughout. I being at the other end of the table and hearing them, and observing where the priest erred, a concern came upon me to take up the argument, and endeavor to inform him better; and I said, "That the Apostle in that epistle in the first place proved, that both Jews and Gentiles were under sin, the former as

well as the latter, notwithstanding the law and ordinances of God delivered to them, which they had not kept; and that both had redemption through faith in the Lord Christ, by whom they were made free from sin even in this life," etc.

Then Thomas Story goes on with conclusive and irrefutable arguments, predicated upon the testimony of the Apostle (which John Kerr had quoted as above,) from Romans vi. 9, 10, 11, 18, 22, and vii. 24, 25, and viii. 1, 2, concluding his argument as follows:

"Thus it appears, that the Apostle Paul was not under the body of sin and death, at the time when he wrote that epistle; but was only recounting the various states both of himself and others, under the law of Moses, and after the law of life and liberty from sin was come by the Son of God, and fulfilled by him in the Apostle, as also in the adult in the congregation of Christ."

Upon this, the said John Kerr acknowledged before the company, that he had all along mistaken that Scripture, and that we understood it right.

After the conclusion of this interesting argument, the Journal goes on with an account of their trials and travels. It appears that Thomas Rudd and John Bowstead were the ministers, and Thomas Story their companion: For this service he was eminently qualified. His profound knowledge of the law was a terror to their adversaries, and his peculiar gift in argument was a dread to the priest,—the whole account is too lengthy, (interesting as it is,) for insertion in the Intelligencer. Passing from page 58 to 65, our author says:

"From old Nairn we went to Nairn, where part of a regiment of dragoons were quartered; and Thomas Rudd delivering his message as at other places, many of them followed us through the streets very soberly; one of whom, (a corporal as I remember,) so soon as he had seriously observed us and heard the message, held up his hand, and stretching it toward the people, gave strict orders that neither soldiers nor others should in any way molest or interrupt us; which accordingly was observed, for all were very peaceable toward us. And as soon as Thomas Rudd had done, a multitude of soldiers and towns people followed us to the door of our inn; and there being outstairs ascending to an upper room, John Bowstead stood upon the same and preached a considerable time to them. And though the Lord had not hitherto opened my mouth in a testimony (so as to be termed a minister) of words, yet my heart was full of the word of life; and the love thereof went toward the people, as it were unrestrained; as it had done towards many others of that nation, in that visit."

(To be continued.)

THE NEGROES OF TORONTO.

The neighboring British provinces have long been the refuge of the fugitive slave, and every increase on this side of the border of the rigor of the laws to ensure his return to his master, causes him to look with more eager longing to a country in which his liberty is secure and he possesses the same political rights as the rest of mankind. There the law is a protector, and the public, always more rigidly virtuous when the crime to be condemned is that of a neighbor, will see that it is neither violated nor evaded. The desire of safety and of political equality, valued the more highly from its being strenuously denied, has attracted numbers of colored men, both fugitive slaves and free, to a climate naturally ungenial to them. What have been the effects of this security and this political equality upon them? Have they improved morally and socially? Have they become more industrious and more intelligent, or, in the absence of all restraint, have they become more idle and more vicious? Are they capable, under favorable circumstances, of becoming good citizens in a well ordered community, or is there a want in their organization which renders the overseer and the taskmaster necessary to their well-being? A hurried trip through a portion of Upper Canada, undertaken as a relaxation from professional toil and care, has enabled the writer to answer some of these questions, at least to his own satisfaction. He claims no peculiar fitness for his task, beyond an honest desire to learn the truth, to see facts as they exist, uncolored as far as possible by prejudice or theory; and if, with every well-wisher of his race, he hoped to find the colored man improved, both morally and socially, by his elevation in the political scale, his anticipations were that circumstances and the short lapse of time had hitherto prevented such improvement. There is in Canada a remarkable want of accurate statistical information regarding the people of color. Even their numbers cannot be arrived at with any degree of accuracy. The census of 1852 is, in this respect, notoriously unreliable, and its inaccuracy is acknowledged by the authorities themselves. It is generally estimated at between 30,000 and 40,000 souls, and though this computation rests on no very certain basis, yet it is perhaps the closest approximation we can attain to the truth. The largest body of them is to be found in the counties of Kent and Essex. Next to these places Toronto contains the greatest number; then perhaps Hamilton, St. Catherines and London; but they are found more or less scattered throughout the towns and villages, and to some extent interspersed among the rural population.

The large and thriving city of Toronto contains a more numerous colored population than any other town of Canada. Out of its 50,000 inhabitants, from 1,200 to 1,600 are estimated

to be colored. Though the great majority belong to the class of unskilled laborers, among them are to be found followers of a great number and variety of occupations. One of them, a man of wealth, lives upon his means, attending to his own property, and occasionally discounting a note, when he is satisfied with the rate per cent and the soundness of the indorsers. One is a regularly educated physician; three are studying law, one medicine; two at least are master builders, taking contracts and employing a number of journeymen both white and black: four are grocers, and the store of one of them—the only one we visited—was in a good part of the town, handsome, neat, well stocked, and evidently doing a thriving business, the customers being mostly whites; one keeps a large livery stable, one of the best in town, and is employed to take the mails to and from the Post-Office to the railroad depot, steamboats, &c.; several within the precincts of the city are occupied in farming and gardening; others are bricklayers, carpenters, shoemakers, plasterers, blacksmiths and carters. Many find employment in sawing and chopping the wood which is the general fuel; and the barbers and waiters in hotels and private families are almost exclusively colored men.

Many of them have accumulated considerable property. This has happened chiefly among the older residents, who, purchasing real estate at a low price, have been enriched by the rapid enhancement in value it has undergone within the last few years. One colored man, (a light mulatto,) is estimated to be worth at least $100,000. The property of another is valued at $35,000; of a third at $25,000; of a fourth at $15,000: of a fifth at $10,000; several are worth over $5,000; eighteen between $2,000 and $3,000, and a still greater number, $1,000. These figures are not mere rough guesses. In obtaining them, the names of the individuals were taken down, the value of their property estimated, and allowance made for the encumberances on it, and, though all such statements are necessarily liable to error, we are satisfied of the substantial accuracy of this one. We visited the wealthiest of the colored men at his own residence. It was a plain two-story frame building, such as in a country town in the States would be occupied by a respectable mechanic. The sitting-room on the second floor was covered with a good ingrain carpet; a table, on which were lights and books, occupied the centre of the apartment; there was a sofa and the usual complement of chairs; an open piano stood on one side of the room; a melodeon occupied the pier between the window: on the walls hung a well painted portrait of the owner of the house, and engravings representing the Queen, her husband and children. Though early in September, the evening being somewhat cool, a small wood fire blazed upon the hearth. Our host was a light colored mulatto of middle age, short, spare, well and strongly built, with a large square head, and a firm, sagacious-looking countenance. Many years previous he had emigrated with his wife and elder children from Mobile, bringing some capital with him. He was by trade a carpenter, and industry, economy, and judicious investments had gradually raised him to his present position. His wife, apparently in ill health, was darker than himself; the children, somewhat darker, too, than the father, consisted of a well-built lad of 19, a slender girl of 17 and a boy of 12, who was busy at the table writing a school exercise. The elder boy was studying medicine, and, at the same time, preparing himself to pass the classical examination, which, in Upper Canada, is a necessary preliminary to taking the degree of Doctor of Medicine, and had advanced so far as to read Cicero De Senectute. The language of the young people was well chosen, and both in manner and conversation they would be looked upon as good examples of the youth of the middle class of any nation. In the course of the evening the young man played several pieces on the piano, and he and his sister sang duets with skill and taste.

The physician, Dr. A. T. A., is a mulatto, a native of Virginia, but for a long time resident in Philadelphia. Finding that he was unable to obtain access to the medical schools in that city, he came to Toronto and entered there upon the study of medicine, attending the lectures of the faculty of medicine of Trinity College. He has not yet obtained a degree, since though he passed a creditable examination in medicine, he failed in the classical examination, which is a necessary preliminary to graduation. He is now prepared for this ordeal, and after being examined again on the proscribed books of Plato and Cicero, and translating the necessary amount of good English into bad Latin, will become an M. D. He, however, is already engaged in practice, and has received the appointment of Physician to the Poorhouse, which, as it is in the gift of medical men, is a proof of the advancement he has made. He both talks and writes well, and is generally respected throughout the city.

The livery-stable keeper is a fine example, physically, of the pure blackman; in countenance good-humored, open and sensible, stout in figure and inclined to obesity, in manner equally free from rudeness and servility; and with none of that wonderful polish which in negroes accustomed to good society is apt to produce a smile. He is a Canadian born, his parents having been brought to the country from New York by one of the Herkimer family more than fifty years ago. At sixteen he was left the eldest of eleven children, with an old and widowed mother,

and labored manfully in the fields for their support. Four only of the eleven are left, all men, all residents of Canada, and all possessed of property.

One of the master builders was a light-colored mulatto—a slight, active, wiry-looking man; shrewd, ready and enterprising. He talked well and fluently, but with a trace of his Southern origin in his pronunciation.

We instance these individuals not as the most remarkable men among the colored population of Toronto, but because in the few days of our stay there we came in contact with them, and because they struck us as instances of shrewd sense, industry, energy and, we believe, integrity. In any population of 1,500 or 1,600 souls, they would, we think, have been marked men. They all, while denying that anything like pauperism or beggary existed among their fellows unless as a rare exception, acknowledged and regretted the faults of their countrymen, their improvidence, their love of finery, their disposition to shirk hard work. The builder, employing both white and colored men, said that it was his interest to employ the former alone; they required, as a rule, less looking after. The capitalist found the colored men too apt to neglect to discharge their pecuniary obligations promptly and punctually. They all said that while there was but little crime found among the negroes, there were bad men of all complexions, and the colored men had their share of them.

The public schools of Canada are open alike all, without distinction of color. The negroes, as a general rule, are anxious for education, and many indeed attach more value to school education than perhaps it deserves. About one half of all the colored children of Toronto attend the public schools. Of the remainder many attend private schools. We saw several colored children at the Model School, which is attached to the Normal School at Toronto. The teachers informed me they found them equally docile and intelligent with the whites. Some allowance had to be made for their conduct on account of the annoyance and teasing they suffered from the white children

The negroes have four churches at Toronto—two belonging to the Baptist and two to the Methodist persuasion. The former pay their clergymen $400 a year, and the latter from $150 to $200. A number attend the Church of England, and there are some few Congregationalists and Roman Catholics. The only colored clergymen I met left no favorable impression either of his ability or his learning.

On first entering Canada, we repeatedly heard it asserted that the colored population was given to petty thieving; and one gentlemen connected with the press told me that he believed the jail at Toronto was filled with colored people. On inquiry at the jail itself, we found but three colored persons in it; the remainder of the inmates, and they were numerous, were whites. The reports of the Chief of Police and the Keeper of the Prison, however, put this matter, so far as Toronto is concerned, finally at rest. In his annual statistical report to the Council, Mr. Samuel Sherwood, Chief of the Police at Toronto, returns 5,346 persons as arrested by the police force during the year ending December 31, 1856. Of these, 78 only were colored—not 1½ per cent. Now, as the colored people constitute at the lowest computation between two and three per cent. of the total population of Toronto, this is a high, and I may add, an unexpected evidence of the general good conduct of the colored people; and the value of it is increased when we remember that they all originally belonged to the class in which crimes against order and property are the most rife. Of the whole number of persons arrested, 4,295 were males and 1,051, or nearly one-fourth, were females; while of the colored people 70 were males and 8 only, not quite one-ninth, were females.

The printed report of Mr. Sherwood refers, as was stated, to the total number of arrests. Of these, 1,922 were summarily punished by fine, in 273 cases the charges were withdrawn, and 230 cases were dismissed. Thinking that possibly the actual commitments to jail might set a different face upon the matter, we obtained from Mr. George L. Allan, the intelligent keeper of the jail at Toronto, the monthly return of commitments to that prison from October 1, 1855, to July 31, 1857, a period of twenty-two months, transcribing them from the book of the jail in his presence. The total commitments amounted in that period to 3,370, of whom 62, not quite two per cent., were colored. Immediately after the passage of our Fugitive Slave Law, Mr. Allan informed us that there was a sudden increase in the number of commitments among the colored people, almost wholly for petty larcenies. This increase of crime Mr. A. attributed to the number of fugitives who flocked into Canada without any means of support, and whom destitution drove to theft; in a few months as the new-comers found employment, this increase disappeared. On the whole, Mr. Allan was decided in the opinion, as regards crimes against the law, the condition of the colored people was better than that of the mass of the population.

PECULIARTIES OF GUTTA PERCHA.

In its crude state, or in combination with other materials, gutta percha may be heated and reheated to the consistency of thin paste, without injury to its future manufacture, while India rubber, if but once treated in the same manner will be destroyed and unfit for further use. Gutta percha is not dissolved by fatty substances indeed, one application of it is for oil vessels,—

while India rubber is soon dissolved by coming in contact with fatty substances, as is well known. Gutta percha is a non-conductor of cold, heat, and electricity, and in its natural state non-elastic, and with little or no flexibility; India rubber, on the contrary, is a conductor of heat, cold, and electricity, and by nature highly elastic and flexible. The specific gravity of gutta percha is much less than that of India rubber—in proportion as 100 of gutta percha is to 150 of India rubber, and is of much finer quality, and a far better conductor of sound. Fabrics wrought of India rubber require a separate varnish to give them a polish, but the gutta percha possesses a nature of inherent polish, equal in lustre to varnish. When it is quite pure the color of gutta percha is of a grayish white. It has a greasy feel with a peculiar leathery smell. It is not affected by boiling alcohol, but dissolves readily in boiling spirits of turpentine, also in naphtha and coal tar. The gutta is highly inflammable: a strip cut off takes light and burns with a bright flame, emitting sparks, and dropping a black residuum in the manner of sealing wax, which in its combustion it very much resembles. But the special peculiarity of this substance is the effect of boiling water upon it. When immersed for a few minutes in water above 150 degrees, Fahrenheit, it becomes soft and plastic, so as to be capable of being moulded to any required shape or form, which it retains upon cooling. If a strip of it be cut off and plunged into boiling water, it contracts in size both in length and breadth. This is a very anomalous and remarkable phenomenon.

For Friends' Intelligencer.

"LO I AM WITH YOU ALWAYS."

By A.

Droop not struggling soul,
Though the waters lift their voice,
Though waves answering waves rejoice,
And the surging sea of life
Toss itself in angry strife,
One can all control.
And his promise is to be
Near when needed most by thee.

Though the clouds grow dark,
Though the future seem to be
But a wall of night to thee,
And the field of life appear
Swept by winds, by frosts made sear,
Cold, and bare, and stark;
Jesus' footprints in the sod
Yet may guide thee home to God.

Thy Father loves thee well;
And when crushed by mortal care,
Anguish wrings thy heart to prayer,
Or, enticed by pleasures fair,
Thou forget that God is there;
Or, when caught in folly's snare,
Thou go down where wailings are,
Where remorse shall dwell,
Still his love forsakes thee not,
Thou art not by Him forgot.

Trust his love, his power,
Faint not, though thy path be straight,
Though afflictions on thee wait,
Though thou weary in the strife
In the dusty march of life,
He who loves us still is near,
Waiting still our souls to cheer
In each passing hour.
And when life's brief scene is past,
He will welcome us at last.

Selected for Friends' Intelligencer.

Human lives are river courses,
Running to one common sea,
Varying in their size and sources
Landscape and rapidity.
Some boil up on craggy mountains,
And go madly down their side;
Others, fed by summer fountains,
Mirror meadows in their tide.
Here a silver brook winds errant,
Through the flowers and fragrant grass;
There a slow and silent current
Threads the frowning wilderness.

Human griefs are shadows, gliding
Where the deepest waters gleam,
When the autumn cloud is riding
High above the sullen stream.
Human joys are many billows,
Sporting by a garden side,
Where no yews nor weeping willows
Rustle o'er the smiling tide.
Onward, sternly onward fleeting,
Onward to that shoreless sea,
River, brook, and torrent, meeting
In one calm eternity.

FOSSIL PLANTS.

The oak, the birch, the hazel, the Scotch fir, all lived, I repeat, in what is now Britain, ere the last great depression of the land. The gigantic northern elephant and rhinoceros, extinct for untold ages, forced their way through their tangled branches; and the British tiger and hyæna harbored in their thickets. Cuvier framed an argument for the fixity of species on the fact that the birds and beasts embalmed in the catacombs were identical in every respect with the animals of the same kinds that live now. But what, it has been asked, was a brief period of three thousand years, compared with the geologic ages? or how could any such argument be founded on a basis so little extended? It is, however, to no such narrow basis we can refer in the case of these woods. All human history is comprised in the nearer corner of the immense period which they measure out; and yet, from their first appearance in creation till now, they have not altered a single fibre. And such, on this point, is the invariable testimony of Palæontologic science—testimony so invariable that no great Palæontologist was ever yet an asserter of the development hypothesis. With the existing trees of our indigenous wood it is probable that even in these early times a considerable portion of the herbs of our recent flora would have been

associated, though their remains, less fitted for preservation, have failed to leave distinct trace behind them. We at least know generally that with each succeeding period there appeared a more extensively useful and various vegetation than that which had gone before. I have already referred to the sombre, unproductive character of the earliest terrestrial flora with which we are acquainted. It was a flora unfitted, apparently, for the support of either graminivorous bird or herbivorous quadruped. The singularly profuse vegetation of the Coal Measures was, with all its wild luxuriance, of a similar cast. So far as appears, neith er flock nor herd could have lived on its greenest and richest plains; nor does even the flora of the Oolite seem to have been in the least suited for the purposes of the shepherd or herdsman. Not until we enter on the Tertiary periods do we find floras amid which man might have profitably labored as a dresser of gardens, a tiller of fields, or a keeper of flocks and herds. Nay, there are whole orders and families of plants of the very first importance to man which do not appear until late in even the Tertiary ages. Some degree of doubt must always attach to merely negative evidence; but Agassiz, a geologist whose statements must be received with respect by every student of the science, finds reason to conclude that the order of the Rosaceæ —an order more important to the gardener than almost any other, and to which the apple, the pear, the quince, the cherry, the plum, the peach, the apricot, the nectarine, the almond, the raspberry, the strawberry, and the various brambleberries belong, together with all the roses and the potentillas—was introduced only a short time previous to the appearance of man. And the true grasses—a still more important order, which, as the corn bearing plants of the agriculturist, feed at the present time at least two-thirds of the human species, and in their humbler varieties form the staple food of the *grazing* animals—scarce appear in the fossil state at all. They are peculiarly plants of the human period.

Let me instance one other family of which the fossil botanist has not yet succeeded in finding any trace in even the Tertiary deposits, and which appears to have been especially created for the gratification of human sense. Unlike the Rosaceæ, it exhibits no rich blow of color, or tempting show of luscious fruit: it does not appeal very directly to either the sense of taste or sight; but it is richly odoriferous; and, though deemed somewhat out of place in the garden for the last century and more, it enters largely into the composition of some of our most fashionable perfumes. I refer to the *Labiate* family—a family to which the lavenders, the mints, the thymes, and the hyssops belong, with basil, rosemary, and marjorum—all plants of "gray renown," as Shenstone happily remarks in his description of the herbal of his "Schoolmistress."

"Herbs too she knew, and well of each could speak,
That in her garden sipped the silvery dew,
Where no vain flower disclosed a gaudy streak,
But herbs for use and physic not a few,
Of gray renown, within those borders grew;
The tufted basil, pun-provoking thyme,
And fragrant balm, and sage of sober hue.

* * * * * * *

"And marjorum sweet in shepherd's posie found,
And lavender, whose spikes of azure bloom
Shall be erewhile in arid bundles bound,
To lurk amid her labors of the loom,
And crown her kerchiefs clean with meikle rare perfume.

"And here trim rosemary, that whilom crowned
The daintiest garden of the proudest peer,
Ere, driven from its envied site, it found
A sacred shelter for its branches here,
Where, edged with gold, its glittering skirts appear,
With horehound gray, and mint of softer green."

All the plants here enumerated belong to the labiate family; which, though unfashionable even in Shenstone's days, have still their products favourably received in the very best society. The rosemary, whose banishment from the gardens of the great he specially records, enters largely into the composition of eau de Cologne. Of the lavenders, one species (*Lavendula vera*) yields the well-known lavender oil, and another (*L. latifolia*) the spike oil. The peppermint (*Mentha viridis*) furnishes the essence so popular under that name among our confectioners; and one of the most valued perfumes of the East (next to the famous *Attar*, a product of the Rosaceæ) is the oil of the *Patchouly* plant, another of the labiates. Let me indulge, ere quitting this part of the subject, in a single remark. There have been classes of religionists, not wholly absent from our own country, and known on the Continent, who have deemed it a merit to deny themselves every pleasure of sense, however innocent and delicate. The excellent but mistaken Pascal refused to look upon a lovely landscape; and the Port Royalist nuns remarked, somewhat simply for their side of the argument, that they seemed as if warring with Providence, seeing that the favors which he was abundantly showering upon them, they, in the stern law of their lives, were continually rejecting. But it is better, surely, to be on the side of Providence against Pascal and the nuns, than on tbe side of Pascal and the nuns against Providence. The great Creator, who has provided so wisely and abundantly for all his creatures, knows what is best for us infinitely better than we do ourselves; and there is neither sense nor merit, surely, in churlishly refusing to partake of that ample entertainment, sprinkled with delicate perfumes, garnished with roses, and crowned with the most delicious fruit, which we now know was not only specially prepared for us, but also got ready, as nearly as we can judge,

for the appointed hour of our appearance at the feast. This we also know, that when the Divine Man came into the world—unlike the Port Royalist, he did not refuse the temperate use of any of these luxuries, not even of that "ointment of spikenard, very precious" (a product of the labiate family), with which Mary anointed his feet.—*Testimony of the Rocks.*

THE SPIDER AND THE SNAKE.

ASTONISHING FEAT OF A HOUSE SPIDER.

It would seem that there is no living thing so obnoxious as not to find some admirers. What creatures so repulsive as rats and spiders! Yet the *London Quarterly* finds something beautiful and even loveable in the former, and Dr. Asa Fitch, in *Harper's Monthly*, labors to show that the latter "delicate little objects" are worthy of our esteem and admiration! He denies that their bite is fatal to any save insects, and extols their agility, adroitness, sagacity, and heroism, as worthy of all praise. In support of these views, he tells the following curious story concerning a heroic spider who captured a snake. The affair came off last summer, in the store of Charles Cook, in the village of Havana, Chemung county, N. Y., and is attested by the Hon. A. B. Dickinson, of Corning, "who himself witnessed the phenomenon, as did more than a hundred other persons."

An ordinary-looking spider, of a dark color, its body not larger than that of a common house-fly, had taken up his residence, it appears, on the other side of a shelf beneath the counter of Mr. Cook's store. What may we suppose was the surprise and consternation of this little animal, on discovering a snake, about a foot long, selecting for its abode the floor underneath, only two or three spans distant from its nest! It was a common silk snake, which, perhaps, had been brought into the store unseen, in a quantity of sawdust, with which the floor had been recently "carpeted." The spider was well aware, no doubt, that it would inevitably fall a prey to this horrid monster, the first time it should incautiously venture within its reach. We should expect that, to avoid such a frightful doom, it would forsake its present abode, and seek a more secure retreat elsewhere. But it is not improbable that a brood of its eggs or young was secreted near the spot, which the parent foresaw would fall a prey to this monster, if they were abandoned by their natural guardian and protector. We can conceive of no other motive which should have induced the spider so pertinaciously to remain and defend that particular spot, at the imminent risk of her own life, when she could have so easily fled, and established herself in some secure corner elsewhere.

But how, we may well ask, was it possible for such a weak, tender little creature to combat such a powerful, mail-clad giant? What power has she to do anything which could subject the monster to even the slighest inconvenience or molestation? Her ordinary resort, that of fettering and binding her victim by throwing her threads of cobweb around it, it is plain would be of no more avail here than the cords upon the limbs of the unshorn Samson. Aware that her accustomed mode of attack was useless, how did she acquire the knowledge and sagacity requisite for devising another, adapted so exactly to the case in hand—one depending upon the structure and habits of the serpent to aid in rendering it successful? How was she able to perceive that it was in her power to wind a loop of threads around this creature's throat, despite of all his endeavors to foil her in this work—a loop of sufficient strength to hold him securely, notwithstanding his struggles and writhings, until, by her tackle-like power, she could gradually hoist him up from the floor, thus literally hanging him by the neck till he was dead? This was the feat which this adroit little heroine actually performed—a feat beside which all the fabled exploits of Hercules, in overpowering lions, serpents, and dragons, sink into utter insignificance! And who can say that in the planning and execution of this stupendous achievement, there was not forethought, reasoning, a careful weighing of all the difficulties and dangers, and a clear perception, in the *mind* of this little creature, that she possessed the ability to accomplish what she undertook; in short, an exercise of faculties of a much higher order than the mere instinct which is commonly supposed to guide and govern these lower animals in their movements?

By what artifice the spider was able, in the first of its attack, to accomplish what it did, we can only conjecture, as its work was not discovered until the most difficult and daring part of its feat had been performed. When first seen, it had placed a loop around the neck of the serpent, from the top of which a single thread was carried upward, and attached to the under side of the shelf, whereby the head of the serpent was drawn up about two inches from the floor. The snake was moving around and around incessantly, in a circle as large as its tether would allow, wholly unable to get its head down to the floor, or to withdraw it from the noose; while the heroic little spider, exulting no doubt in the success of its exploit—which was now sure beyond a peradventure—was ever and anon passing down to the loop and up to the shelf, adding thereby an additional strand to the thread, each of which strands, being tightly drawn, elevated the head of the snake gradually more and more.

But the most curious and skilful part of its performance is yet to be told. When it was in the act of running down the thread to the

loop, the reader will perceive it was possible for the snake, by turning his head vertically upward, to snap and seize the spider in his mouth. This had no doubt been repeatedly attempted in the earlier part of the conflict, but, instead of catching the spider, his snakeship thereby had only caught himself in an additional trap. The spider, probably by watching each opportunity when the mouth of the snake had thus been turned toward her, adroitly, with her hind legs, as when throwing a thread around a fly, had thrown one thread after another over the mouth of the snake, so that he was now perfectly muzzled, by a series of threads placed over it vertically; and these were held from being pushed asunder by another series of threads placed horizontally, as my informant states he particularly observed. No muzzle of wire or wicker work for the mouth of an animal could be woven with more artistic regularity and perfection; and the snake, occasionally making a desperate attempt to open his mouth, would merely put these threads upon a stretch.

The snake continued his gyrations, his gait becoming more slow, however, from weakness and fatigue; and the spider continued to move down and up on the cord, gradually shortening it, until, at last, when drawn upward so far that only two or three inches of the end of his tail touched the floor, the snake expired—about six days after he was first discovered.

A more heroic feat than that which this little spider performed is probably nowhere upon record—a snake a foot in length hung by a common house spider! Truly, the race is not to the swift, nor is the battle to the strong! And this phenomenon may serve to indicate to us that the intelligence with which the Creator has endowed the humblest, feeblest of his creatures, is ample for enabling them to triumph in any emergency in which he places them, if they but exercise the faculties he has given them. It is only the slothful, cowardly, timorous, that fail; and they fail not so much before their enemies as before their own supineness.

PHILADELPHIA MARKETS.

Flour and Meal.—Their is rather more inquiry for flour, but current rates are still $5 25 for standard brands. Sales to retailers and bakers, for fresh ground at $5 30 a $5½ per bbl., and fancy brands from $6¼ up to $7. Rye Flour is now held at $4 25 per bbl., and Corn Meal at $3 60 per barrel.

Grain.—The receipts of Wheat continue light, and there is very little demand for it. Southern red is held at $1 25 a $1 26, and $1 35 a $1 36 for good white; only a few samples were sold. Rye sells at 70 c. Corn is dull, with sales of yellow at 73 a 75 cents in store. Delaware oats are in fair supply at 32, and Penna. 34 cents per bushel.

Cloverseed.—The demand hts fallen off, with sales at 4 62 a 4 75 per 64 lbs. Timothy is bringing 2 25 per bushel. Of Flaxseed the market is bare, and it is wanted at $1 70 cents per bushel.

Wanted a male teacher for a Friends' School at Westfield, Burlington County, N. J. For further infotmation apply to Lippincott & Parry, corner o Market and Second Streets, Philadelphia.

10*th mo.* 17*th*, 1857.—4t.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—

EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 515.)

17th of 6th mo. 1794, my dear mother thus writes from Enniscorthy.

"Though my bodily strength, as thou knowest, is not great, I have cause to be thankful that the tabernacle is so supported as that the work of the day is, I humbly trust, advancing, wherein I have peace so far in the present embassy. The lines fall not in pleasant places, our heritage is not goodly, and if we visit the seed it must be in the prison house, where it too generally lies. We attended Forest Meeting on first day, which was large and remarkably exercising to us, but through merciful assistance our minds obtained relief: we had a season of religious retirement in the evening in Jacob Goff's family, at whose hospitable mansion we lodged and were affectionately entertained.

"Feeling about the inhabitants of Taghmon, a little town through which we passed, but where no room sufficiently large was to be found, they were invited to our Meeting House about half a mile distant; and on second day forenoon we assembled with a considerable number of the military, and others of different descriptions, who conducted themselves with solid attention, and through divine mercy it proved a memorable time. There was sensible liberty in declaring, and willingness to receive, the testimony of truth. At the conclusion some books were distributed, with which the people seemed so pleased that we saw several reclining on the grass as we passed by the fields, employed in reading them. Oh! that my heart may thankfully remember this favor, added to many others, and be engaged resignedly to pay those vows made in the day of trouble; for long indeed have I seen that sacrifices of this nature would be required at my hands.

Before leaving Enniscorthy, my dear mother addressed the following letter to a gentleman who had attracted her notice after a public meeting at Ross, which, with a few extracts from one he wrote to her in reply, it is thought may prove both acceptable and instructive to some readers.

Dear Friend,

"Strange as it may appear for one who has no acquaintance with thee, to address thee in this manner, I feel persuaded that it will not be altogether unacceptable to thee, when I tell thee it proceeds from an apprehension that it may conduce to my peace; and seems pointed out as the best means to throw off some of the feelings which have attended my mind when thou hast been presented to my view. It was I conceive, the drawing cords of gospel love that influenced my heart to pay the present visit to these parts; and not satisfied with coming to see how my brethren fared, I have been sensible, since entering into the field of labor herein, of the extension of the heavenly Father's love to His family universally; and have been engaged, with my beloved companion, to appoint Meetings of a more general kind than such as are usually held when our Society is the only object. It was one of this nature at which thou, with many others, wast present on this day week at Ross. I knew not, by information or otherwise, who, or of what description any then assembled were; but I did at that season believe that there were present, one, or more, in whom the deeply important query had been raised, '*What is truth?*' and for such, a travail was excited in my heart, that they might patiently wait for, and be indisputably favored with, such an answer from Him who can administer it, as might fully settle and establish them in the way of righteousness and peace. In the class already described I heard after Meeting thy name; and passing by thee on second day morning on the quay, I was so sensible of the extendings of gospel love towards thee, that I thought I should have liked just to tell thee so much, and admonish to faithfulness to the monitions of pure truth inwardly revealed. I have this evening been so sensible of the renewing of this, I trust rightly inspired solicitude, that while nature covets rest after a day of toil, I am seeking refreshment to my spirit in thus saluting thee. And believing it to be of the utmost consequence that we should singly attend to, and obediently follow, the light

which maketh manifest, it is in my heart to say unto thee, dear friend, stand open to its unerring discoveries, and believe in its infallible teachings; for as this disposition prevails in us, we shall be instructed in all things appertaining to life and salvation. Yea, if no inferior medium conveyed any thing fully satisfactory, or sufficient to obviate the difficulties presenting to our view, I am persuaded from a degree of certain experience, that in this school of inward attention greater proficiency may be made in true and saving knowledge, than will be the case in a far longer space whilst our views are outward; as by ever so great exertion of the mental powers, things viewed in the light and eye of reason only may be decided in a very erroneous manner. Man, however enabled to write or speak on the most important points, can only help to convince the judgment and inform the understanding, but the divine principle wherewith we are mercifully favored, operates in a far more powerful manner; it not only speaks in us the intelligible language of conviction, but, whilst it discovers the reality, puts us in possession of it, and conveys such a soul-satisfying virtue that it allays the thirst for every inferior stream. *Here* that water being partaken of which Christ the indwelling fountain administers, we go not *thither* to draw,—namely to that spot whence we derived something, but not fully adequate to the desire or thirst excited; because we feel, that whosoever drinketh of this unmixed spring *it is in him a well of water, springing up into everlasting life.*

"Now, dear friend, what my mind feels deeply solicitous for is, that this may be thy favored experience; that the substantial part of true religion may be richly inherited by thee; that being a witness of the inward and spiritual baptism, as the door of initiation into the church, the mystical body of Christ, thou mayest become thereby a partaker, at the spiritual table, of the soul-sustaining '*bread of life*,' and be nourished with the wine of the heavenly kingdom, comprehending the communion of saints, and being, through the power of truth, sanctified throughout body, soul and spirit, participate everlastingly of the treasures of the Lord's house; so desireth the heart of thy truly well-wishing friend,

MARY DUDLEY.

"*Respected Friend,*

"For so I must call you, your very unexpected and highly welcome letter was delivered to me last Saturday evening. Just before I received it my mind was engaged on divine subjects, and on some particulars relative to which your letter seemed as a messenger from heaven: as such indeed I received it, and have been greatly affected by it; and from the altar of my heart I return praise and thanksgiving to that adorable Being who has, in numerous instances, shewn His kind, providential care of my poor soul. And you, my much esteemed friend in the gospel, as an ambassadress of Christ, and a messenger of the Lord to me for good, I salute with my heartfelt and grateful acknowledgments.

"Through your ministry I received of the baptizing power of Christ; it quickened my soul, it reached, melted, and tendered my heart, and refreshed me as with the dew of heaven. Those feelings we cannot bring upon ourselves; it is the Lord only, either by Himself immediately, or His agent or agents sent with power from on high, that can effect such things. The earnest solicitude raised in you to write to me, the refreshment and comfort I received from your letter, my state pointed out in your sermon, the effect it had on my dear children and myself, all declare unto me the finger of the Lord in this matter, and that you have come unto us '*in the fulness of the blessing of the gospel of* Christ.' May we keep close to that light which maketh all things manifest, until it shines more and more unto the brightness and clearness of the perfect day, and so living in the light, we shall have fellowship one with another, and the blood of Jesus Christ will cleanse us all from sin: all the blessed merits of His death, and all the life-giving influences of His Spirit, are to be had by being joined to this light, and walking in it; *in Him was life, and the life was the light of men.*

"Whatever others may do, as for me, my dear wife and children, may we serve the Lord with our whole hearts, and be engrafted into the true vine. To hear of our progress in true religion will, I am very certain, be highly pleasing to you. And now my respected friend, I commend you to God and to the word of His grace! Go on in the baptising power of the Lord. May we, every one of us, hold out unto the end and be saved, that so in the day when the Lord shall make up his jewels we may unitedly partake of the boundless ocean of everlasting glory and bliss. These are the fervent desires of your much obliged and sincere well-wisher."

Near the close of this service, she was confined with a severe attack of indisposition, which tended greatly to rednce her already exhausted frame; so that she returned home in a very weakly condition, and was for some time unequal to much exertion. Early in the 9th mo. however, she believed it required of her to enter again upon religious service, and was engaged in holding Public Meetings in several places within the compass of her own Monthly Meeting, as well as attending some Meetings for worship and discipline in Cork; and near the close of the year she set out with a prospect of more extensive labor in that county, having S. L. for a companion, as also her nephew J. G., he being again kindly disposed to act the part of a caretaker to his dedicated relative.

During about four weeks which this journey

occupied, she was closely engaged in an arduous line of service both among Friends and others, visiting families in Youghall, and holding nine or ten Public Meetings; most of thesein places where none of our Society resided, and theprinciples we profess were but little known. Of this description was Kinsale; and a number of French prisoners being confined there, she felt her mind brought under concern on their account, and in consequence wrote the following letter, which being translated into their language, was soon after her return home conveyed to them. Near the conclusion of this engagement she writes:

"The present journey has indeed been memorable on several accounts,—in prospect, the line of labor, and for the extension of holy help; so that there is cause for continued trust in the arm of divine sufficiency."

(To be continued.)

For Friends' Intelligencer.

MEMOIR OF MARY H. BOYCE.

Died in Danby, Vermont, on the 22nd of 2nd mo., 1844, Mary H. Boyce, daughter of David and Jemima Boyce, aged 14 years.

She was the eldest of two children, and was from birth a frail, delicate flower, which could not long endure the frosts and storms of life. She was gentle and retiring in disposition, clear and practical in intellect, quiet and agreeable in manners, and remarkable for the depth and strength of her affections. Though a child in years, she was eminently womanly in taking upon her slender shoulders such care as she was qualified to bear, thus relieving her mother of a part of her household responsibilities; and being not only kind and generous by nature, but shrinking and sensitive, her quiet efforts to promote the comfort and happiness of those around her were rather felt than seen.

In the Second month, 1843, her health began gradually to decline, and in the ensuing spring she was prostrated by severe illness. From this she partially recovered, and though her slight frame was racked by a dreadful cough, yet her pleasant words and cheerful smile were again the light of the household. The glorious summer came with its warm breezes and its wealth of flowers, but on its wings came no healing for our Mary. I remember those long golden days as the happiest part of my life. No cloud dimmed the horizon of my childish hopes; I laughed and played in the glad sunshine, and romped in the green meadows and the deep wood. I brought the fairest flowers and ripest berries to the dear invalid, and was ever more than paid by her bright smile and gentle thanks. No fear for the future weighed upon my buoyant spirit, the dark shadow from the tomb touched not the sunshine of my life. I have since often thought of what our parents' feelings must have been when they saw the daily wasting of our darling's life. They knew that the time drew near when my joy would be turned into mourning, when the iron would enter their own hearts, and the light die out from our household.

She faded gradually, as the wild rose withers, but the autumn found her still hopeful and happy. I know not at what time the truth came home to her soul that she must die. Probably the question was in her mind a long time before she could answer it, for blindness to their own danger is often a trait of consumptives. But in the long months of her illness she learned to look death calmly in the face, the work of self-preparation went on steadily and quietly, her life was reviewed, her house set in order, and when the earth put on her bridal robe of snow 'twas a fitting type of the soul which was pluming its wings for flight to its spiritual home.

There was no fear, no doubt, no anxiety to mar her cheerfulness as the last hour drew near. Fully realizing that death was at hand, it caused no tumult in her mind, for her vision was opened and the dread angel was to her an angel of light.

I was a child then, but I remember well the calmness with which she waited her release, and which I think I never saw equalled. She whispered words of peace and consolation to our parents, and directed their minds to the fountain of life above, whence they might drink to the refreshing of their weary spirits. Casting upon her young sister one long, last look of love, she bade me "be a good girl," including in that one injunction my whole duty.

Sweetly and quietly she went away, breathing forth her pure spirit into our Father's arms.

That solemn scene is traced in vivid lines on the canvas of my memory, and the quiet, hopeful peace which lingered round her dying pillow often breaks through the darkest clouds of life, charming me from the weary strife and clangor of the world, pointing me to the far heaven of rest, and telling of a glad meeting for our little family in our Father's house, a "house not made with hands eternal in the heavens," where all tears shall be wiped from our eyes. S. A. B.

10*th mo.*, 1857.

PREACHING CHRIST.

Preaching Christ does not consist in sounding his titles, nor in continually dwelling on his personal history, sufferings, or merits; but in preaching *as* He *preached* and as his *apostles* preached; in a word, in *preaching the* Gospel. Some preachers do, indeed, lay a peculiar emphasis on the word "crucified," in our text; as if to "preach Christ *crucified*," were to be continually preaching about his crucifixion; or at least about his sufferings and death. Whereas we should think, that a very moderate share of discernment were enough to convince one, that the meaning of the apostle was simply this:—

That they were not ashamed to profess themselves to be the disciples, and to preach the doctrines, of a *crucified* teacher; though they were aware, that this fact in their Master's history would be "unto the Jews a stumbling block, and unto the Greeks foolishness"—offend the prejudices of the former, and provoke the contempt of the latter—*Walker.*

For Friends' Intelligencer.

AUGUSTUS HERRMANN FRANCKE.

[Continued from page 519.]

He was as yet unable to hire a place for the school; but, ever ready to make sacrifices of personal comfort for the purpose of doing good, he appropriated a part of his own study to this object. In this room he placed another box with this inscription, "For the education and assistance of poor children;" and "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will He pay him again." About two months afterwards, he was visited by some friends, who were gratified with his efforts, and contributed several dollars to the support of the school. He received, too, from time to time, small donations by his box. Soon after this, some of the citizens who saw that the children under his care were well instructed, offered to send some of their children to the school, paying a small sum for each child; enough, however, to enable him to increase the salary of the teacher, and increase the number of hours employed in giving instruction. He had altogether about fifty or sixty scholars this summer; the poorer of whom, besides gratuitous instruction, received other alms, two or three times a week. His undertaking had now become so well known, that he received, occasionally, donations of money and clothing for the poor children. It was during this summer, that he laid the foundation of the "Royal School," as it was afterwards called. A widow lady of rank, made application to him for a teacher to take charge of her children, and those of her friends; and he, being unable to find one who had made the necessary attainments for such a station, proposed that these children should be sent to Halle, where he would take charge of them, and put them under the direction of competent teachers and guardians. This plan was agreed to; and in the course of a few months, some more pupils were sent in the same way, so that the school gradually grew in reputation and importance, having, in 1709, seventy scholars and twenty teachers.

This summer, too, he received a donation, which formed quite an era in the history of his charitable efforts. This was the sum of five hundred dollars, sent him by a pious individual, to be applied to the use of the poor, and especially the poor students, of whom there are always many at the German Universities. It may be supposed that it was with no little joy that he looked upon this sum, which gave to his efforts an importance which he had as yet scarcely attached to them himself. Besides this, he received, in the course of the autumn, one or two other donations, amounting to a hundred and twenty dollars; part of which was expressly for the charity-school. About this time his scholars had increased so much, they could not be taught in the room they had thus far occupied, and he rented another, in a neighboring house, and shortly after one more. He now divided the children of the citizens, from the charity scholars, and appointed a separate teacher for each department.

Francke could not but remark, that though the children were carefully taught, many of them lost all the advantages of their instruction from the evil influence of their companions out of school, who were generally depraved and ignorant. The idea occurred to him, that he should take some of these children entirely into his own hands, and bring them up under his own eye. This was the thought which gave origin to the Orphan House; for from this he was led on, step by step, until he was almost compelled to undertake the work of erecting that establishment. He mentioned the plan of taking some of the orphan, and other poor children, under his own care, to some friends, one of whom dying shortly after, left him five hundred dollars, the interest of which was to be appropriated to their support. He looked upon this event as a mark of divine approbation of his plan; and began immediately to inquire for some little orphan, to whose support he might devote this sum. He received information of a family of four, left without parents, and entirely destitute. Instead of one of these, he took the whole four; but a pious person having relieved him of the burden of one of them, he found another in its stead. He placed them in pious families, where their morals and habits would be attended to, for which attention he paid a small sum, and caused them to be instructed in his charity school. He had taken this step in reliance upon God, and he now found that He often gives increase of faith and ability to those who trust in him. He had not the means of supporting even one of these children; and yet, says he, "as I had begun, without any other support than *trust in God*, to take charge of these orphans, I now felt encouraged to undertake even more than this." The following day he received two orphans, and shortly afterwards three more. He appointed a superintendent to take charge of them and their affairs, as he was already engaged in so many duties that he could not attend personally to them. The person chosen was George H. Neubauer, who had manifested considerable interest in children, by assisting Francke in catechising the children at Glaucha.

In the meantime, while he was incurring these additional expenses, God did not suffer his faith to fail. "At this time," says he, "He who is the father of the fatherless, and who is able to do for us far more than we can ask or think, came to my assistance in a manner that my poor reason could never have anticipated. He moved the heart of the person who made me the first large donation which I received, to give me a thousand dollars, for my orphans and my school. Another person sent me three hundred dollars; another a hundred, and many gave me smaller sums." He was enabled now not only to support his children, and to assist many of the indigent students, but to purchase and enlarge the house where his schools had hitherto been taught. In taking this step, he seems to have acted under the conviction that he was laying the foundation of an institution which God would give him the means of supporting, and which would be lasting and important. Having now a house large enough for his schools, and for the accommodation of his orphan children, he brought them all together under the same roof, under the care of Neubauer their superintendent, assisted by such teachers as were necessary. The number of children thus supported soon amounted to eighteen.

The assistance which he had imparted to the indigent students, consisted hitherto of a small sum of money, weekly. He determined now to give them their meals, free of expense, at a public table in the Orphan House. He thought this plan likely to be more advantageous to the students themselves, and it gave him the opportunity of advising them, watching over their deportment, and correcting what he saw amiss. It also enabled him to learn their characters and attainments so well, as to be able to choose with safety his teachers from among them. These students were, many of them, intending to become teachers, and Francke afterwards formed them into a "teacher's seminary," or school for teachers, in which he trained up instructors for the numerous departments of the Orphan-house schools, and for similar situations throughout Germany.

Not long after this, finding himself again in want of room, for his constantly increasing pupils, he bought the house immediately adjoining his present one, and united the two together. He now divided his school again, into a male and female department, and these again into different classes, each of which had their separate hours of instruction, as well as different teachers. They were all taught gratuitously, except the children of the citizens, the number of whom had increased so much as to form a large school of themselves. Some of these last, who were intended to receive a liberal education, were formed into a separate class; and together with some of the orphan boys of superior understanding, were put under the care of distinct teachers, to receive instruction in the sciences and languages. This branch of the school soon increased beyond almost any other, amounting, in about ten years, to above two hundred and fifty scholars, sixty-four of whom were orphans. In 1730, the number belonging to this school was five hundred.

Still the number of his scholars, and of the students whom he gratuitously supplied at the Orphan-house table, increased, until at length his two houses were too small to accommodate them. He began now to think of obtaining a large building; and with a view of securing a good plan, he sent Neubauer to Holland, to visit the celebrated Orphan-houses of that country. In the mean time a large hotel, near one of the gates of the city, was offered for sale; and thinking the house a convenient one for his purpose, Francke bought it for 1950 dollars. This sum is mentioned that the reader may contrast it with the sums expended at the commencement of the undertaking, when the purchase of 20 or 30 little books almost exhausted his resources.

But even this building was soon too small for his purpose, the orphan children amounting to a hundred, and the students to seventy, with numerous teachers, overseers, and servants; and he was compelled to prepare for erecting a still larger building. The ground in the immediate vicinity of the hotel offered a convenient situation, and he purchased it shortly after, as a site for the new Orphan House. It might be supposed that Francke would not venture upon such an undertaking as that he now contemplated, without some amount of funds already provided. The following is his own language on this subject: "Since the work has been thus far carried on without any sum of money, or other means secured beforehand, but by that which the Lord has been pleased to send at the time; so, though at this time I had not the funds necessary for erecting even a very small house, much less such a one as I now thought of, yet God, in his goodness, gave me such a confidence in himself, that I came to the determination to commence the building without delay." Accordingly, Neubauer was recalled from Holland, a plan agreed upon, and the foundation of the new Orphan House laid, with religious exercises, in the year 1698.

The history of the various trials which attended the erection of this building, and the spirit with which they were endured, is so interesting that it may be given with some minutness. It may be well here to remind the reader that the plan of erecting this Orphan house was very popular. The success which had attended his efforts to provide temporary accommodations for the orphans, was doubtless well known. He had travelled much abroad, and was highly distinguished; and when he undertook the more important and expensive work of erecting such a

building, it excited universal attention and sympathy. Donations might well be expected in every form and from many sources; and sometimes the supply would be remarkably adapted to the need. From the general views and character of Francke, there is every reason to suppose that there was no presumption in his measures or expectations, though his faith was strong and unwavering.

The difficulties at the very commencement of the work were numerous, and would have caused a man of less faith and perseverance to despond. There was at one time a deficiency of lime and sand, then of stone, then of the horses necessary to bring these materials, and at another, of money. In such cases he always resorted to his closet, and there made known his wants by prayer to God. For everything except the timber for the building, which alone was provided in any sufficient quantity, he depended upon the good hand of the Lord, from week to week, and he was never disappointed. It often happened that he was without a single farthing, when hundreds of persons were to be supplied from his table, so that he was compelled to dispose of everything that was not indispensable, to be able to purchase bread; once the steward was unable to obtain a few cents to purchase candles, that the children might not sit in darkness, until it was already dark; and yet assistance was always rendered, though sometimes in the last extremity. The children were always comfortably provided for, and the laborers regularly received their pay. The labors of each day were commenced with prayer; and at the end of the week, when the workmen were paid, they were addressed by some one, and the duties of the week closed in a similar manner. They labored with alacrity and pleasure, and the work, notwithstanding its size, and the hinderances alluded to, went gradually and steadily forward; and in about a year the walls were completed, and the building covered. In April 1700, it began to be inhabited, and not long after was entirely finished, as if to silence those who had liberally censured the undertaking.

(To be continued.)

For Friends' Intelligencer.

Never borrow money, never go in debt, unless thou hast the full assurance that thou wilt be enabled to fulfil every duty punctually. Such is the advice left on record by a dear friend, who sorrowfully experienced much pecuniary embarrassment, when first starting in the world for himself, by going beyond the bounds of circumstances. Ah! how many at this present state of monetary affairs, could the thoughts of their hearts be read, would portray a serious, solemn spectacle. Never borrow money, never go in debt, be humble, be industrious, walk in the path of humble industry, and your wants will be few, and your industry will more than supply them. Dear friends, who ever you may be, that are just starting in the world for yourselves, bear this in mind, for the one that is penning these few lines can testify to the value of this advice by experience. Live within the bounds of your circumstances, for it is no sin to be poor; walk humbly before God, in the path of humble industry; go to your silent meetings, and while there, pray in your hearts to that gracious and all-wise Creator, for his protection and care over you, and ask of him counsel and direction, and you may be enabled in due time to secure to yourselves and families a little spot of ground which you can call your own. Keep out of speculations, be satisfied with your condition, establish a character for honesty, uprightness and punctuality. Never borrow money, never go in debt, without a certainty that it can be paid, and you may thereby receive a due amount of pleasure and happiness in this world, and be cared for in the world to come.

A.

Byberry, 10th mo., 1857.

THOMAS STORY.

(Continued from page 522.)

[After the acknowledgement of John Kerr, (as before related), and an interesting account of the mission of Thomas Rudd and John Bowstead through the streets, the journal goes on (page 58) to state that—]

In the afternoon we went to the Countess, and Thomas Ballantyne with us, a Friend who had been through the streets with Thomas Rudd before we (Thomas Story and John Bowstead) came to town, and continued with us during the whole time. This Countess was an ancient woman, and of a grave and serious deportment: she was kind, and courteous to us, entertained us with respect, and acknowledged several doctrines of Truth, so far as we had occasion to discourse her. She also acknowledged a sense of the great provocations that city had given the Lord to bring severe judgments upon it; and told Thomas Rudd she heard he had spoken against the Presbyterian church, of which she was: to which he answered, that he was concerned by the Lord to cry, *Wo against the sandy foundation;* and if the Presbyterians were concerned there, they would do well to look to it.

From thence we went to the Lady Collington's lodgings, who, in the time of Thomas Rudd's imprisonment, had sent to him to know if he wanted any thing; and had likewise sent her maid to invite him to her house after he was at liberty. She entertained us respectfully, and discoursed matters that occurred seriously; but in the mean time came in a priest, and one Dr. Sibbold, a physician, with whom we had some dispute: the matter in controversy with the

doctor was baptism; we made short work with him, but the particulars not exactly remembered, are therefore omitted.

But the priest, being a young man, and a little too forward to engage in matters he did not understand, and the controversy with him being concerning the ministry, I cited a passage out of the first epistle of John (John ii. 27,) "But the anointing which ye have received of him," &c. I asked the priest what this anointing was, and how the same taught? to which he was silent, not without blushing, in the presence of the lady, (who was an ancient grave woman,) and several younger, her kinswomen.

Then I questioned the priest further about his call to the ministry, and by what authority he took upon him that office? to which he answered "There is an external call, and an internal call." The external I passed over, and asked him what his internal call was, and by what? He replied, that "It was by the light of God's grace, which was in him."

I returned, "Take heed how thou ascribest so much power to the light within, lest thou be reputed a Quaker;" upon this he desisted from prosecuting his argument any further, and dropped the defence of his internal call; but betook himself to railing accusations; and, speaking to Thomas Rudd, said, "we have ministers here already, sufficient to instruct the people, and need not you to make such disturbance in the city." No, answered one of the young ladies, (so she was styled among them,) it was not they that made the disturbance, it was your hearers; meaning that the unruly people were for the most part of the same profession of this priest. A pause of silence coming over us, and Truth over all, Thomas Rudd said some few things to the old lady, and John Bowstead to the priest and doctor, and then we departed in peace with the Lord, and in favor and respect with most of our auditory, which were many more than I have mentioned in particular.

Having finished our concerns in Edinburgh, we went into a ferry boat at Leith, on the Sixth day of the same month, and arrived at Kinghorn, and next day to Couper; through which Thomas Rudd went with the same message, as at Edinburgh, and John Bowstead and I went with him. The people came forth as bees from a shaken hive; so that the streets were quickly filled. We went through the town unmolested, and came back near the place where we began. Then came two of the Bailie's officers in red clothing, and summoned Thomas Rudd to appear before him, which he did. And the Bailie enquired by what authority or power he preached unto that people? Thomas answered, by the authority of the word of God, nigh in the heart, by which a necessity was laid upon him; as it is written, "*Out of the abundance* of *the heart the mouth speaketh*," and "*a good man out of the good treasure of the heart bringeth forth good things.*"

The Bailie, being a moderate man, and trembling a little while he examined Thomas Rudd, though in the presence of many of the people, did not detain him long, but dismissed him without the least rebuke or scurrility; after which, and a short exhortation to the people by John Bowstead, and some few words to them by myself, (being the first I had ever uttered in a public manner,) we departed thence. The two officers and a multitude of the inhabitants very lovingly conducting us out of the town to a green hill a little without, directing us the way we enquired after with great respect. And when we were about a quarter of an hour gone from them, the tender love of truth being much manifested in us, we were constrained thereby to look back, when we saw the multitude still standing on the hill looking after us, and that love flowed toward them as from an open fountain; in the sense whereof we were tendered, and broken, and yearned toward them, as a young man towards his beloved, when he takes his journey from her for a season. *There will be a tender people* there in time.

[They travelled on through Dundee, Broughty, Moneyfeath, Aberbrothwick, Montrose, and ten other places, until they came to Nairn, Thomas Rudd proclaiming his message through the streets as before related, John Bowstead preaching to the people from place to place, and our author, their steady companion, "always ready to give a reason of the hope that was in them," when required, and to combat the priests and other adversaries when necessary. They met with many abuses on their way by the rabble throwing sticks, stones, and dirt at them, &c. On page 64 he says:]

The same day (22nd day of the Twelfth month, 1692) we went forward to Old Nairn, where we were concerned; and Thomas Rudd warning them to turn from their evil ways unto the Lord, they gave us full demonstration there was need of it, by throwing dirt and trash at us, and using bloody speeches. But the Lord preserved us from their evil, by his blessed truth, the greatest good, unto whom for the riches of his power be honor everlasting, amen.

On the Seventh day, at night, we remained under some exercise of mind; and the next morning went into the market place, in the crossings of several streets; and there, first, Thomas Rudd, and then John Bowstead, preached a considerable time to the people, who were generally to come that way to their several sorts of worship; and many of them staid and heard with grave attention; and are a people of an English demeanor and aspect. In convenient time we

retired to our lodging, and in an upper room had a meeting among ourselves, and some few more. And our landlady, not having been able to move out of her chamber for many weeks before, came up to us and staid during the meeting, to her great satisfaction, as she openly declared soon after. Glory be to the Lord, who is ever ready to do good to all who faithfully wait on him for his pure grace, and the virtue of it; which is able to refresh both soul and body, when it pleases him to move by the same in his poor creatures.

After refreshment at the inn, we went that evening to Inverness; where some of the people taking us for Dutchmen, came to enquire after news, martial affairs being then much in agitation between the French and Confederates; but finding what we were, their expectation failed.

The next morning being the Seventh day of the week, Thomas Rudd walked through the streets alone, very early; and afterwards we went all up together into the market place, where there were many Highlanders in their usual dress, and armed; who, together with the other people, flocked about us, John Bowstead preached unto them; and the testimony of Truth had a fluent passage. They were respectful above expectations; and when any boys, or other particulars, moved the least incivility or light behaviour toward us, others were forward to correct or reprehend them: and whenever we went out of our inn, into the streets, on any occasion, the people flocked after us.

On the same day in the afternoon, divers young men, of the better rank, (as they are accounted) came to discourse us on several points of religion; to whom, in the main, through the Truth, we gave satisfaction; only one John Stewart, a Presbyterian, abruptly darted in a question about the Almighty's decreeing some men and angels to eternal damnation; and I being most concerned at that time, in discourse, declined that subject until other matters, more suitable for the auditory, were fully discussed; and then I told him, "That it was more proper and necessary for him to make his own calling and election sure, than to be too curious about questions of so mysterious import; and withal, that he ought not to wrest the Scriptures, which were in the main designed to remove these conceits of the Jews that they were the only chosen of God, by covenant with Abram and the Fathers, and through the mediation of Moses at Mount Sinai, by which they slighted Christ, the elect seed of God, and the Gospel of salvation offered unto themselves, and the work of the same, at that time, taking place among the Gentiles: those Scriptures in the epistle to the Romans, then adduced, having no relation at all to the decree of any particular man or order of men as such, or angel or order of angels, to destruction from eternity; for that would never comport with the unchangeable and glorious attribute of divine goodness, essential to the Almighty;" with some other matter suiting that point. And the young man, being frustrated of his expectation, went away in a sullen rancour; not like one on the right hand, if such a decree had been; but the Lord preserved us in the spirit of meekness and charity. This gave me occasion to observe, how hard it is for such as are prepossessed with anti-christian notions and conceits to embrace the Truth, or apply themselves to virtue; and how the enemy of their souls rages in their own hearts, when anything appears to discover his deceit in any measure; how, through envy, (moving the same in them) does he blind their eye, and keep them in the dark, to their utter destruction. For no sooner can one offer to resist that notion of predestination, as they hold it, or form an argument against it, how clearly, calmly, rationally, and truly so ever, but they generally fly up like *fiery serpents, ready through rage, if it were in their power, to set the very course of nature on fire, kindling it with the fire of hell.*

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 7, 1857.

MARRIED,—In Brooklyn, L. I., on 3d day, 10th mo. 13th, at the residence of Daniel G. Haviland, according to the order of the Society of Friends, JOHN D. HICKS, of New York City, to CAROLINE HAVILAND.

DIED.—On the 10th of 10th mo., at the residence of her son, George W. Atkinson, in Burlington Co., N. J., SARAH ATKINSON, in the 80th year of her age, a member of Mount Holly Monthly Meeting of Friends.

LIBRARY NOTICE.

A Stated Meeting of the Committee of Management of the Library Association of Friends, will be held in the Library Room on *Fourth* day evening next, the 11th inst., at half past seven o'clock.

JACOB M. ELLIS, *Clerk.*

Phila. 11th mo. 7th, 1857.

From the North American and U. S. Gazette.

HARD TIMES! HARD TIMES!

These words have been upon many lips for some time past. Truly we may say that *terrible* times are these—that a panic has seized those in the business world in our great cities—the Atlantic cities, at least—bringing to mind the scripture language "That all faces are gathering blackness, men's hearts failing for fear."

Only a few of the multitude now on the stage of action can recur to anything like the present crisis; but some can remember other terrible and wasting times, the suspension of specie payments consequent on the war of 1812, and the re-

vulsions of 1836 and 1837. We will leave the discussion of the causes of those revulsions to other pens. But will it not prove a profitable lesson to us to ponder on the procuring causes of our present great monied troubles?

Some of those whose recollection can go back for half a century, have been noting with anxiety the *growing extravagance* of our times—have seen a luxurious manner of living increasing, until nearly all have been straining every nerve to make appearances. To live as handsomely, dress as richly, give as elegant parties, and drive as fine horses as our neighbors, whether we could afford it or not, has been the order of the day. What reaching and overreaching, what speculations and contrivance to get money have been entered into by those thus deluded by outward show.

Do we live in the manner which most promotes human happiness? Are we satisfied with enjoying the comforts and all the necessaries of life? Or are we making all the glitter and show we can to catch our neighbors' eyes, and excite their admiration? Do we dress for real comfort, at the same time neatly and rationally? Other motives certainly influence many. To be the most richly and most fashionably dressed, to attract the gaze and admiration of the multitude in promenading the thronged and most frequented streets, are not these the motives which induce many to run up large bills at the stores and millinery shops in our cities and towns? Are these bills punctually paid, even at the end of the year? Developements, caused by some failures of large and apparently prosperous houses, have proved the contrary! Some, even many, have been shining or making a display in worse than borrowed plumes; in gewgaws and finery unpaid for, by which delinquency has been hastened, if not altogether induced, to some long respected citizens, fathers and husbands being unable "to foot the bills."

"Nothing to wear." Who has not frequently heard this exclamation, by those who had plently of good and even handsome clothing, long before the poem with this title, setting forth the extremes of fashion and folly, was written? We may charitably hope, for the honor of womankind, that the number of such as "Flora McFlimsey" is small. But how has the contagion spread, until "wherewithal we shall be clothed" is an absorbing subject with multitudes—until "the town has tinged the country, and the spot becomes a stain upon the vestal robe." Go where we will, we find an apeing of the fashion.

Very many are now paying the penalty of their extravagance, and may they learn wisdom by the things they are now suffering! Some may ask how is this wisdom to be displayed? Let us tell them *not to purchase any articles until they have the money in hand to pay for them.* The trust system fosters extravagance. Beautiful goods are displayed, imaginary wants rise up, and having good credit with the shopkeepers, large debts are contracted, and garments, often worn out or spoiled, are discarded long before they are paid for!

What can this lead to but trouble and embarrassment? How much domestic disquiet has its origin in these habits? May the bitterness of the cup which many are now partaking of never be forgotten until a cure has been wrought. Let us all be willing to circumscribe our wants, so as to "live within the bounds of our circumstances," be these what they may. Let us not be too proud to do this. Our honor and honesty are both infringed upon when we deviate from this excellent rule.

Is it at all necessary to our comfort to be attired in silks and laces? To wear the costly jewels and the most rare furs? Only to a taste perverted by fashion can any pleasure be taken in outvieing each other in these respects.

We have heard of patriotic women in other times and other ages, women who were willing to make sacrifices for the benefit of their country. Now, a sacrifice, if it deserves the appellation, of the silks and laces would relieve our beloved country from its indebtedness to foreign lands, would prevent millions of specie from crossing the ocean to enrich them at our expense, and enable our people to pay their debts at home. Could all these great results be achieved by women? Most certainly. If the handsome prints and manufactures of our country were deemed good enough for our own ladies to wear—if they were patriotic enough thus to encourage industry, and practice economy at home, it would not be long before the complicated wheels of our commercial machinery would move more easily, and the terrible embarrassments of the present time pass by.

This appeal is intended *especially for the women of our land.* Not that the husbands and fathers are clear in relation to extravagant living. Some of them are fond of the show and the glitter, as well as "the weaker sex," as they are often pleased to designate us. Many of them love their wives and daughters, and have been so indulgent that they scarcely have said nay to any request, however exorbitant. The time has now come when they must make a stand. The signs of the times can no longer be mistaken. *Retrenchment must be practised.* Scarcely any one will escape altogether from losses consequent upon the present destructive crisis.

Then let us "remember the poor," as another inducement to forego needless expenditure. To many of them the coming winter forebodes distress and starvation.

A Woman of Philadelphia.

SIT UPRIGHT.

"Sit upright! sit upright, my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe right unless he sat upright. But it was of no use; bend over he would in spite of all his mother could say.

"Sit upright, George!" cried the teacher, as George bent over his copy book at school. "If you don't sit upright, like Charles, you will ruin your health, and possibly die of consumption."

This startled George. He did not want to die, and he felt alarmed. So after school he said to his teacher—

"Please explain to me how bending over when I sit can cause me to have the consumption?"

"That I will, George," replied his teacher, with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it purify itself by throwing off what is called carbon. When you stoop you cannot take in a sufficient quantity of air to accomplish these purposes; hence the blood remains bad, and the air cells in your lungs inflame. The cough comes on. Next the lungs ulcerate and then you die. Give the lungs room to inspire plenty of air, and you will not be injured by study. Do you understand the matter now, George?"

"I think I do, and I will try to sit upright hereafter," said George.

ERRONEOUS REASONING.

Nothing is more common than the practice of forming false opinions from insufficient data. It is a fruitful source of the differences existing on various subjects in agriculture.

A single trial may be followed by certain effects. They may be accidental, and not occur again; or they may often occur, and yet have no connection with the supposed cause. A solitary proof of this sort should never be received as anything more than a suggestion for further trial. If, on being repeated, the same effect follows, the probability is increased; but it is only by many trials under all possible circumstances, that an indisputable connexion between cause and effect is established—a mode of proof, known as the *experimentum crucis* of the Baconian philosophy.

We may adduce a few examples. Some years ago, the theory was advanced that electricity was a most important agent in the growth of plants. It was found that a grape vine, planted at the foot of a lightning rod, made a growth several times greater than another vine in a similar soil a few yards distant. This was thought to be proof positive—"no doubt at all," but the electricity streaming down the rod stimulated a most vigorous growth of the vine. An experiment to prove the same theory, was made by burying a copper wire a foot or more beneath the soil, the ends of which passed upwards like lightning rods, and terminated in sharp points. The row of beans planted over the buried wire, was twice as large as any other beans in the garden—another "indisputable proof" of electrical influence. It was found, however, by more careful examination and other experiments, that the rapid growth of the vine was solely owing to the deep and loose bed of earth, made by digging the large hole in which the lower end of the rod was buried; and that the loose earth of the trench in which the wire was laid, was the sole cause of the fine appearance of the row of beans.

The luxuriant appearance of the grass under the shade of a tree standing in a pasture, was pointed out recently as a proof of the theory that "shade is the best manure." The tall green growth at this spot, was indeed in strong contrast with the short pasturage elsewhere; but a further examination proved that other trees growing in adjoining fields not occupied as pastures, exhibited no such appearance; and that the larger crop in the shade was a result of the amount of *top dressing* the land had received here, from the numerous cattle which had made the shade of this tree a resort for several hours each day,—with the added reason that cattle always prefer grass grown in the sun, to shaded pasturage, especially if that shaded portion has been stimulated by fresh manure; and hence this grass was not gnawed so short as the other.

A striking instance of this fallacious mode of reasoning occurs in the origin of the opinion that wheat turns to chess—the more remarkable on account of the singular combination of causes to favor such an opinion. A farmer sows a field of wheat; a part of it is injured by winter; chess is found growing abundantly on the injured spots and no where else; and the first doubtful thought is that the wheat by partial injury has been changed into chess plants. But so bold a conclusion needs stronger and additional proof.—

This is found in the fact that if the wheat was eaten off early in the season by cattle, chess springs up in its place; that if injured seed is sown, the same result often takes place; and especially that when apparently clean wheat is sown, plentiful crops of chess immediately follow. The application, however, of Bacon's *experimentum crucis*, which requires that the experiment should *fit the theory* in all possible variations, proves the fallacy of the opinion of transmutation. For it is found that there are many parts of the world where the chess plant is entirely unknown, but which are equally liable to the changes of weather producing winter-killing, and where cattle are as liable to break into

wheat fields, as here. It has also been ascertained, that the chess plant will grow and perfect its seed, in a dense growth of wheat and other plants, unperceived, and thus fill the ground with its seed; but that when this shading is removed, as by the winter-killing of the wheat, or its destruction by cattle, the chess plants will spring up several feet high and spread abroad in every direction, bearing many thousand fold, and that this remarkable property alone is sufficient to account for the supposed change of the wheat to chess. It is likewise found, that from the smallness of the chess seed, it frequently exists unperceived in great numbers in what is supposed to be clean seed wheat, and is thus often largely sown, unknown to the farmer; and that its extreme hardiness enables it to escape injury during its dissemination in manure, and in the dung of cattle and other animals. The fact that with all these adverse circumstances, many farmers in various parts of this State, have succeeded, by many years of great care, in entirely eradicating the weed from their seed and from their soils, shows beyond a doubt that some other explanation than transmutation must be adopted for the appearance of fields of chess where wheat only has been sown.

We could adduce other instances; but these may be sufficient to show the importance of forming opinions with great care, and not until a thorough course of accurate experiments has been resorted to,—whether it be in the estimate of the value of manures, different modes of planting and cultivation, the profitableness of different breeds of animals, or any other important question in farm economy.—*Country Gentleman.*

For Friends' Intelligencer.

FOR THE CHILDREN.

Being interested in the short account of a little boy whose name was Joseph, which was published in the Intelligencer, for "*The Children*," by their friend "H.," I hoped *they* would do as she wished them to, and either read or have read to them the remainder of his history, which was very remarkable. If so, they found that he became a great man in Egypt, and that the Lord blessed him and "made all that he did to prosper," and yet, notwithstanding this, he was thrown into prison and was there a long time. But after awhile, the king of Egypt had a dream which troubled him, and he called together the wise men of his kingdom, but not one of them could tell him what it meant. Then the chief butler, who had been in prison with Joseph, but who had forgotten to "show kindness" unto him after he, himself, had been set at liberty, remembered the young Hebrew who had correctly interpreted the dreams that he and the chief baker had both in one night." Pharaoh immediately sent for Joseph, and told him, that he had heard that he could "understand a dream to interpret it." Joseph answered, "It is not in me; God shall give Pharaoh an answer of peace." Let us, dear children, here remark, that Joseph did not ascribe to himself any peculiar power as a *man*, but acknowledged it as the gift of his heavenly Father, who had been with him during all the troubles he had met with since his brethren had sold him to the Ishmaelites. It was by attention to the instructions of this internal gift or spirit, that Joseph was enabled to see what the Lord designed to show to Pharaoh through his dream.

The king was so impressed with the truth of what Joseph told him, that he said unto his servants, "can we find such a one as this is? a man in whom the spirit of God is?" And he at once arrayed him in royal vestures, and proclaimed him ruler over all the land of Egypt, saying, "Only in the throne will I be greater than thou." At this time Joseph was thirty years old. According to the predictions of Joseph, there were seven years of great plenty throughout the country; and he caused houses to be erected in which to store away the superabundant produce. He "gathered corn as the sand of the sea, till he left numbering, for it was without number." At the expiration of the seven years the dearth came as Joseph had said, and "the people cried to Pharaoh for bread," and he directed them to go to Joseph and to do as he should bid them. Joseph "opened all the store-houses and sold unto them." "And all countries came into Egypt to buy corn, for the famine was so sore in all lands."

Now when Jacob, the father of Joseph, saw there was food in Egypt, he advised his sons to go down and buy, that they "might live and not die." They accordingly went, but had no idea that in the governor they should find the brother whom they had so cruelly treated. When Joseph saw them he knew them, and although he "spake roughly" in order to disguise his feelings, yet his heart yearned toward them. If you have read the history attentively, you may remember how he dealt with them and required them to bring to him their youngest brother, Benjamin, whom he dearly loved. Viewing, perhaps, the governor of Egypt as a despot, no wonder that they were troubled at the thought that some harm might happen unto Benjamin, if "the lad should leave his father," and that this added grief might bring down his "grey hairs with sorrow to the grave;" and remembering the great wrong they had done their aged parent, it is not strange that in this time of "proving" they should say "one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

But after Benjamin was taken to Joseph and they were sufficiently "proved," how touchingly is described the manner of his making himself

known unto them, when he could no longer refrain himself, but caused every man to go out that they might be alone. How thrilling the exclamation, "*I am Joseph;* doth my father yet live?" "Come near to me, I pray you." "I am Joseph, your brother, whom ye sold into Egypt." This affecting interview was ended by his sending them for his father, bidding them to "haste" and "tarry not." The dear old patriarch had so long mourned his son, that he could not at once believe his children who had before deceived him—but when he "saw the wagons which Joseph had sent, his spirit revived, and he said, It is enough, Joseph my son is yet alive, I will go and see him before I die." "In the visions of the night" God spake unto Jacob "and said, Jacob, Jacob. He answered, here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation." So Jacob and all his household went down and dwelt in the land of Egypt, and Pharaoh received him kindly. In the course of seventeen years, Jacob, who is also called Israel, died, and, as he desired, was buried in a cave in the field of Machpelah, in the land of Canaan. After which the brethren of Joseph feared that he would "now hate them" and repay them the evil which they had committed, but "Joseph wept when they spake unto him, and said, Fear not, I will nourish you and your little ones; and he comforted them and spake kindly unto them." What a beautiful lesson may we learn from the conduct of Joseph; who, although he had been so unkindly treated by his brothers, could not only forgive, but could "speak kindly unto them" and take care of them and their children.

Joseph died at the advanced age of 110 years, and "his body was embalmed and put in a coffin, in Egypt." The Hebrews, or the Israelites, as the descendants of Jacob or Israel are generally called, became, as the Lord had promised, "a great nation." "A new king then arose up who knew not Joseph," and perceiving that they were "exceedingly mighty," he became afraid of them. He therefore appointed taskmasters over them, and in many ways oppressed them; but what seemed the most cruel of all, he commanded that all the little children that were boys "should be thrown into the river" as soon as they were born. See how wicked the mind of man may become, when it is moved by the spirit of envy and jealousy.

The wife of Levi, when she saw her son was "a goodly child," could not bear the thought of his being "thrown into the river;" but when he was three months old, knowing she could not continue to secrete him much longer, she concluded to make an ark of bulrushes and daub it with slime and pitch, and put her darling child in it, and place it on the flags at the brink of the river. She did so, and "his sister stood afar off" to see what would become of him.

They no doubt knew that the king's daughter was in the habit of bathing in the river, and hoped that she might see the poor little creature thus exposed to danger, and in pity spare his life. So it proved. When she and her maidens came down to the river's side, she espied "the ark among the flags and sent her maid to fetch it." When she "opened it she saw the child, and behold, the babe wept" She was moved with compassion, and said, "This is one of the Hebrew's children." His sister, who we may believe had been eagerly watching all that had been done, came up to the princess and asked her if she should go and bring a Hebrew woman to nurse the child; she replied, "go," and "the maid went and called her mother." And Pharaoh's daughter said unto the woman, "Take this child away and nurse it for me, and I will give thee thy wages."

Now about *this* little child I intended to tell you, but as I have made such a long story, will have to defer it till another time, when, if you are interested, I would like to show you how, through his obedience to the divine command, he became instrumental in the deliverance of his people from the land of bondage.

[To be continued.]

INDIAN

Hymn to the Spirit of God, called NARAYENA, *i. e.* "*moving on the water.*" (see Gen. i. 2.)

Translated by Sir WILLIAM JONES.

Spirit of Spirits! who through every part
Of space expanded and of endless time,
Beyond the stretch of laboring thought sublime,
Bad'st uproar into beauteous order start,
Before Heaven was, Thou art.
Ere spheres beneath us rolled, or spheres above,
Ere earth in firmamental ether hung,
Thou sat'st alone; till through thy mystic love
Things unexisting to existence sprung
And grateful descant sung;—
What first impelled thee to exert thy might?
Goodness unlimited. What glorious light
Thy power directed? Wisdom without bound.
What proved it first? Oh! guide my fancy right,
Oh raise from cumbrous ground
My soul in rapture drowned,
That fearless it may soar on wings of fire,
For thou who only know'st, thou only canst inspire.

Omniscient Spirit! whose all-ruling power
Bids from each sense bright emanations beam,
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flower
That crowns each vernal bower,
Sighs in the gale and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his tone in many a liquid note
Whilst envious artists touch the rival string,
Till rocks and forests ring;
Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove,
In dulcet juice from clustering fruit distils
And burns salubrious in the tasteful clove;
Soft banks and verd'rous hills
Thy present influence fills;

In air, in floods, in caverns, woods, and plains,
Thy will enlivens all, thy sov'reign spirit reigns.

Blue crystal vault and elemental fires
That in ethereal fluid blaze and breathe,
Thou tossing main, whose snaky branches wreathe
This pensile orb with intertwisted gyres;
Mountains, whose radiant spires
Presumptuous rear their summits to the skies
And blend their emerald hue with sapphire light,
Smooth meads and lawns, that glow with varying dies
Of dew-bespangled leaves and blossoms bright,
Hence!—vanish from my sight—
Delusive picture, unsubstantial shows!
My soul absorb'd one only Being knows,
Of all perceptions one abundant source
Whence every object every moment flows;
Suns hence derive their force,
Hence planets learn their course;—
But suns and fading worlds I view no more;
God only I perceive:—God only I adore.

DEVOUT ASPIRATION.

I say not "Shield me Father, from distress,"
But, "wake my heart to truth and holiness."
I ask not that my earthly course may run
Cloudless—But humbly, "Let thy will be done."
The peace the world can give not, nor destroy,
The love which is the greatest, and the joy
That's given to angels—to perceive and own
That all Thy will is light and truth alone,
And bliss producing these;—and such as these,
Be mine;—the vain world's fleeting vanities—
Pomps, pleasures, riches, honor, glory, pride,
(Idols by man's perverseness deified,)
I envy not.—Do thou my steps control—
Erect devotion's temple in my soul;
And there, my God! my King! unrivall'd sway;
So let existence, like a sabbath day,
Glide softly by, and let that temple be
A shrine devoted all to truth and Thee.

PRESCOTT, THE HISTORIAN.

The following, is a letter from Prescott, the Historian, to a friend, explaining the origin and extent of the difficulties under which it is well known he has labored in the composition of his histories. It is, says the *Boston Journal*, a pleasantly-related tale of a faithful pursuit of knowledge under difficulties:

"I suppose you are aware that, when in college, I received an injury in one eye, which deprived me of the use of it for reading and writing. An injudicious use of the other eye, on which the burden of my studies was now wholly thrown, brought on a rheumatic inflammation, which deprived me entirely of sight for some weeks. When this was restored, the eye remained in too irritable a state to be employed in reading for several years. I consequently abandoned the study of the law, upon which I had entered; and, as a man must find something to do, I determined to devote myself to letters, in which independent career I could regulate my own habits with reference to what my sight might enable me to accomplish.

"I had early conceived a strong passion for historical writing, to which, perhaps, the reading of Gibbon's autobiography contributed not a little. I proposed to make myself a historian in the best sense of the term, and hoped to produce something which posterity would not willingly let die. In a memorandum book, as far back as the year 1819, I find the desire intimated; and I proposed to devote ten years of my life to the study of ancient and modern literatures—chiefly the latter—and to give ten years more to some historical work. I have had the good fortune to accomplish this design pretty nearly within the limits assigned. In the Christmas of 1837, my first work, *The History of Ferdinand and Isabella*, was given to the public.

"During my preliminary studies in the field of general literature, my eyes gradually acquired so much strength, that I was enabled to use them many hours of the day. The result of my studies at this time I was in the habit of giving in the form of essays in the public journals, chiefly in the *North American*, from which a number, quite large enough, have been transferred to a separate volume of miscellanies. Having settled on a subject for a particular history, I lost no time in collecting the materials, for which I had peculiar advantages. But, just before these materials arrived, my eye had experienced so severe a strain, that I enjoyed no use of it again for reading for several years. It has, indeed, never since fully recovered its strength, nor have I ever ventured to use it again by candlelight. I well remember the blank despair which I felt when my literary treasures arrived from Spain, and I saw the mine of wealth lying around me, which I was forbidden to explore. I determined to see what could be done with the eyes of another. I remembered that Johnson had said, in reference to Milton, that the great poet had abandoned his projected history of England, finding it scarcely possible for a man without eyes to pursue a historical work, requiring reference to various authorities. The remark piqued me to make an attempt.

"I obtained the services of a reader who knew no language but his own. I taught him to pronounce the Castilian, in an manner suited, I suspect, much more to my ear than to that of a Spaniard, and we began our wearisome journey through Mariana's noble history. I cannot even now call to mind, without a smile, the tedious hours in which, seated under some old trees in my country residence, we pursued our slow and melancholy way over pages which afforded no glimmering of light to him, and from which the light came dimly struggling to me through a half-intelligible vocabulary. But in a few weeks the light became stronger, and I was cheered by the consciousness of my own improvement; and when we had toiled our way through seven quartos, I found I could understand the book, when read, about two-thirds as fast as ordinary

English. My reader's office required the more patience; he had not even this result to cheer him in his labor.

"I now felt that the great difficulty could be overcome; and I obtained the services of a reader whose acquaintance with modern and ancient tongues supplied, as far as it could be supplied, the deficiency of eyesight on my part. But, though in this way I could examine various authorities, it was not easy to arrange in my mind the results of my reading, drawn from different and often contradictory accounts. To do this, I dictated copious notes as I went along; and when I had read enough for a chapter—from thirty to forty, and sometimes fifty pages in length—I had a mass of memoranda in my own language, which would easily bring before me, at one view, the fruits of my researches. These notes were carefully read to me; and while my recent studies were fresh in my recollection, I ran over the whole of my intended chapter in my mind. This process I repeated at least half a dozen times, so that when I finally put my pen to paper, it ran off pretty glibly, for it was an effort of memory rather than creation. This method had the advantage of saving me from the perplexity of frequently referring to the scattered passages in the originals, and it enabled me to make the corrections in my own mind which are usually made in the manuscript, and which, with my mode of writing—as I shall explain—would have much embarrassed me. Yet I must admit that this method of composition, when the chapter was very long, was somewhat too heavy a strain on the memory to be altogether recommended.

"Writing presented me a difficulty even greater than reading. Thierry, the famous blind historian of the Norman Conquest, advised me to cultivate dictation; but I have usually preferred a substitue that I found in a writing-case made for the blind, which I procured in London forty years since. It is a simple apparatus, often described by me, for the benefit of persons whose vision is imperfect. It consists of a frame of the size of a sheet of paper, traversed by brass wires, as many as lines are wanted on the page, and with a sheet of carbonated paper, such as is used for getting duplicates, pasted on the reverse side. With an ivory or agate stylus the writer traces his characters between the wires on the carbonated sheet, making indelible marks, which he cannot see, on the white page below. This treadmill operation has its defects; and I have repeatedly supposed I had accomplished a good page, and was proceeding in all the glow of composition to go ahead, when I found I had forgotten to insert a sheet of my writing-paper below; that my labor had all been thrown away, and that the leaf looked as blank as myself. Notwithstanding these and other whimsical distresses of the kind, I have found my writing-case my best friend in my lonely hours, and with it have written nearly all that I have sent into the world the last forty years.

"The manuscript thus written and deciphered—for it was in the nature of hieroglyphics—by my secretary, was then read to me for correction, and copied off in a fair hand for the printer. All this, it may be thought, was rather a slow process, requiring the virtue of patience in all the parties concerned. But in time my eyes improved again. Before I had finished 'Ferdinand and Isabella' I could use them some hours every day. And thus they have continued till within a few years, though subject to occasional interruptions, sometimes of weeks, and sometimes of months, when I could not look at a book. And this circumstance, as well as habit—second nature—has led me to adhere still to my early method of composition. Of late years I have suffered, not so much from inability of the eye as dimness of the vision, and the warning comes that the time is not far distant when I must rely exclusively on the eyes of another for the prosecution of my studies. Perhaps it should be received as a warning that it is time to close them altogether."

FOSSIL INSECTS.

Though it may at first seem a little out of place, let us anticipate here, for the sake of the illustration which it affords, one of the sections of the other great division of our subject—that which treats of the fossil animals. Let us run briefly over the geological history of insects, in order that we may mark the peculiar light which it casts on the characer of the ancient floras. No insects have yet been detected in the Silurian or Old Red Sandstone Systems. They first appeared amid the hard, dry, flowerless vegetation of the Coal Measures, and in general suited to its character. Among these the scorpions take a prominent place—carnivorous arachnidæ of ill repute, that live under stones and fallen trunks, and seize fast with their nippers upon the creatures on which they prey, crustaceans, usually, such as the wood-louse; or insects, such as the earth-beetles and their grubs. With the scorpions there occur cockroaches of types not at all unlike the existing ones, and that, judging from their appearance, must have been foul feeders, to which scarce anything could have come amiss as food. Books, manuscripts, leather, ink, oil, meat, even the bodies of the dead, are devoured indiscriminately by the recent *Blatta gigantea* of the warmer parts of the globe—one of the most disagreeable pests of the European settler, or of war vessels on foreign stations. I have among my books an age-embrowned copy of Ramsay's "Tea Table Miscellany," that had been carried into foreign parts by a musical relation, after it had seen hard service at home,

and had become smoke dried and black; and yet even it, though but little tempting, as might be thought, was not safe from the cockroaches; for, finding it left open one day, they ate out in half an hour half its table of contents, consisting of several leaves. Assuredly, if the ancient *Blattæ* were as little nice in their eating as the devourers of the "Tea Table Miscellany," they would not have lacked food amid even the unproductive flora and meager fauna of the Coal Measures. With these ancient cockroaches a few locusts and beetles have been found associated together with a small *Tinea*—a creature allied to the common clothes-moth, and a *Phasmia*—a creature related to the spectre insects. But the group is an inconsiderable one; for insects seem to have occupied no very conspicuous place in the carboniferous fauna. The beetles appear to have been of the wood and seed devouring kinds, and would probably have found their food among the conifers; the *Phasmidæ* and grasshopper would have lived on the tender shoots of the less rigid plants, their cotemporaries; the *Tinea*, probably on ligneous or cottony fibre. Not a single insect has the system yet produced of the now numerous kinds that seek their food among flowers. In the Oolitic ages, however, insects become greatly more numerous—so numerous that they seem to have formed almost exclusively the food of the earliest mammals, and apparently also of some of the flying reptiles of the time. The magnificent dragon-flies, the carnivorous tyrants of their race, were abundant; and we now know that while they were, as their name indicates, dragons to the weaker insects, they themselves were devoured by dragons as truly such as were ever yet feigned by romancer of the middle ages. Ants were also common, with crickets, grasshoppers, bugs both of land and water, beetles, two-winged flies, and, in species distinct from the preceding carboniferous ones, the disgusting cockroaches. And for the first time amid the remains of a flora that seems to have had its few flowers—though flowers could have formed no conspicuous feature in even an Oolitic landscape—we detect, in a few broken fragments of the wings of butterflies, decided trace of the flower-sucking insects. Not, however, until we enter into the great Tertiary division do these become numerous. The first bee makes its appearance in the amber of the Eocene, locked up hermetically in its gem-like tomb—an embalmed corpse in a crystal coffin—along with fragments of flower-bearing herbs and trees. The first of the Bombycidæ too—insects that may be seen suspended over flowers by the scarce visible vibrations of their wings, sucking the honied juices by means of their long, slender trunks—also appear in the amber, associated with moths, butterflies, and a few caterpillars. Bees and butterflies are present in increased proportions in the latter Tertiary deposits; but not until that terminal creation to which we ourselves belong was ushered on the scene did they receive their fullest development. There is exquisite poetry in Wordsworth's reference to "the soft murmur of the vagrant bee,"

> "A slender sound, yet hoary Time
> Doth to the soul exalt it with the chime
> Of all his years; a company
> Of ages coming, ages gone,
> Nations from before them sweeping."

And yet, mayhap, the naked scientific facts of the history of this busy insect are scarcely less poetic than the pleasing imagination of the poet regarding it. They tell that man's world, with all its griefs and troubles, is more emphatically a world of flowers than any of the creations that preceded it; and that as one great family—the grasses—were called into existence, in order, apparently, that he might enter in favoring circumstances upon his two earliest avocations, and be in good hope a keeper of herds and a tiller of the ground; and as another family of plants—the Rosaceæ—was created in order that the gardens which it would be also one of his vocations to keep and to dress should have their trees "good for food and pleasant to the taste"; so flowers in general were profusely produced just ere he appeared, to minister to that sense of beauty which distinguishes him from all the lower creatures, and to which he owes not a few of his most exquisite enjoyments. The poet accepted the bee as a sign of high significance; the geologist also accepts, her as a sign. Her entombed remains testify to the gradual fitting up of our earth as a place of habitation for a creature destined to seek delight for the mind and the eye as certainly as for the grosser senses, and in especial marks the introduction of the stately forest trees, and the arrival of the delicious flowers. And,

> "Thus in their stations lifting toward the sky
> The foliaged head in cloud-like majesty,
> The shadow-casting race of trees survive:
> Thus in the train of Spring arrive
> Sweet flowers: what living eye hath viewed
> Their myriads? endlessly renewed
> Wherever strikes the sun's glad ray,
> Where'er the subtle waters stray,
> Wherever sportive zephyrs bend
> Their course, or genial showers descend."

Testimony of the Rocks.

THE LAST NEW COMET.

The Boston *Advertiser* has received information from the Observatory at Cambridge, Mass., to the effect that the new comet discovered on the 22d of August, by Mr. Tuttle, at the Observatory, will doubtless be visible to the naked eye as soon as the moon ceases to rise until a late hour in the evening. On the evening of the 1st inst. it was seen in the vicinity of the stars Alcor and Mizar, rapidly traversing the

constellation of Ursa Major, and is now entering the constellation of Canes Venatici, moving in the direction of Arcturus.

Review of the Weather, &c., for TENTH *month.*

	1856	1857
Rain during some portion of the 24 hours	7 days	7 days
do. " the whole or nearly the whole day,	1	5 "
Cloudy without storms,	5 "	10 "
Snow,	1 "	
Ordinary clear,	17 "	9 "
Average mean temperature of the month	55.58°	55.79°
Highest Temp. occurring during do.	78 "	76 "
Lowest, " " " "	35 "	34 "
Amount of rain falling " "	1.29 in	2.69 in
Deaths in Philada. for the *Four* current weeks of the month *last* year, and *Five* current weeks for the *present*	735	837

The average mean temperature of the month under review, for the past *sixty-eight* years has been 54.30 deg. The *Highest* during that period, (1793, 64 deg., and the *Lowest*, (1827) 46 deg.

From the above it will be seen, that the temperature of the month the *present* year has exceeded the *average* of 68 years by only about a degree and an half, while the uniformity of temperature (as to "*Mean*," "*Highest*," and "*Lowest*,") with *last* year is worthy of notice.

The quantity of rain that has fallen during the two *Fall* months thus far is less than that of last year, viz. 1856, Ninth and Tenth months combined, 5 29 inches, 1857 ditto. 3.79 inches.

The *deaths*, taking the proportion of weeks, eighty-two less.

Philada. 10*th mo.* 7*th*, 1857. J. M. E.

Thou oughtest to be diligent in the pursuit of such things as are needful for the body; yet not to afflict thyself with the anguish of cares and fears, and such like passions; but quietly put the issue of thy labors into God's hands, and patiently expect what he will bless them with.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Their is a limited inquiry for Flour Sales to retailers and bakers, for fresh ground at $5 31 a $5 50 per bbl., and fancy brands from $6¼ up to $7. Rye Flour is held at $4 25 per bbl. Nothing doing in Corn Meal.

GRAIN.—The receipts of Wheat continue light, with a slightly increased demand for it. Southern red is held at $1 25 a $1 26, and $1 30 a $1 35 for good white; only a few samples were sold. Rye sells at 75 c. Corn is dull, with sales of yellow at 70 a 71 cents. Delaware oats are in fair supply at 32, and Penna. at 33 a 35 cents per bushel.

CLOVERSEED.— The demand hts fallen off, with sales at 4 50 a 4 75 per 64 lbs. Timothy is bringing but $2 per bushel. Of Flaxseed the market is bare, and it is wanted at $1 40 cents per bushel.

Wanted a male teacher for a Friends' School at Westfield, Burlington County, N. J. For further infotmation apply to Lippincott & Parry, corner of Market and Second Streets, Philadelphia.

10*th mo.* 17*th*, 1857.—4t.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

TERMS—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

GREEN LAWN SEMINARY is situated near Union-Ville, Chester County, Pa., nine miles south west of West Chester, and sixteen north west from Wilmington; daily stages to and from the latter and tri-weekly from the former place. The winter term will commence on the 2d of 11th mo. next, and continue twenty weeks. The course of instruction embraces all the usual branches, comprising a thorough English Education, Drawing included. Terms: $57, including Board, Washing, Tuition, use of Books, Pens, Ink and Lights. The French, Latin and Greek Languages taught at $5 each, extra, by experienced and competent teachers, one a native of New Hampshire, and a graduate of a popular College in that State, whose qualifications have gained her a place amongst the highest rank of teachers. The house is large, and in every way calculated to secure health and comfort to thirty-five or forty pupils.

For Circulars, address—
EDITH B. CHALFANT, Principal.
Union-Ville, P. O., Chester County, Pa.
9th mo. 5th, 1857.—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

ELDRIDGE HILL BOARDING SCHOOL.—The Winter session (for the education of young men and boys) of this Institution, will open on the 9th of 11th mo., and continue 20 weeks.

The branches of a liberal English education are thoroughly taught by the most approved methods of teaching founded on experience.

Also the elements of the Latin and French languages.

Terms, $70 per session.

Those wishing to enter will please make early application.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge Hill, Salem County N. J.
8 mo. 29, 1857—8 w.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 531.)

An Address to the French Prisoners at Kinsale.

"The love of the gospel having lately engaged me to pay a religious visit to Kinsale, where, by the sorrowful effects of that spirit which causeth wars in the earth, you have been cast into prison, I found my mind drawn towards you, my dear brethren.

"Your situation claims the sympathy and attention of those who, as they feel the influence of divine love, are enabled to administer spiritual encouragement to others. Your present circumstances are extremely affecting; you are detained from your friends, and your native land: amongst strangers and exposed to many difficulties.

"Yet when we consider the kindness of that good Providence, without whose sacred permission not a hair of our head falleth to the ground; when we recollect that He is omnipresent, watching continually over His creature man in every situation in life, there is surely encouragement for each of us to trust in Him, as a very present help in every time of need, as well as a refuge and strength in the day of trouble.

"My dear brethren, you may find Him in the prison as readily as if you were at liberty; He is with the poor as well as the rich; for His abode is with the children of men. His temple is the human heart, and it is therein that the only altar is placed on which acceptable sacrifice is offered to Him.

"No outward obstruction need hinder us from finding Him an unfailing helper; and as we turn the attention of our minds immediately to Him, He proves Himself all-sufficient for us. Oh! how do I wish that every one of you may happily experience this to be the case. A few years since, I paid a religious visit to some parts of France, and I have comfort in believing, that there are many in that country who are in search of that which alone is permanently good: and being convinced that all the teachings and doctrines of men fall short of procuring it for them, they have enquired, as some formerly did of the Messiah, '*Where dwellest thou?*' May all such wait for and accept the gracious answer, '*Come and see.*'

"Be assured dear prisoners, that as this invitation is followed, it will lead into liberty and enlargement from that state of thraldom wherein the human mind is bound with oppressive chains. By submitting to the Lord's call, we are converted from darkness to light, and from the power of satan unto God. He causes us to feel that it is sin and corruption which separate us from Him; and, if we faithfully attend to the guidance of His Holy Spirit, we come to experience the bonds thereof to be broken in us, and know an introduction into the glorious liberty of His children.

"Here is a privilege attainable even in your outward prison, where you may sing to the Lord a new song, because He doth marvellous things in and for you. The great enemy uses every means to hinder this work, and to chain the mind in the dungeon of transgression, and plunge it deeper into sin and sorrow. He tempts the unwary (especially in stations like yours) to seek a temporary relief in things which divert from inward reflection: the tossed mind flies to one false refuge after another, which does not afford the rest it seeks; but lead gradually into a captivity that is, at length, lamentably confirmed, and the enemy gets full possession of the fortress of the heart. Whereas, had there been attention given to the captain of the soul's salvation, and obedience yielded to His commands, the subtle adversary would have been repelled in all his attacks, and prevented from obtaining the dominion. Ah! my dear friends, I want you to be enlisted under the glorious banner of Christ Jesus. I want you to be well disciplined in the use of those *weapons which are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

"Under the impressions of divine love, a current of which I feel to flow towards you, I invite you to Him who reveals Himself in the secret

of the heart—to His light—by which, alone, you can discover the need you have of Him, as the Saviour and Redeemer of your souls. What a mercy it is, that, in this glorious gospel day, none need say, '*who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring up Christ again from the dead; for the word is nigh thee,*' the eternal word of life and power, inwardly manifested as a reprover for sin and a teacher in the way of righteousness. He knows what instruction our several states require, and dispenses it accordingly; affording sufficient strength to obey Him, and follow His sure direction. Now, how superior is this to all that man can do! How ineffectual are those remedies which human wisdom proposes, for the relief of the truly awakened mind! How inadequate to the radical cure of that disease, which a departure from the divine law has occasioned: thereby sin entered into the world and death by sin. As we submit to the operation of that power which effects the one spiritual baptism of the Holy Ghost and fire, the floor of the heart is thoroughly cleansed, our lives and conversation become such as bring glory to Him who created man for this very purpose. May the convincing voice of truth speak intelligibly to, and engrave these most important subjects upon your hearts: for surely the Lord is at work by His judgments, as well as mercies; and it is high time for the people to learn His righteous law, that so His glorious promises may be accomplished, and the '*earth be filled with the knowledge of the Lord, as the waters cover the sea.*'

"May the peaceable spirit of Christ Jesus and His pure government increase and spread, and the day hasten when, all being gathered to His holy standard, '*nation shall not lift up sword against nation, neither shall they learn war any more.*' Oh! let none of us obstruct this gracious design, by hardening our hearts against Him; but let us submit to His holy government, that we may experience an end put to sin, and righteousness established in the place thereof. Thus we shall, individually, know that Christ Jesus is indeed come, not only as a Saviour universally, but as a Saviour and Redeemer in *our* hearts, and that he is executing His powerful office there, in order that He may proclaim everlasting victory over death, hell and the grave.

"I am, in the love and sympathy of the gospel, your friend, MARY DUDLEY."

She was not long at home, before the call of duty again summoned her to prepare for giving fresh evidence of love and allegiance to her divine Master; and although very delicate in health, from the effects of a cold taken when last travelling, she set out about the middle of the second month, 1795, on a religious visit to Ulster and Connaught; S. L. being united in the engagement. They arrived in Dublin in time to attend a Monthly Meeting there, on third day the 24th of 2nd month, after which my dear mother gives the following account of this exercising journey.

"Life was low, and, although several testimonies were borne, if any '*mighty works*' were done I was insensible thereof. I remember it is said, that in some cities this could not be the case '*because of unbelief.*' We left Dublin on fourth day, and got to Stramore sixth day evening.

"Seventh day, the Quarterly Meeting held at Moyallen for this province commenced, by that for ministers and elders being held. The meetings on first day were largely attended, as were those for discipline on second, and the concluding meeting on third day; but through all, *sadness* was the covering of my spirit, and I do not remember any season when more exercising labor fell to my lot; but being mercifully *relieved*, though not *refreshed*, I was thankful in renewedly experiencing the arm of holy help fully equal to support. Even *close* doctrine is, with the people, preferable to *silence;* the communion with their own hearts is *closer work*, therefore preaching, preaching is still desired; but this is vain, and will ever be so, *if Christ be not raised.*

"First day morning the 8th of 3d mo. we went to Lurgan Meeting, which proved a closely exercising season, and left such feelings as made the prospect of another meeting appointed for four o'clock in the afternoon, discouraging; the poor body seeming to have had enough. However we set forward to Portadown, a place where no Friends reside, and found a great number of people waiting about the door of a large room at an inn, which had been previously seated, and was soon much crowded, many also standing without: yet there was a remarkable quietness, and more liberty in proclaiming the gospel than is usually felt *in this day* among the members of our own Society. I was so weak and indisposed as to be unable to move forward, as designed, next morning; but being better for a little rest, we set out third day, and on fourth day attended the Meeting at Grange, wherein deep anguish of spirit was my portion; for although my heart and lips were engaged in prayer,—though I believed it the Master's will that the children of the heavenly family should be visited, yet such were my feelings, and so little way for relief appeared, that I scarcely ever remember being so awfully and painfully instructed. I was led to meditate on the great image composed of various metals, the efficacy of the little stone cut out of the mountain without hands, &c. Some of these visions were *opened*, some *sealed;* but after all, my mind was so clothed with sadness, that after meeting I hardly knew which way to turn.

"However, as I had been previously exercised about Dungannon, and the weather promised favorably, several Friends rode on, and procured the Presbyterian Meeting-house, (where dear Job Scott held a meeting a few months before his death,) and at six o'clock we assembled, and many hundreds with us. In general the people were solid and attentive while the doctrines of the gospel were, in received ability, a little opened, and I trust some instruction was sealed. There seemed to me the piercing sense of a predestinarian spirit, that which limits the *pure principle*, therefore the *life;* and so proportionate darkness covered the earth, to penetrate which required proportionate help, and it may be thankfully acknowled *this* was mercifully afforded.

"Several Friends kindly accompanied us on fifth day afternoon from Berna, whence we travelled over some very hilly road and through snow, seventy miles to Sligo, which we reached on seventh day evening. First day abode there at a good quiet inn, and as a practice I have felt best satisfied with when not near a Meeting-house, our little band had a season of retirement, which through favor proved refreshing. Finding a removal hence clouded, and the attraction to a meeting with the inhabitants increase, our men Friends went to make enquiry respecting a place: from different causes none could be procured that evening, nine o'clock next morning was therefore concluded on, and the Presbyterian minister readily gave the use of his Meeting-house. A large number of solid people attended, who seemed disposed to receive the doctrines of truth; indeed I trust some bowed under its precious influence.

"The labor in this meeting was of a truly arduous kind, having to encounter that spirit which would limit divine grace, and destroy the free-agency of man. The Lord was, however, mercifully near, bringing to remembrance much that is written in opposition to this dangerous doctrine, and confirming to the universal agency of the spirit of truth: though in unfolding some of the blessed effects of this pure principle, a belief attended that there were those present who marvelled, even like Nicodemus, while taking upon them to be teachers, without knowing the regenerating virtue of divine grace. This principle offereth salvation *to all*, and really bringeth it to *every* mind which is obedient to the heavenly vision; as Paul was, who by his own declaration *did* not confer with flesh and blood, clearly implying that he *could* have done so.

"Near the close of the meeting, the gospel seemed to flow freely to some seeking souls, in the inviting language of our blessed Saviour, '*If any man thirst, let him come unto me and drink;*' and in receiving the books which were afterwards distributed, many evinced their desire to know more of what this overflowing fountain *is*, and *where* to be found. Several clergymen and dissenting ministers were present, and a very sensible Presbyterian or Seceder came to our inn, and invited us to his house; he dined with us, and we had some free conversation, wherein I trust no injury was done to the precious cause we are endeavoring to promote: he told us that he took no money for preaching. Several others called to see us, manifesting cordial regard, and inviting us to their houses; indeed I have scarcely seen the like in these nations; it reminded me of the disposition evinced in some foreign parts where the ground was measurably prepared for the seed, and but few rightly qualified to sow it. Oh! that for such the great husbandman may arise in His own power and do the work.

[To be continued.]

CHRISTIANITY A PRACTICAL PRINCIPLE.

The finest *theory* never yet carried any man to heaven. A religion of notions which occupies the mind, without filling the heart, may obstruct but cannot advance the salvation of man. If these notions are false, they are most pernicious; if true and not operative, they aggravate guilt; if unimportant, though not unjust, they occupy the place which belongs to nobler objects, and sink the mind below its proper level; substitute the things which only ought not to be left undone, in the place of those which ought to be done; and causing the grand essentials not to be done at all. Such a religion is not that which the Saviour came to teach mankind.

AUGUSTUS HERMANN FRANCKE.

[Continued from page 534.]

The narrative which Francke gives of his labors, is truly edifying, displaying in himself, a most surprising confidence in God; and a series of providential assistances which would scarcely be credited, were they not so abundantly confirmed by the testimony of witnesses. These witnesses were contemporary with Francke, and some of them his acquaintances and pupils. Their testimony is carefully compiled by his biographer from various accounts of his life, in funeral discourses and other works of the best character still extant.*

"About the month of April, 1696, our funds were almost exhausted, and I knew not whither to look for the necessary supplies for the next week. This caused me the greater distress, as I was not at that time accustomed to such trials. But it pleased the Lord to send me assistance, and at the very time when it was needed. He inclined the heart of some person, who was, and is yet unknown to me, to put into my hands, by means of another individual, the sum of one thousand dollars, for the support of the Orphan House. The Lord be praised for his goodness, and re-

* An account of Francke will be found in the "Encyclopedia Americana," article Francke.

ward the giver a thousand fold, with spiritual blessings! At another time, when our stores were exhausted, the steward came to me, and represented, that it would be necessary soon to procure a considerable amount of provisions. We laid our case before the Lord. Soon an opportunity offered of obtaining the necessary funds for our purpose, from a friend who needed but to know of our wants to offer his aid. But we were unwilling to be burdensome to him, as he had been already liberal in his donations, and we wished to leave ourselves in the hands of God, knowing that He was able, and he had shown himself willing to assist us. We therefore commended ourselves anew to him in prayer, and we had scarcely finished, when there was a knock at my door, and a well-known friend entered bringing me a letter and fifty dollars in gold, from a person in another place. This, together with twenty dollars, which were received soon after, completely supplied our wants, and we were taught that God will often hear prayer, almost before it is offered."

"In the month of October, 1698, I sent a ducat to a poor and afflicted woman, in another place. I received, soon after, a letter from her, saying, that it had come to hand at a time when she greatly needed it; and praying God to return to my poor children a 'heap of ducats' for it. Soon after, I received from a friend twenty-five ducats, from another two, and from two others forty-five. About this time, too, Prince Paul of Wurtemberg died, and left a large purse marked, 'for the Orphan House at Halle,' which I found to contain five hundred ducats in gold. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February, 1699, I was again in very straitened circumstances, and must enumerate that among my times of trial. I was almost entirely without funds, although much was needed for the supply of the daily wants of the children, and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'seek first the kingdom of God, and his righteousness, and all these things shall be added unto you,' and strove to bring myself to an unwavering confidence in God. When I had given out the last of our money, I prayed to the Lord to look upon my necessities. As I left my room to go into the College, to deliver my usual lecture, I found a student waiting for me below, who put into my hands the sum of seventy dollars, which had been sent me from a distance. Although our expenses were now so great, that this money did not last but two or three days, and I was unable to predict how I should be able to meet them for the future, yet by the good providence of the Lord our difficulties were constantly relieved."

Francke states, that in the midst of all these trials and embarrassments, so precisely was the supply suited to their wants, that in no instance had the children been forced to go without their meals; and no one, except his immediate assistants, was acquainted with their difficulties. This is not a little surprising, when we remember that *hundreds* depended upon him; and not less so, the fact that his own tranquillity and peace of mind were constantly retained.

"Soon afterwards," he continues, "we were in the greatest want, and the steward came to me, asking for money to meet the expenses of the week. I knew not what to reply to him; for I was without funds, and had no expectation of any supply. But I trusted in the Lord, and determined to go to my closet, and spread my wants before him. As I was engaged, however, in dictating to an amanuensis, I sat down until this piece of work should be finished. When it was ended, I arose to go to my closet, and while on my way, a letter was put into my hands from a merchant, informing me that he had received a check for a thousand dollars, to be paid me for the Orphan House. How forcibly did I feel the meaning of that promise, (in Isaiah,) 'Before they call I will answer, and while they are yet speaking, I will hear!' I had now no reason to ask for assistance, but went and praised the Lord for his goodness. I was thus led more and more to place my trust upon God, and give up all dependence upon man."

"At another time, in the same year, when I was in similar circumstances, I walked abroad and meditated upon the glory of nature, the heavens and the earth, and my faith was thereby much strengthened. I said within myself, 'How happy is that man, who, though he is poor, and can lean on nothing here below, can trust in the living God, who made these heavens and this earth, and thus be satisfied and joyful, even though in adversity!' Although I well knew that for this very day I had need of a considerable sum of money, yet my heart was even joyful, for I was strong in faith in God. When I came into the house, the superintendent of the building was there, and desired some money for the payment of the laborers. 'Has any money been received?' said he. I answered, 'No; but I have faith in God.' Scarcely had I uttered these words, when some one was announced at the door; and on going to him, I found he had brought me thirty dollars from some person, whom he would not name. I returned to the study, and asked the superintendent how much money he needed. He replied, 'Thirty dollars.' 'Here they are,' said I. We were both strengthened in our faith, by this happy supply, since we saw therein the hand of God, in giving us what was necessary at the very time when it was needed."

"At another time of great need with us, I made particular use, in my prayer to God, of the fourth petition in the Lord's prayer—'Give us this day our daily bread'—and dwelt upon the

words *this day*, for we needed immediate aid. While I was yet praying, a friend to the Orphan House came to my door and brought me 400 dollars. In the year 1700, I was sick for some weeks, and when I recovered, and was able to go out for the first time, I prayed the Lord to bless my 'goings out and my comings in.' This prayer he was pleased literally to answer; for as I left the house, a most comforting and encouraging letter was put into my hands, and at my return another, containing a hundred dollars, for the support of our children, with the exhortation to continue the good work. This letter was from a pious merchant a hundred miles distant. The Lord remember his kindness. On one occasion a pious and benevolent female was visiting our Orphan House, and discovered that we were much in want of many things, but though in the habit of doing much for us, she could not now render any assistance. She, however, spoke of our situation to another person, who replied to her that she was just about to give 50 dollars to the Orphan House. Our friend saw the hand of God so clearly therein, and was so grateful for the supply of our wants, that she was moved even to weeping."

The instances of this kind which occurred were very numerous during the whole progress of the work. Some of the more remarkable, which his biographer has selected, must suffice.

"It has often happened, that when I have been relating to strangers who were visiting me, some of the providences which have attended this undertaking, that they have been witnesses to similar instances while present with me, much to the confirmation of their faith. It happened once, when a friend from a distance was sitting with me, that a boy came in, bringing with him 20 dollars for the Orphan House, and a written promise, that the same amount should be yearly sent to us, as long as the life and health of the giver was preserved. He would not mention the name of the donor, and wished only a receipt. At another time I was recounting to a Christian friend some of our remarkable deliverances from want, by which he was so much affected, that he even wept. While I was speaking, as if to confirm my statements, I received a letter containing a check for 500 dollars.

"It happened once, that I was in need of a large sum of money, but had it not, and did not know where to obtain even 10 dollars. The steward came to me with his accounts, but having no money for him, I asked him to come again after dinner, and in the meantime gave myself to prayer. When he came in the afternoon all that I could do was to ask him to come again in the evening. In the afternoon I was visited by a friend, with whom I united in prayer to God. I was moved to praise him for the wonders of his providence to men in all ages, and especially for the remarkable instances given us in the Scriptures. So much was I confirmed in my faith by this service, that I did not once ask the Lord to relieve my present difficulties. As I accompanied my friend to the door at his departure, I found the steward standing on one side, and on the other another person who put into my hands a purse containing 150 dollars."

"Some time afterwards the superintendent of the building came for money to pay his laborers. A friend who was present, promised me 10 dollars, and another 4; but could not give them to me at the time. So I said to him, "God will not leave us without assistance," and let him depart. When he came to the Orphan House he found the laborers assembled, and waiting for their money. Just then, a well known friend of ours met him; to him he made known his wants. This friend immediately lent him 14 dollars, and he began his payments. Before this sum was exhausted, I received from another place upwards of 30 dollars, which I immediately sent to him, and he finished his payments as usual. The next week we were in equal difficulty, and in the same way. I told the superintendent that we should certainly have occasion to rejoice again in the manifestation of God's willingness to favor our efforts, and repeated to him as he left me, that text, 'Hitherto hath the Lord helped us.' Early the next morning I received 50 dollars, which was an abundant supply for that day. On a certain occasion, when the steward was about to sell a number of articles which were not indispensable to him, I received 100 dollars, and relieved the difficulty which had caused him to think of this step; and not many hours after, he was informed in addition, that a large quantity of provisions was on the way to Halle for the Orphan House. His situation was the most arduous in the establishment, but he was so much encouraged and animated by this unexpected assistance, that he said he would never suffer himself to be anxious in such circumstances thereafter, but would trust confidently in God. He afterwards said, that from that time forward, instead of being cast down or distressed by difficulties that arose, he was ever thinking, "Now we shall have reason again to admire the manner in which God will come to our aid."

[To be continued.]

Respected friend,—If the following is suitable for the Intelligencer it is at the Editors' disposal. It may furnish a hint to the benevolent.

A READER.

I believe we suffer ourselves to be plundered of much of that peace which a benevolent Creator designs for us in this life, through yielding to a selfish disposition, and an unwillingness to take our share in the difficulties and inconveniences of life. Oh, may I ever remain willing to give

up luxuries in order to supply others' want of comforts; and may my comforts at times be given up to supply others want of necessaries; and that even my necessaries at times may be given up to relieve the extreme distress of others, is what I crave, from the assurance that such conduct is consistent with the true Christian character. T. SHILLITOE.

For Friends' Intelligencer.

These are indeed troublous times, and I call upon you, my sisters, and you mothers, and the daughters also, to help.

Will you any longer waste the energies of your minds and weaken and destroy your bodies in idleness, merely because custom says that woman shall not do this or that?

"In the sweat of thy face shall thou eat bread," and sweet is that bread, and healthful are its influences, for labor is the only legitimate means of obtaining bread. Some may ask, what shall we do? I answer, all have received talents from Him who is not an hard master, gathering where He hath not strewn, or reaping where He hath not sown," and He has a right to expect fruits, and will come sooner or later to receive that which is already His own. It was also said, that "the fields were white unto harvest," but that the faithful laborers were few." And again and again has He sent His servants to invite all to the "marriage supper," but many excuses still are made.

God intended His creatures to enjoy to the fullest extent His rich and varied gifts. For our enjoyment, are not the earth, the air, and the waters filled with life and beauty? For what purpose is mind given us, but to increase our enjoyment, to exalt and elevate our spirits, that we may be prepared for the marriage supper, even to sit down with Christ in His Father's kingdom. Can these blessings be appreciated without labor? "Enter thou into the vineyard and labor, and whatsoever is right thou shalt receive."

With some, these commands are supposed to be exclusively for the male sex, but Christ declared that in Him male and female are one. It has been thought sufficient for woman that she should merely become a member of some religious sect, that in silence only she should worship. But that power which said, "Let there be light, and there was light," is no respecter of the persons or conditions of any.

History and biography have proved to the world, the spiritual capacities of woman are by no means inferior to her brothers; and as tradition and prejudice, those earthy vapors and mists of the mind, are driven away by the light of Truth, woman will rise higher in the scale of being. She will fulfil that scripture which says, "be diligent in business, fervent in spirit serving the Lord."

Whatever position then, my sister, thou mayest be placed in, whether it be mother or daughter, wife or friend, there will be many duties to perform, physical, mental and spiritual. All are dignified as coming from the hand of the common Father of all, and if you love Him, you will be willing to labor for the good of this great human family, even to "do whatsoever He commands you." And though custom and its worshippers may exclaim against you, and you may only occupy that lowly humble place, where the world's honors await you not, yet you will escape its wearisome languor, its temptations to trifle away your talents in the pursuit of folly, which makes the approach of age to be dreaded, rather than looked upon as a calm and and peaceful evening, where the setting sun is joyfully anticipated as a signal, not of night, but of a more glorious day. R.

10*th mo.* 1857.

THOMAS STORY.

(Continued from page 536.)

Passing several paragraphs on page 67, we read as follows:

And having dined in a large upper room, several military officers viz: Lieutenant Levingston, Lieutenant Alexander Frazer, Ensign Cunningham, &c., who kept garrison there, desiring a little of our company, came to see us. At their entrance into the room, they saluted us in their manner, uncovering and bowing, saying, "your servants, gentlemen." And the presence of the Lord being over us, Thomas Rudd answered, "not our servants, but servants of God, and fellow servants one of another for the Lord's sake." Then they made an apology, saying it was their way of expressing their respect; which we perceiving to be without mocking, little more was said on either side, but all drawn in an instant, into profound silence by the invisible power of God; and, in short space, the room was full of people, and all sober, like a meeting of Friends: and Thomas Rudd spoke to them concerning true silence, and the worship of God in spirit, in the silence of all flesh, and the imaginations and desires thereof; with some other things of that import.

After Thomas Rudd had done, John Bowstead preached to them; and then Thomas Rudd prayed, and, after him, John Bowstead prayed, and so the meeting ended, all departing in a grave and serious frame of mind. And the officers took leave of us in a friendly manner, and the company departed without any objection to what was said.

The next morning being the second day of the week, as we were about to depart towards Chanery, on the other side of Murray Firth, the said officers came again to discourse with us, and take their leave, and, as matters of Truth and religion

were opened to us, which was not sparingly, we opened to them, and they seemed troubled to part with us, and took us by the hands, praying that the Lord might be with us and prosper us. About the first hour that afternoon we arrived at Chanery, but found no further concern on that side; and after a little refreshment, we crossed the river, and that night lodged at Nairn.

But that night Thomas Rudd became concerned to return to Inverness, to speak to the priest; and in the morning he and John Bowstead went to that place, where Thomas Rudd (as they said) warned the priest not to deceive that people any longer; with some other matters of religious import. The priest was indifferently patient; but his clerk used some light and indecent expressions, pretending to argue several points with them. But their business was not to dispute at that time, but to deliver a message; which having done they were clear. But the people flocked about them as before, with expressions of gladness at their return.

In the mean time Robert Girard and I went to Forress, where we had appointed to stay till they should return to us; and finding a concern upon me, I went to the house of William Falconer, (the priest before mentioned,) and Robert Girard with me; and there was one that was steward to a nobleman with him, and some others besides his own family. He seemed to receive us with respect; nevertheless, in a short time there appeared a cloud of darkness. But I set quiet and inward a little, and the truth arose as a standard against it, and the opposing darkness vanished, and truth reigned in me alone; and then I began to speak concerning the many divisions in the pretended Christian world, happening upon the pouring forth of the seventh phial by the angel of God, mentioned in the book of the Revelations of John (Rev. xvi. 17–19.) That the pretended Christian church, with all her varied false notions, opinions and doctrines, is that Babylon. That her three great divisions are the Papacy, the Prelacy, and the Presbytery, with their several subdivisions and confusions; who, being departed from the spirit of Christ, the Prince of Peace, into the spirit of envy and persecution, were now, and from the time of that phial, warring and destroying each other, contrary both to the nature and end of that religion they profess, which is love. I was answered, "That the Bishop of Rome, under pretense of being the successor of Peter, and, as such infallible, hath usurped a dictatorship over the Christian world, in matters of religion; and imposed a multitude of anti-Christian errors, by unreasonable force, upon mankind. But God having committed his whole will unto writing in the Holy Scriptures, and in the course of his providence preserved them unto us, we have our whole duty declared therein, as our rule and guide in matters of religion; so that we are not to expect the manifestations of the spirit, as in times past, that dispensation being now ceased."

I replied, "That what he said of the Bishop of Rome, was true; and that the Scriptures are the most excellent books extant; which were given from time to time, by the word of the Lord, which is the spirit of Christ. But men may read and speak the Truth contained in the Scriptures one to another, and the readers and speakers remain still ignorant of the word of the Lord, and of the things themselves intended to be signified by the words; and, not being sent of God, (as the Scriptures send no man,) cannot profit the hearers, but are themselves transgressors in so doing, unless they were sent by the influence, power, and virtue of the same Word that did dictate the matters of the Scriptures unto the holy penmen thereof; as appears by the 23d chapter of the prophecy of Jeremiah. And then I called for a Bible and read: (Jeremiah xxiii. 28–32) so that it is contrary to the declared mind of God, that any should use his words to others, as his ministers, who are not sent by himself so to do; for though they have been his words unto others, those who use them without his command, are charged by him as thieves; especially such as make merchandize of them to the people.

As to the dispensation of the spirit being now ceased, I am sorry to hear it is so; for I can show thee to whom it is ceased, but not to the Church of Christ. Then I turned to the 3d chapter of the prophecy of Micah, and read, "*Hear*, I pray you, O heads of Jacob, and ye princes of the house of Israel, is it not for you to know judgment?" &c.

[Here T. S. argued from this chapter, 1–4, 9–12, v. 7 and 8th verses. Romans i. 29–31, and John xiv. 23, by which he established his position in the premises to the silencing of opposition; he concludes with the following paragraph page 70.]

The auditory heard what was said with patience, and none made any answer but the Priest; and all that he said was (and that a little pleasantly) "such as you, going about with such chapters, may do much mischief." To whom I replied, "That inasmuch as he was then silenced by the temporal powers that then were, he would do well never to look after that employment any more, or think to enrich himself thereby; and, the rather, since he had a competent estate independent of it; which the Lord would bless to him and his family, if he disclaimed that ungodly practice of preaching for hire, and was silent in the things of God till the Lord should send him, if it might please him so to do." The Priest's wife seemed well pleased with what I said to him, and he made no reply. And so a little after, we departed in peace, and in friendship with them, and went to our inn.

Soon after came Thomas Rudd and John Bowstead back to us from Inverness; and the next morning being the first day of the First month (1692,) we went to Elgin; and thence to Fochabers, (or Castle Gordon,) and there we lodged; and, in the morning, Thomas Rudd and John Bowstead went through the streets, Thomas Rudd delivering his message as at other places; and from thence we went to Keith where he did likewise.

On the second day of the First month we came to Kintone; where, in our road to Inverness, we had seen one John Gellie; of whom take this account. He was a priest's son, (by Mary, sister of Andrew Jeffrey, of Kingwells, an eminent Friend) and had been convinced of Truth some years; and had behaved as becomes Truth, so far as could be observed by his neighbors. And Aaron Atkinson, (a young man belonging to the border meeting in Cumberland, who had lately come forth with a testimony to Truth,) being at Kilmuck Meeting, to which John Gellie belonged, had some expressions in his testimony there by way of prophecy, that the Lord would raise up some one person in these parts who should be instrumental in the hand of the Lord to bear a more eminent testimony for him and his glorious Truth, than many who had lived there before; and at the same time this John Gellie was much affected and broken; and some time after, in the same meeting, he wns so concerned that he cried aloud under the weight of his exercise; and after the meeting was over, would not be at rest till he called in the most ancient and solid Friends, and others coming in also, he had what they called a dreadful testimony, against the payers of tythes, and all collusion, equivocation, and underhand dealings in the same, with which Friends then present were generally satisfied.

But there being some particular persons belonging to the meeting, whom he thought guilty in that respect, he took upon him, in his own will and zeal, and not in the council of God, to speak to them concerning the same, and they, not regarding what he said, so much as he expected, or desired, he took such offence that he separated himself from the meeting, calling those Friends apostates, and many other opprobrious and reproachful names; and did some hurt among the weak for a time. But the wise and just God was pleased to manifest him, and so the weak escaped the snare. For in a short time he began to utter ridiculous and false prophecies; and, among others, that, at such a time, his mother should die: in consequence of which she, a poor weak woman, took her bed at the time predicted by her son, and several persons attended to see the event; and at the supposed hour of her departure, the pretended prophet laid his hand on her breast and said, "Come up soul;" and so drawing his finger all along up to her throat, "now," said he, "'tis departing," upon which the silly woman cried out, "Good Lord receive my spirit:" nevertheless it continued in her; for she did not die, but rose up, ashamed to have been subjected to such vain imaginations.

After this he took a short pipe with tobacco, and going through the streets of Kintone, cried out, "This is the ram's horn that was sounded when the walls of Jericho fell down to the ground;" with several other senseless practices, by which he appeared to be grossly deceived by the adversary.

When we went to his mother's house, he was not within, but quickly came to us, and seemed to receive us with friendship; but in a short space he began to utter his enthusiastic notions, which grieved us.

[This T. S. says is the true Ranter, the account continues on page 71 and 72. He concludes as follows:]

This I have related as an instance of the goodness and justice of God; of his goodness in raising an instrument to testify against those things amiss among his people, that they might be reformed; of his justice, in breaking the rod of correction, when it began to rob the Lord of his glory, and usurp dominion over his heritage. From which satanic practice the Lord preserve all that call upon his holy name every where.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 14, 1857.

MARRIED,—In this city, on the 29th of 10th mo., last, by Friends' ceremony, at the residence of Geo. M. Bond, SAMUEL FURMAN to DEBORAH R. DEVERELL, all of Philadelphia.

——, In Winchester, Va., on the 20th ult. by Friends' ceremony, J. EDWARD WALKER of Waterford, Loudon County, Va., to CORNELIA H. daughter of Hugh Sidwell, of the former place.

Extracts from the Minutes of our Yearly Meeting, held in Baltimore, by adjournments, from the twenty-sixth of the Tenth month to the twenty-ninth of the same, inclusive, 1857.

At a Yearly Meeting of Friends held in Baltimore for the Western Shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, by adjournments, from the 26th of the Tenth month, to the 29th of the same, inclusive, 1857.

Certificates and Minutes for the following Friends, who are acceptably in attendance with us from within the limits of other Yearly Meetings, were received and read, viz:

John Hunt, a minister from Burlington Monthly Meeting, N. J.

Rachel W. Moore, a minister from Green street M. M., Philadelphia.

Catharine P. Foulke, a minister from Richland M. M., Penna.

Amos Jones, a minister from Makefield M. M., Pennsylvania.

Mark Palmer, an Elder, companion of Amos Jones, from Falls Monthly Meeting, Pennsylvania.

Wm. P. Jones, an Elder from Wilmington M. M., Delaware.

Jazer Garretson, an Elder from Smithfield M. M., Ohio.

Allen Flitcraft, a member from Piles Grove M. M., New Jersey.

Jno. Wilson Moore, a member from Green street M. M., Philadelphia.

Gilbert Lawrence, an Elder from Flushing M. M., Long Island.

Joseph M. Wilson, a member from Clear Creek M. M.

Acceptable Epistles from our brethren of New York, Philadelphia, Genessee, Ohio and Indiana were received and read to our edification and encouragement; and a Committee was appointed to prepare Essays of Epistles, as way may open therefor, to these several Yearly Meetings, and report to a future sitting.

The Committee on Indian Concerns produced the following Report, which was read and was very satisfactory.

To the Yearly Meeting now sitting:

The Committee on Indian Concerns report, That during the past year they have not made a visit to the Indians at Cattaraugus, but have received frequent communications from them, asking advice and requesting the continuance of the care of Friends.

Information was forwarded to the Committee in the 11th month last, that notices had been served upon the Indians of a considerable portion of their lands having been sold for taxes, and they further stated, this matter had been so managed, that no application had been made to them for the payment of these taxes; nor had any notice been given of the sale, until a warning was served upon them to remove off. On our receipt of this information, they were advised to bring the matter, by petition, before the Legislature of New York, and the attention of the Commissioner of Indian affairs at Washington, as the legal guardian and protector of these Indians, was solicited to the case. George W. Manypenny, the Commissioner, as soon as he was informed of the transaction, wrote to the Governor of New York, laid the case before him, and requested his attention to it.

On the meeting of the Legislature, the Governor, in an official communication, called their attention to the subject, and by the documents submitted to them, with the petition of the Indians, it appeared, that on an alleged claim for taxes, amounting to $1,406 70, thirty-one thousand eight hundred acres of some of the improved and most valuable land of the Senecas had been sold in the manner here stated, at prices varying from two cents to about ten cents per acre, and averaging less than eight cents per acre.

These facts and circumstances being fully exposed, and explained in the petition of the Indians, their complaint was referred to a Committee, who after a patient and thorough examination, reported, that the assessment "on which said lands had been sold for taxes by the Comptroller, were made without authority of Law." The Committee further reported, "From a careful examination of the several Treaties heretofore made with the Senecas, and decisions of the highest Courts of this State and of the United States, your Committee are clearly of the opinion, that the Senecas do not hold the title to the Cattaraugus and Allegany Reservations under the State of New York, nor under the United States, *but their Title is original, absolute and exclusive.* And as the Senecas are not citizens of this State, and have no Representative in our Legislature, we can claim no right to Tax them."

Upon receiving this Report, the Legislature passed a Law for the relief of those Indians, in which it is enacted:

"The Title of every lot or parcel of the Allegany Reservation and of every lot and parcel of the Cattaraugus Reservation as has been heretofore sold by the Comptroller for Taxes, is hereby released by the State to the Seneca Nation of Indians residing on said Reservations." And further; "no Tax shall hereafter be assessed or imposed on either of said Reservations, or any part thereof, for any purposes whatever, so long as said Reservations remain the property of the Seneca Nation, and all acts of the Legislature of this State conflicting with the provision of this Section are hereby repealed."

The statements in this Report, and the provisions in the Bill that accompanied it, manifest a benevolent and laudable disposition on the part of the constituted authorities of the State of New York, to protect the Senecas in their just rights, and to insure to them their property, and any authority in that State to tax those Indians is disclaimed. It is acknowledged that the land owned by them never belonged to the State of New York; and it is also conceded, that the right of these Indians to their land never was affected or impaired by the fraudulent Treaty of 1838, and that it remains to be theirs, "*with the same right and Title in all things as they had and possessed therein, immediately before the date of that Treaty,* and that the Ogden Company have no right in or to it, save only a right to purchase it."

In addition to these admissions on the part of the constituted authorities of the State of New

York, the following assurances were given to those Indians by Dewitt Clinton, when Governor:—"You may retain your lands as long as you please—no man can deprive you of them without your consent. *The State will protect you in the enjoyment of your property.*" Added to this, in a solemn declaration addressed to them by General Washington, when he was President of the United States, he said: "*Hear well, and let it be heard by every person in your Nation, the President of the United States declares, that the General Government considers itself bound to protect you by the Treaty of Fort Stanwix, in* 1784."

With all these assurances and guarantees, the Title of the Senecas to the Lands they occupy rests upon the most impregnable foundation that any Title can be placed, and the investigations that became necessary by the recent attempt to take from them their comfortable homes, have led to more full information respecting their Title to the land they claim, and has also placed before the country the important fact, that their Title, which is pronounced to be "*original, absolute and exclusive*," has been solemnly guaranteed to them both by the States of New York and Massachusetts, and also by the Government of the United States.

In addition to this attempt to obtain possession of their lands, there has lately been an other intrigue to get up an Emigration party amongst them, under the representation of a Cayuga, who acted a prominent part in effecting the disastrous removal of about 230 in the year 1846; and who has been representing to them that they own valuable lands in Kansas, preferable to their present residence, to which they might remove and claim. Notwithstanding these continued efforts to keep them in a condition of uneasiness, they are represented to be steadily improving at Cattaraugus, in their domestic and social condition. Their females are withdrawn from field labor, and occupy themselves in their appropriate domestic concerns—their houses are therefore rendered more comfortable and are kept in much better condition than formerly. There appears to be no longer any opposition to their new form of Constitutional Government, and they are living in more harmony than at any time since the Treaty of 1838. In a letter from one of them who had been recently appointed to take a Census of the Inhabitants at Cattaraugus, after remarking that the people are now all happily united, and adding that their roads have been put in good travelling order, he says:—"I have visited all the families for taking a Census under the authority of the United States' Indian Agent; I found the people generally well and in a prosperous condition—they are rapidly improving their lands and farms, and the corn looks well and delightful; their other crops of such things as families use, will be plenty this year, but our wheat has been somewhat affected by the wevil—this insect I find is come into this country." The writer of this letter is a good practical farmer, and has near 100 acres of land cleared and under cultivation.

The Orphan Asylum has now under its care 50 children, who are kindly provided for; and such of them as are old enough, are receiving school education. There are also on this Reservation seven schools, which are well attended, and the whole number receiving education is reported to be 251.

Signed by direction and on behalf of the Committee,

MATTHEW SMITH,
REBECCA TURNER.

10*th month* 25, 1857.

The Committee was continued, and encouraged to embrace every right opening of being useful to these people, who have been so long objects of interesting concern to Friends.

Nottingham Quarterly Meeting informs, that the time of holding their Quarterly Meeting of Ministers and Elders is changed from one to two o'clock, on the same days on which it has been hitherto held.

At the opening of the afternoon sitting, John Needles, on behalf of the Representatives, reported, that they had conferred together, and were united in proposing Benjamin Hallowell for Clerk, and Caleb Stabler for Assistant Clerk; which was approved by the meeting, and the Friends named were accordingly appointed Clerks to this meeting for the present year.

Answer to the 10*th Query.*

Jane Waln, an Elder, and Member of West Branch Monthly and Particular Meetings, departed this life on the 10th of the 9th month, 1856, aged 65 years.

Robert Wilson, an Elder, and Member of Centre Monthly and Preparative Meetings, departed this life on the 9th of the 10th month, 1856, in the 74th year of his age.

William Cleaver, a Minister and Member of West Branch Monthly and Particular Meetings, departed this life on the 30th of the 3d month, 1857, in the 46th year of his age.

Eliza Marsh, an Elder, and Member of Baltimore Monthly and Western District Preparative Meetings, departed this life on the 4th day of the 4th month, 1857, in the 57th year of her age.

Jonathan Jessup, an Elder of York Monthly Meeting, departed this life on the 19th day of the 8th month, 1857, in the 80th year of his age.

There has been established during the past year, a Particular, Preparative and Monthly Meeting, as well as a Preparative Meeting of Ministers and Elders, at Prairie Grove, Henry County, State of Iowa, as a branch of Fairfax

Quarterly Meeting. The Monthly Meeting is called Prairie Grove Monthly Meeting, and is held on the last 7th day in each month. The mid-week meeting is held on 5th day. No meeting is held on 5th day of the week of the Monthly Meeting, the Preparative Meeting being held the week preceding. All the meetings commence at 11 o'clock.

28th of the month and 4th of the week.

The following Minute of the exercise of the Meeting was produced and read, and was satisfactory, viz:

While engaged in the consideration of the interesting concerns connected with the welfare of our religious Society, we have been favored with renewed evidence that God still mercifully aids all those, who, in true humility of heart, are concerned to draw nigh unto Him and earnestly seek for that heavenly food which He alone can bestow.

The effects of true spiritual worship, are to bring the soul into union with God, to wean it from its attachment to the perishing things of time, and to fix the affections on those enduring riches which result from obedience to the "law of the spirit of life in Christ Jesus." It is therefore not only our reasonable duty, but among our highest privileges, to assemble ourselves together for the purpose of acknowledging our allegiance to Him from whom are all our blessings, and the meeting was introduced into a feeling of deep exercise and travail that our members may become more and more alive to this duty, and thus be fuller partakers of the high and pure enjoyment which its performance affords to the truly devoted soul. A concern was also felt that those who regularly attend their meetings, and keep up the external appearances of religion, may show by their humble deportment, and sweetness of disposition, that on these occasions they have been with Christ. This will give the forcible invitation, "follow me as I follow Christ," and will tend to gather the lambs to the same fold, to mingle with them in their silent devotions.

We have at this time entered renewedly into sympathy with those of our members who may be under discouragement from their remoteness from meetings, or from the smallness of their numbers when assembled. Let these be encouraged by the remembrance that the promise of the Divine Master to be in their midst, was to the two or three who were gathered in his name.

However great may have been the blessings dispensed to the church by means of a living Gospel Ministry, we are assured that no outward Ministry is indispensable to our growth in the spiritual life. Robert Barclay says of his experience in this respect," when I came into the *silent* assemblies of God's people, I felt a secret power amongst them which touched my heart, and as I gave way unto it, I found the *evil* weakening in me, and the *good* raised up." Many of the present day can bear testimony to the interesting truth, that though the numbers may be small on these occasions, the Gospel stream is often felt to flow sweetly through the heart, and the promise of the Master's presence with all rightly gathered assemblies, is joyfully realized, and known by the breaking of the bread of life to the hungry soul.

Friends were earnestly invited to come more fully and unreservedly under the teachings and guidance of the Spirit of truth, in all their duties and transactions of life, in a full conviction that Godliness is profitable unto all things; and that careful attention to the limitations of truth in temporal business, will preserve from such desolating extravagances and entanglements as have been recently experienced. By giving up the heart fully to serve the Lord, we would be enabled to bear the many precious testimonies which were borne by those who have gone before us, upon the same *ground of conviction* that they did; and our minds would be kept so continually alive, as to discover the approach of the enemy of our soul's peace, under all its varied and specious transformations.

We have at this time been introduced into a lively concern for the preservation and spiritual advancement of our younger members. Among the many temptations to which the young are exposed, the pernicious publications which abound in the present day, and the example of depraved associates, have been shewn to be exceedingly seductive and dangerous. In order to guard against these, they have been earnestly enjoined to select for their reading those books only that will enlighten the understanding and improve the heart; and in their intercourse with the world, to turn away from profane and impure conversation, which, by corrupting the innocent mind, prepares it for that downward course which leads to misery and ruin. It is our earnest desire that this interesting class, everywhere, by the early surrender of their wills to the Divine government, may be prepared for the enjoyment of that true and permanent happiness designed for them by a gracious Creator—which happiness cannot be experienced unless the moral and spiritual faculties be cultivated, and the government of Christ be established in the soul.

The frequent perusal of the Sacred Volume was also earnestly recommended to all, as a means of religious improvement, which, through the influence of the Holy Spirit, has been blessed to many.

The following report from the Standing Committee on the Fair Hill Boarding School Property was produced and read, and was satisfactory, viz:

To the Yearly Meeting now sitting:—

The Committee having in charge the Fair Hill Boarding School Property, have again a favorable report to make of the present condition of the Property and School.

The average number of pupils has been about fifty, with an increased number of Friends' children at the present, when compared with the preceding term.

Since our last report the School Room has been enlarged, and bath rooms added at the expense of the occupants, thereby promoting the comfort and health of the inmates.

The Committee appointed at a former sitting to consider the subject brought up from Nottingham Quarterly Meeting, produced the following report, which was approved by the Meeting, and the Clerk was directed to furnish that Quarterly Meeting with the judgment of this Meeting upon the subject.

To the Yearly Meeting now sitting:—

The Committee appointed to consider and report their judgment upon the subject brought up from Nottingham Quarterly Meeting in relation to the words "improper Monuments," as used in our Discipline in regard to placing grave stones in our burying grounds, report, That we agree in the judgment, that they are intended to, and properly apply to such only as are of a character involving our testimony for the maintenance of simplicity and plainness; and that those that are of such dimensions as only to admit of placing thereon the name and date of the birth and death of the deceased, may in future be admitted in our burying grounds.

Baltimore 10th month 27th, 1857.

The Committe appointed at a former sitting to prepare Essays of Epistles, as way may open, to the several Yearly Meetings with which we correspond, now produced one, embodying the Minute on the Exercises of this Meeting, which was approved, and the Clerks were directed to transcribe it, sign it on behalf of the Meeting, and forward it to the Yearly Meetings of New York, Philadelphia, Gennessee, Ohio and Indiana respectively.

Having been favored throughout the several sittings of the Yearly Meeting with the comforting evidence of the presence of the great Head of the Church, under whose cementing and solemnizing influence we have been enabled to transact the various concerns of Society in a spirit of much brotherly love and condescension, adjourned,—to meet at the usual time next year, if so permitted.

BENJAMIN HALLOWELL, *Clerk.*

What a world of gossip would be prevented, if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

CHARITY.

All virtues have their approximate place and rank in Scripture. They are introduced as individually beautiful, and as reciprocally connected. But perhaps no Christian grace ever sat to the hand of a more consummate master than *charity*. Her incomparable painter, *St. Paul*, has drawn her at full length in all her fair proportions. Every attitude is full of grace, every lineament of beauty. The whole delineation is perfect and entire, wanting nothing.

Who can look at this finished piece without blushing at his own want of likeness to it?—Yet if this conscious dissimilitude indnce a cordial desire of resemblance, the humiliation will be salutary. Perhaps a more frequent contemplation of this exquisite figure, accompanied with earnest endeavors for a growing resemblance, would gradually lead us not barely to admire the portrait, but would at length assimilate us to the divine original.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

LIFE'S TROUBLES.

We may compare the troubles which we have to undergo in the course of this life to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-

day, and then another which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burdens to our load before we are required to bear it.

THINK YE 'TWAS MEANT THAT MAN SHOULD FIND NO SPELL.

Think ye 'twas meant that man should find no spell.
Of joy and beauty in the song-birds lay?
Oh, were the bright flowers only meant to tell
A warning tale of bloom that must decay?

Were it not worse than vain to close our eyes,
Unto the azure sky and golden light,
Because the tempest-cloud doth sometimes rise,
And glorious day must darken into night?

Wiser and better with a thankful mind,
To bless our God for every glory given,
And with a gentle heart to seek and find,
In things on earth, a type of things in heaven

CHARITY.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—MATT. 5: 4.

O stay not thy hand when the winter winds rude,
Blow cold through the dwelling of want and despair,
To ask if misfortune has come to the good,
Or if folly has wrought out the wreck that is there.

When the heart-stricken wanderer asks thee for bread,
In suffering he bows to necessity's laws;
When the wife moans in sadness, the children unfed,
The cup must be bitter—oh ask not the cause!

When the Saviour of men raised his finger to heal,
Did he ask if the sufferer was Gentile or Jew?
When the thousand were fed by the bountiful meal,
Did He give it alone to the faithful and few?

Oh scan not too closely the frailties of those
Whose bosoms may bleed on a cold winter's day;
But give to the friendless who tells thee his woes,
And "from him that would borrow, oh turn not away!"

For Friends' Intelligencer.

"ARE OAKS PRODUCED WITHOUT ACORNS?"

Mankind find it much easier to take principles upon hearsay, and build theories upon them, than to investigate the truth of these principles for themselves. Thus false premises are often started with, and as a consequence the proposition being unsound, the fabric erected thereon will not stand the test of examination. In Friends' Intelligencer of 10th mo. 10th, page 476, is an article over the signature of S. L. E. E., taken from the New York Tribune, and headed by the editor, 'Are oaks produced without acorns?' The first proposition of the writer, that 'it is a well known fact, that the removal of one species of forest is followed by a growth of one entirely different,' is not correct in the sense designed by the writer. It is only true under certain circumstances and not as a general law. Superficial observers have seen the springing up of the pine in the worn out fields of the southern States, and this has been considered as proof of the proposition; when the fact is, that the mere cutting off the forest does not produce this effect. This only takes place when the roots and seeds of the first forest are all destroyed, and the soil re-reduced, and deprived of its potash, that oaks cannot grow in it. The seeds of the pine having been carried on to it by the wind and other causes, and finding a congenial soil and one adapted to their growth, they occupy and flourish in it. In the sandy pine lands of New Jersey, the oak cannot succeed under any circumstances, for only the dwarf oak can grow there. On the shores of the Chesapeake Bay, where more loam is found in the soil, a mixture of oak and pine is often met with. Here on cutting off all the timber and leaving it so, the oak will prevail over the pine, because the former sprouts from the stump, while the latter does not, but must be renewed from seed. If, after taking off the wood, the ground is cleared and cultivated in corn a year or two, and then left, the seeds of the pine being placed in a condition to grow, it succeeds, while the oak is destroyed by cultivation. Some of the land just alluded to, has been cut over several times, and by following the above method, pine is kept there; being considered more valuable. There are many places where oak timber has been several times cut off, as fuel for furnaces, where oak is always renewed. Where the soil is strong enough for oak to grow freely, oak generally succeeds, even where pine is in the vicinity to furnish seed, because oak will sprout from the stumps of former trees, and overshadow the young pine, which is only produced from seed. Where land is cultivated so as to reduce its fertility, and destroy the roots and seeds of the oak, then by throwing it out of cultivation the pine may succeed, because its leaves are never eaten by cattle, and it will grow where scarcely any thing else will.

The latter part of the proposition is equally at variance with every theory of vegetable growth, now acknowledged by scientific men. Where the leaves of the forest and all refuse materials of growth are left to decay on the soil, the existence of the forest cannot exhaust the soil of "the materials for growth," for they are not carried away, but left in a condition to improve rather than exhaust it. Orchards of fruit trees, where the fruit and leaves are taken away, do exhaust the soil as well as our usual crops of grain, but the surplus growth of the forest or the prairie is still added to the soil, and we have no reason to suppose that it becomes unfitted for any kind of growth.

The second proposition is no doubt true, "that seeds buried in the ground below a certain depth, retain their vitality for years, and when under favorable circumstances, germinate as surely as the seed of the past year." Many kinds of seeds

retain their vitality a long time without being buried. It is said that the seed of the stone pine has been kept forty years, and then grew readily, and we have no reason to suppose that it would not have retained its vitality a longer time.

The writer then advances a new theory by way of query, a theory, it would seem, based more on fancy than fact. He asks, "May not the removal of the dense foliage admit the warmth of the sun, and thereby wake from their long sleep the germs from the forests of past centuries, supplied with more perfected materials for a more perfect growth than their progenitors, they to run their course and give place to a yet more advanced species, in accordance with the great law of improvement?" This theory appears to be substantially the same as that that supposes man to be only an improved monkey, and the monkey himself to be derived from some still lower order of creation. As if the Creator could not or did not make man at once a perfect being, as we are told in Moses' account of the creation. This account represents the Creator as having made every plant and every herb of the field whose seed was in itself, and our experience testifies that every plant and every herb still brings forth and continues itself by seed. Shall we, with this evidence before us, suggest new theories, and set aside this testimony before we have reason to doubt its correctness? We may say, "How or when the first oak was made we know not," but have we not faith to believe that God created not only the oak, but every thing we see on this earth, and that they are continued by laws then given, and to which they are still subject? We may imagine that "the great law of improvement," as we suppose, warrants the suggestion that "this long sleep may have imparted to the buried germ a strength and vigor to be obtained only in this way, thereby producing a tree quite unlike its successor," but where is the evidence? A more rational method would be to produce facts that could be substantiated, upon which to found a new theory, before setting aside an old one. Many persons have supposed they have struck upon an idea, calculated to achieve some great improvement in mechanics or science, and have spent years of thought upon it, when if they had first made themselves acquainted with what others have done in the same direction, they would at once have seen the folly of continuing the investigation. The idea of a perpetual motion has been entertained by many, and much time spent upon it, when the exercise of a little good common sense applied to the universal law in mechanics, of gravitation and friction, would shew them that no power could be produced which could of itself overcome them.

But there is still another suggestion advanced, one at least new to me, it is this: "May not the spirit or life-principle remain intactible and invisible, disrobed of material substance, yet retaining its power to draw from its surroundings a body; and may not this account for the fact that such germs are destitute of the leaves which invariably attend the newly planted acorn?" If the 'life-principle' is 'disrobed of material substance,' what are 'its surroundings,' and how can it retain power to form 'a body,' and where is 'the fact that such germs are destitute of leaves?' Until such facts are produced and well attested, it is certainly unsafe and highly improper to form theories upon conjecture. The intelligence of the age forbids it, the deductions of science do not support it, and is it not a mark of skepticism to deny the deductions of science, and when pressed by its advocates to say, 'perhaps so; we don't deny it, we only ask men to think?'

But there is still another view of the matter, in which the writer has shown a want of consistency. He supposes that 'the germs from the forests of past centuries' are thereby 'supplied with more perfect materials' after their 'long sleep,' and then seems to think that 'it may yet prove a valuable auxiliary to a more rapid improvement in the productions of the earth.' How a 'rapid improvement' can be had, when it requires the 'long sleep' of 'centuries' for the germ to be 'supplied' with 'materials for a more perfect growth,' is not easy to conceive. Did the 'peach pits,' 'buried for at least 30 years,' produce fruit more perfect than their 'progenitors,' or did the wheat said to have been found in the hand of an Egyptian mummy, and supposed to have been buried for 3000 years, produce more perfect grain than then grew in Egypt or than now grows here? I think not. It is certainly wrong in principle, and unjust in practice, to set aside long established theories and generally received opinions, until such are proved to be erroneous, not by mere conjecture, but positive facts well sustained. Y. T.

Waterford, Virginia, 10th mo., 1857.

ARKANSAS.

Philadelphia, Saturday, May 7th, 1836.

In the proceedings of the United States Senate on the 25th, we notice the following:

Mr. Buchanan said he rose to present the memorial of the Yearly Meeting of the Religious Society of Friends, which had been recently held in the city of Philadelphia, remonstrating against the admission of Arkansas into the Union, whilst a provision remained in her Constitution which admits of and may perpetuate slavery. This Yearly Meeting embraced within its jurisdiction the greater part of Pennsylvania and New Jersey, the whole of the State of Delaware, and the Eastern Shore of Maryland. The language of this memorial was perfectly respectful. Indeed, it could not be otherwise, considering the source

from whence it emanated. It breathed throughout the pure and Christian spirit which had always animated the Society of Friends; and although he did not concur with them in opinion, their memorial was entitled to be received with great respect.

When the highly respectable committee which had charge of this memorial called upon him this morning, and requested him to present it to the Senate, he had felt it to be his duty to inform them in what relation he stood to the question. He stated to them that he had been requested by the Delegates from Arkansas to take charge of the application of that Territory to be admitted into the Union, and that he had cheerfully taken upon himself the performance of this duty. He also read to them the 8th section of the act of Congress of the 6th of March, 1820, containing the famous Missouri compromise; and informed them that the whole Territory of Arkansas was south of the parallel of 36 degrees and a half of north latitude; and that he regarded this compromise, considering the exciting and alarming circumstances under which it was made, and the dangers to the existence of the Union which it had removed, to be almost as sacred as a constitutional provision. That there might be no mistake on the subject, he had also informed them, that in presenting their memorial he should feel it to be his duty to state these facts to the Senate. With this course on his part they were satisfied, and still continued their request that he might present the memorial. He now did so with great pleasure. He hoped it might be received by the Senate with all the respect it so highly deserved. He asked that it might be read; and as the question of the admission of Arkansas was no longer before us, he moved that it might be laid upon the table. The memorial was accordingly read, and was ordered to be laid upon the table.

We subjoin the memorial of the Yearly Meeting referred to.

To the Senate and House of Representatives of United States of America, in Congress assembled—

The Memorial of the Yearly Meeting of the religious Society of Friends, held in Philadelphia, for the greater part of Pennsylvania and New Jersey; all Delaware, and the Eastern Shore of Maryland; by adjournments from the 11th day of the 4th month to the 16th of the same, inclusive, 1836,

Respectfully Represents, That your memorialists are aware of the importance of approaching Congress at this period, on the subject of Slavery. Impressed with a solemn sense of duty, and emboldened by that conscious innocence which integrity of intention and purity of motive inspire, they as free citizens of our beloved country, avail themselves of their constitutional right, respectfully to address you.

The Religious Society of Friends for a long course of years, have held an unwavering testimony against Slavery. Our forefathers were repeatedly and respectfully heard by yours, in the Legislative Halls of our Nation, on this deeply affecting subject.

They passed through good and also through evil report in their Christian labors in this cause. Through all their trials they stood steadfast in their purpose, sustained by the consoling evidence that they sought in singleness of heart the prosperity and real happiness of all their beloved fellow-citizens of a common country.

We, their descendants, are animated by the same spirit, and actuated by the same motives which influenced them in pleading the cause of the oppressed.

We do not deem it required of us at this time to delineate the suffering and violation of human rights, which stand inseparably connected with the unrighteous practice of holding our fellow men in unconditional bondage.

It is with feelings of no ordinary character we have observed recent efforts to lull the consciences of men into a state of false security, by endeavoring to prove the lawfulness of Slavery from Scripture authority—in the very face of Christ's sermon on the Mount, and his positive command: "and as ye would that men should do to you, do ye also to them likewise;" and this too by some who make a high profession of Christianity.

We reverence the precepts of our divine Lawgiver—*these*, combined with his spotless example, will forever stand as a protest against all unhallowed attempts to render the influence of Scripture authority subservient to the purposes of injustice and oppression.

In the application now pending before you, for the admission of the Territory of Arkansas into the confederacy of these United States, we observe with deep concern a provision in her proposed Constitution, which admits of, and may perpetuate Slavery. Against the admission of said State, with such provisions, we do respectfully yet earnestly remonstrate.

If we, as a nation, act in accordance with the principles of justice, then may we confidently hope that Divine mercy will be spread as a mantle over our land.

Believing that righteousness alone exalteth a nation, we earnestly desire, that you may be directed in your deliberations by that wisdom which is from above.

Signed by direction, and on behalf of the Yearly Meeting.

Joseph Parrish,
Clerk of the Men's Meeting.
Lucretia Mott,
Clerk of the Women's Meeting.

CONSCIENCE.

A little boy named John Roberts, having been set to weed in a gentleman's garden, and observing some very beautiful peaches on a tree which grew upon a wall, was strongly tempted to pluck one.

"If it tastes but half as nice as it looks," thought he, "how delightful it must be!"

He stood for an instant, gazing on the tree, while his mother's words "touch nothing that does not belong to you," came vividly to his mind. He withdrew his eyes from the tempting object, and with great diligence pursued his occupation. The fruit was forgotten, and it was with pleasure that he now perceived he had nearly reached the end of the bed which he had been ordered to clear. Collecting in his hands the heap of weeds he had laid beside him, he returned to deposit them in the wheelbarrow, which stood near the peach tree. Again the glowing fruit met his eye, more beautiful and more tempting than ever, for he was hot and thirsty. He stood still; his heart beat; his mother's command was heard no more; his resolution was gone! He looked around; there was no one but himself in the garden. "They never can miss one out of so many," said he to himself. He made a step, only one; he was now within reach of the prize; he darted forth his hand to seize it, when at the very moment, a sparrow from a neighboring tree, calling to his companion, seemed to his startling ear to say, "Jem! Jem!" He sprang back to the walk, his hand fell to his side, his whole frame shook; and no sooner had he recovered himself, than he fled from the spot.

In a short time afterwards he began thus to reason with himself.

"If a sparrow could frighten me thus, I may be sure that what I was going to do was very wicked."

And now he worked with greater diligence than ever, nor once again trusted himself to gaze on the fruit which had so nearly led him to commit so great a fault. The sparrow chirped again as he was leaving the garden, but he no longer fled at the sound.

"You may cry Jem, Jem!" said he, looking steadily at the tree in which several perched, "as often as you like; I don't care for you now; but this I will say, I will never forget how good a friend one of you has been to me, and I will rob none of your nests again."

INFLUENZA OF OLDEN TIME.

The following is a true extract from the records of the First Church in Roxbury.

"1647." "At the time appointed the Synod assembled. But at that time the hand of the Lord was very strong among us, by sicknesse; it being an extreme hot time by thunder weather, and unwholesome. At the beginning of which weather, we had a great thunder storme in the night which at Dorchester slew 3 oxen in the field, without any remarkable signe what it was that killed them.

"From that time forward a great sickness epidemical did the Lord lay upon us, so that the greatest part of a town was sick at once, whole familys sick, young and old, scarce any escaping, English or Indian. The manner of the sicknesse was a very drye cold, with some tincture of a feaver, and full of malignity, and very dangerous if not well regarded by keeping a low diet, the body soluble, warme, sweating, &c. At which time of visitation, blessed Mris. Winthrop the Governor's wife dyed.

"God's rods are teaching—the epidemical sicknesse of colds doth rightly, by a divine hand, tell the churches what the epidemical spiritual disease is. Lord help us to see it—and to have such colds in the height of the heat of summer shows us that in the height of the means of grace, peace, and liberty of ordinances, &c. yet may we then fall into malignant and mortal colds, apoplexys, &c."—*Boston paper.*

PHILADELPHIA MARKETS.

Flour and Meal.—Their is a limited inquiry for Flour. Sales to retailers and bakers, for fresh ground at $5 37 a $5 50 per bbl., and fancy brands from $6½ up to $7. Rye Flour is held at $4 50 per bbl. Small sales of Corn Meal at $3 a 3 25.

Grain.—The receipts of Wheat continue light, with a slightly increased demand for it. Southern red is held at $1 18 a $1 28, and $1 30 a $1 35 for good white; only a few samples are selling. Rye sells at 75 c. Corn is dull, with sales of yellow at 75 cts. afloat. Sales of new yellow were made at 56 cents. Oats are in fair supply at 33 cents per bushel.

Cloverseed — The demand hts fallen off, with sales at 4 75 a 5 00 per 64 lbs. Last sales of Timothy at 2½ per bushel. Of Flaxseed the market is bare at $1·40 cents per bushel.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.

London Grove, P. O., Chester County, Pa.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 547.)

We had intended proceeding that afternoon, but found no suitable lodging place could be reached timely, and felt fully satisfied with our detention, as, if we had gone forward, the company of several who called on us would have been lost, and perhaps part of the design of this visit defeated. I think it was nine o'clock when the last application for books was made. My very soul cleaved to some of the inhabitants of Sligo, and the remembrance of having been there is precious; whether any fruit may ever appear or not. We left it on third day morning, purposing to proceed in a direct course to Roscommon, but hearing on the way that the assizes were then holding, and consequently accommodations at an inn not likely to be obtained, we were obliged to change our plan, and went to Carrick on Shannon, where with much difficulty we procured lodging.

"I passed a night of very deep exercise, and little sleep; so great a weight of darkness and distress covered my mind as I could not account for; and very earnestly did my spirit crave that preservation might be vouchsafed. In the morning I saw not which way to turn, the track which had presented being of necessity diverged from, and when, on examining the different directions of the roads, one was pointed out as the nearest way to Moate, all seemed dark thereon, though I knew not why; but when another, the least eligible as to appearance, was mentioned, I felt satisfied to proceed on that.

"As we went on I became less oppressed, until drawing near a town, when the previous baptism to a bitter cup so affected my spirit, that, by the time we arrived at the inn, I was not left in ignorance respecting the line of duty which awaited me here; and finding a very large room, and the landlord kindly disposed to accommodate us, our men Friends soon went to work, and had a laborious task in circulating the invitation, nor did much encouragement appear respecting the attendance. A very large company however assembled, which it was difficult to get even into outward stillness, so that although the burden of the word rested, it could not be cast off without frequent interruption, owing to the unsettlement of the people; which I suppose arose from the novelty of the circumstance, as we cannot trace that a meeting was ever held there before by Friends. Yet notwithstanding the difficulty of stepping on such untrodden ground, and the awfulness of the labor, truth was mercifully raised over all, so as to chain down the rebellious nature, and afford strength to discharge apprehended duty. I trust there were some who assented to the importance of that work which all their own creaturely willings and runnings could never effect; so that if no more good was done, than a little ploughing up the fallow ground of Strokestown, even that may prepare the way for some other laborers more readily and availingly to enter into the field. Though nearly all the inhabitants are Roman Catholics, yet many applied for books after some had been distributed.

"We passed through several other places with only secret travail of spirit, and reached Moate fifth day night, where we remained over first day, which was one of laborious exercise. In the forenoon we sat with Friends, and had a large public meeting in the evening, but through the renewings of holy help relief of mind was obtained.

"In our way from Roscommon we stopt at Lanesborough, where being sensible of inward exercise, and no clearness in proceeding, we made enquiry for a place to hold a meeting, but were informed that no large room could be had, which, with finding the inhabitants were mostly Roman Catholics, tended to discourage us. However, as the pressure continued, we had a parlor at the inn prepared and notice spread, and in a short time had the room, passage, &c. crowded; and I think there was in this poor place, among a people who are kept in darkness by those who profess to be their guides, as much liberty to declare the way of life and salvation, as in many places where light seems to have more apparently made its way. Many were solid, and I doubt not sensible of good impressions; for which favor our spirits bowed in humble commemoration of divine goodness.

"We reached Ballymahon that night, where the clergyman of the parish readily gave the use of the worship-house for a meeting. This town is mostly inhabited by Roman Catholics, so that it was not expected many would attend; but a large company of that description came, as well as most of the Protestants, and among them the minister who gave us the house. An arduous line of labor fell to my lot; it was truly like going forth with the gospel sword, if I was ever intrusted with it, against those structures not reared by divine power. Although the extreme ignorance of the people caused the work to feel heavy, it may indeed be gratefully acknowledged, with that praise which belongs to the glorious Author of all good, that *help* was mercifully proportioned; and, even while the enmity was evidently raised, the Lord continued near to support and strengthen for the discharge of apprehended duty.

Returned to Clonmel, on second day the 13th of 4th mo. peaceful in mind, but with diminished strength of body. The following was written under a review of this journey.

"As to any little effort of mine to promote the glorious cause of truth, and advancement of the spiritual kingdom of life and peace, it is not worth entering upon. Yet as the object is considered abstractedly, as the *power* not the *instrument* is kept in view, I hope that in all humility the thankful acknowledgment may be made, that although the line of service recently allotted has been very trying, humiliating, and awful, He who putteth forth has fulfilled His own promise, and mercifully proportioned strength to the conflicts of the day; superadding to the support immediately extended, the encouraging belief, that His gathering arm is reached and reaching forth to the workmanship of His holy hand; and if the labor of the poor instruments go no further than the mission of John, and prepare the way for greater breakings forth of light, let us be therewith content, and faithfully do our part, leaving the issue to divine wisdom. I have never been in any part of these nations where the ground seemed so unbroken as in some of the places lately visited, especially in Connaught, nor have I been more sensibly convinced than during this engagement, that light *will* break forth, and the darkness which now covers the earth disperse by its glorious arising."

Notwithstanding her having a hard cough, and evident symptoms of pulmonary affection, she went from home again in about two weeks to attend the Yearly Meeting in Dublin, and as usual took an active part in the concerns of that interesting season; she also attended a few meetings in her return, though struggling with an increase of indisposition from repeated colds, and on arriving at her own house was so unwell as to render close confinement necessary. This, however, and skilful medical attention, failed to produce the desired effect, and in a few weeks she was advised to try the Mallow waters, as a substitute for those of the hot-wells, being unwilling to undertake so long a journey unless deemed absolutely needful. After spending a month at the former place, her complaints assumed so alarming an appearance, and the reduction of strength was so rapid, that her affectionate husband was not satisfied longer to delay resorting to those means which in earlier life had proved beneficial to his beloved companion. To herself, and many of her friends, it appeared scarcely warrantable for her to undertake such a journey, nor did she anticipate the result so fondly desired by her near connexions; rather looking to the disease which then affected her, as one designed to bring down the poor earthly tabernacle, and centre her immortal spirit in everlasting rest; and the entire quietness of mind with which she was favored, tended to encourage this prospect.

Still she did not oppose the wishes of her husband, and early in the eighth month she set out with him and her two eldest daughters. They sailed from Waterford to Milford, and afterwards travelled slowly to Bristol; the dear invalid bearing the voyage and journey even beyond what they had dared to expect; and after spending six weeks at the Hot-wells, the improvement in her health was such as to afford strong hopes of ultimate recovery. Her native air and the waters were so salutary to her lungs, that the cough gradually abated, and her strength was renewed. When the time for remaining at the wells was expired, she passed some weeks at the house of her beloved friends John and Margaret Waring, attending meetings in the city and neighborhood of Bristol, and enjoying the society of some old and intimate friends: and although not from home on the ground of religious concern, there is reason to believe that her company and ministerial labors were productive of spiritual benefit to many, both in and out of our Society, amongst whom her lot was cast at that time.

Near the end of the year she returned to Ireland, so far restored in health as to give expectation of her being strengthened for continued usefulness in the church. Nor was it long before her dedication to the best of causes was again evinced, for in the second mo. 1796, she applied to her Monthly Meeting for a certificate to visit the families of Friends in Waterford and Ross, expressing her belief that some more public service would also be required of her in those places. After being awhile closely occupied at Waterford she wrote as follows:

"The work is truly a laborious one, I think more so than any of the same nature heretofore has proved. Life is in the general, low, and yet such a renewed visitation is sensibly extended, even to '*strengthen the things which remain*' lest they utterly die, and the exercise so expands in

families, that we have sometimes to divide, and take the different parts separately. After some visits, my poor frame is so sunk that I have thought I should be scarcely able to continue throughout the engagement, though bound in spirit to the service. I am indulged with a truly dear and very suitable companion in Margaret Hayland; who is evidently fitted for the work, and employed in it, in what I believe the fulness of time.

"The line does not seem circumscribed to those in membership, and I continue to feel my mind attracted to several who attend our meetings with honest enquiries, '*what shall we do?*' &c. Among these are a family, respecting whom I had no knowledge or information, but while in meeting the day after I came here, my heart was drawn into such a feeling of secret sympathy with two genteel looking women, who sat solidly opposite the gallery, that I was ready to marvel, not knowing by their appearance whether they had any connexion with Friends or not. At length I became so exercised that the work in them might be carried forward, and the new creation perfected, that vocal supplication was offered and enquiring after meeting respecting them, I found they were a widow Ussher and her daughter, and that they had constantly attended meetings for several months past. I spoke to them on going out of the meeting house, and they cordially to me; since then we have seen more of each other; they are indeed a wonderful family, and the more I know of them, the more my heart is attached to them."*

After she and her companion had visited the few families in Ross, she thus relates a circumstance which occurred there.

"I sat the meeting under unutterable exercise, dear M. H. was engaged to minister to a state, for which I then believed I was going through such a baptism as I have seldom experienced, and feeling (as I apprehend) a clear direction how to act, when the meeting terminated, I requested that two men who had sat solidly, but were total strangers to me, might be invited to our lodging; they willingly came, and a time long to be remembered ensued; one was the same person for whom I felt in my last visit to this place, but whose countenance I did not know; they are both evidently under the care of the great Shepherd, but much tried on different accounts. We sat and parted under such feelings as I have no language to describe, and for this season alone I could bear to be separated from my nearest connexions; but we have reason thankfully to believe that so far our steppings have been right, may future preservation be mercifully vouchsafed."

[To be continued.]

A brief Memoir of MARY ELLICOTT, *daughter of Evan Thomas, of Sandy Spring, Montgomery County, Maryland.*

Her character from early life was marked by a retiring and unobtrusive diffidence. When mingling with her intimate friends, she was cheerful, communicative, and confiding, but in large and more mixed companies, like her mother, whom she much resembled both in disposition and person, she was more silent, but always kind, and courteous in her manner and deportment. These were her distinguishing traits through life.

In the 18th year of her age she married Elias Ellicott, and by her amiable and conciliatory carriage towards her husband's relations, she very soon became greatly endeared to them. In the management of her domestic concerns she was judicious and careful, and all around her were made comfortable and happy.

About the year 1802 she was attacked with a severe and lingering nervous fever, which greatly prostrated her strength, and for many days there was but little prospect she would recover. During this time her mind became deeply impressed, under a religious concern, on her own account and for the preservation of her family. It was clearly opened to her, that should she be restored, a narrower path would be before her than she had yet trod, though her life from infancy had been one of strict propriety and innocence.

After a long and protracted confinement, her health gradually improved, and she was restored to her family and friends, by whom she was beloved with the tenderest affection.

The solemn impressions that had rested upon her mind during her illness, remained fresh and unabated until the hour of her death, which occurred about eight years afterwards. As early as the restoration from the feeble state to which she had been reduced, enabled her to resume the charge of her family, she felt it to be her duty to cause every unnecessary article, introduced for display or ornament, to be removed from her house, and nothing afterwards during her lifetime, of that description, was ever admitted into it. She believed it to be her duty, not only to set this example to her children, but also to impress upon them her most earnest and affectionate admonition, that in their manners, dress and habits, they would observe moderation, and avoid ostentatious displays of every kind: and of this she continued to be a pure and unobtrusive example to the end of her life. Her death was sudden and altogether unexpected by her friends, but not by herself; she had felt and expressed a presentiment that it was not distant. During

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* This Friend, Elizabeth Ussher, was afterwards well known as an acceptable minister in our Society, she and three daughters having joined it by convincement.—See "Ussher's Letters," printed in Dublin, 1812.

the little time of her illness, she had a sufficient opportunity to take an affectionate and final leave of her bereaved and deeply afflicted family and friends. To her children, as her last dying counsel, she expressed her fervent desire that they would continue diligently to attend their religious meetings, that they would be moderate and exemplary in their manner of living, that they would do all in their power to sustain and console their afflicted father, that they would love and cherish each other, and never depart from the habits and precepts in which they had been educated, nor disregard the manifestations of duty as opened on their minds. To their uncles who then resided in the family, and to whom she had been both a mother and a sister, she expressed her earnest request, that they would give their aid towards enabling their father to keep her children in habits of rectitude, and guard them from falling under evil influences.

Having thus fully relieved her mind from a concern that had heavily pressed upon it, and now feeling herself released from all earthly ties, in perfect resignation, and with unshaken confidence that she was about to enter into everlasting rest and peace, she calmly, as one falling into an easy sleep, quietly passed away; being in the 42nd year of her age.

THOMAS STORY.

(Continued from page 536.)

After visiting Edinburgh, Linlithgow, and Glasgow meeting with the same kind of abuses from the Priests and from the rabble, as before, they came to Hamilton, where he says (page 74):

That afternoon we went back to Hamilton, where we found Thomas Rudd come after us from Aberdeen, who had been through the streets with his usual message the same day; and (as we were told by some we met in the way who were not Friends) the people had abused him very much.

A little after we came to town the concern returned upon him; and reaching us, with several of the Friends there, we went all into the street, two by two, (each two at a little distance from the other,) and Thomas Rudd proclaimed the same warning as before; upon which a multitude of people issued into the streets, and were indifferent sober, till James Fairy, the town-officer, came in a barbarous furious manner, and laid hold on Thomas Rudd, commanding him to go to his quarters, otherwise to the Tolbooth, their prison-house; and the rudeness of the man in the presence of the multitude so encouraged the baser sort, that they fell upon us, and inhumanly abused us; but especially Thomas Rudd. The most active in this shameful work, were mostly of that furious sect of Presbyterians called Cameronians; and, among others, there were Robert Scot, a town-officer, and John and Charles Telford, sons of William Telford, Deacon of the Presbyterian Church at Hamilton. But Thomas Rudd, not having fully delivered his message, (which he always continued everywhere till the people were quieted) went again down the High street; upon which the officer put him in prison; and John Bowstead, Hugh Wood, James Miller and I went with him, with design to accompany him in his imprisonment; but the rabble furiously pushed John Bowstead from the door down the stairs, pulled off his hat and trampled it under foot; and some of them fixing their hands in his hair, dragged, beat and abused him, till some, touched with compassion, cried out murder; and some young men, of more noble disposition, particularly one Thomas Kirkbarns, rescued him from them. Also they dragged James Miller, one of their neighbors, back from the prison door, and throwing him upon the ground, beat, abused him and broke his nose, thereby shedding his blood; also they pushed, hauled, tossed and abused Hugh Wood very much, which was the more inhuman, he being an ancient man, a neighbor, and had not said anything to provoke them, unless to persuade them to moderation. Also some of them pushed me from the prison door to the foot of the stone stairs (which were on the outside) with great fury, and bruised my left side against the stones, though I said nothing to them.

In the mean time, John Bowstead called for the chief magistrate, that if he had anything to object against us, we were willing to answer him, whereupon came David Marshall, eldest Bailie, and desired us to go into his house, which was over against the prison, till the rabble dispersed; but he did not make any use of his authority as a magistrate to disperce and appease them; so far from it, that he suffered one of his own servants to be active in this work. The others who threw dirt and stones at us, calling us dogs, and other reproachful names, were generally the wives, sons, daughters and servants of the magistrates, merchants and manufacturers. Thus ended their *Sabbath day's* work; though one of their pretences for using us thus was that we had broken the *Sabbath* by going through the town in that manner. Whether we, who were there on the Lord's account, to warn them to turn from evil, or they who thus abused us on that day, which they call the *Sabbath*, did more break the *Sabbath*, let their actions and ours demonstrate. And whether magistrates countenancing evil and taking part in it with evil doers, be not false to the trust reposed in them, perverters of the good end of their appointment, and guilty of all the evil they ought and might restrain or punish, we leave the Lord to determine in his own time and way, by his unerring justice, against that and such a magistracy.

The next morning Thomas Rudd and John Bowstead were concerned to go through the

same town again, where they met with the like entertainment; some of the rabble taking off Thomas Rudd's hat, dashed his eyes, face and head over with dirt, taken out of the stinking kennels; and having thus deformed him, they cried out, "He looks like a devil!" Then Thomas Rudd going into the house of James Lyddel, a Friend, washed himself; and, going down the street again with the same message, they renewed their cruelty as before, particularly one Robert Hamilton and his two sisters, Annie and Rebecca, gave threatening speeches; the latter saying, "she could find in her heart to kill Thomas Rudd with her own hands." And this Robert Hamilton, when I desired to reason with him, why he, a professor of Christianity, which teaches love even to enemies, would so much abuse us, who were their friends, and came in Christian love to visit them, and encourage others also in the same work, peevishly turned from me saying, "He would not converse with the devil."

And Thomas Rudd, going down another street, the rabble attempted to put him into an open well; but being prevented by some more humane than the rest, they tore his hair from his head, and beat him, and also the rest of our friends accompanying him, with great severity, and dragged them into the market-place, where they might have done more mischief, but that Thomas Edgar, a young man of commendable deportment, with some other sober and well-minded persons, of Episcopal way (I suppose) cried out "Shame upon such actions," and used some endeavors to restrain them. Thus we see the Lord, either immediately or instrumentally, or both, is ready to deliver from cruelty, and to bear up the minds of his servants, acting in his will under the same. To him be dominion and glory for ever and ever.

The same day, John Bowstead and I went to a meeting at Shatton Hill, which had been appointed before, leaving Thomas Rudd at Hamilton, from whence he purposed to go to Ireland, but that day he went through the town again, and the inhabitants became more sober; and the next morning he visited them in the like manner, and they were all still, and came not out any more to molest him; and then, finding his concern in that place to be at an end, he departed in peace.

But before I departed that town, I wrote a few lines to the above named R. Hamilton in this manner:

"R. HAMILTON,—I understand that thou art a person professing Christianity, which is the highest excellency named among the children of men; but how far thou art short of that life of love, inseparable from every true Christian, thy deportment to my friends, the servants of the Most High, and also to myself, in the streets of Hamilton, does sufficiently demonstrate."

And I wrote also to the inhabitants, who had abused us as aforesaid, in these words from the mind of the Lord, viz:—

"20*th of the First Month*, 1692.

How long will you do wickedly? How long will ye stone and abuse the servants of the Most High, who are sent to you for peace and reconciliation? How long will ye trample under foot the blood of the everlasting covenant, and adore your own inventions? How long shall the wooings of the Highest be despised? Shall eternal judgments terminate your wickedness, or will you escape by obedience to the Gospel of Peace?

Anger remains in the bosom of fools; and do your actions bespeak you wise? Has the Lord left you to the counsel of your own will, or is there yet hopes of redemption for you? Surely the Lord is displeased with your doings, because you hate the counsel of his love. How far distant is persecution from the everlasting Gospel of Peace? And how evident demonstration you gave, last night and this morning, that the prince of the power of the air, Apollyon, the destroyer, who reigns in the hearts of the children of disobedience also rules and rages in hearts, I leave with you to consider; that if yet there remains any place of repentance, you may lay hold of it, and escape the unspeakable misery that is hastening upon all the workers of iniquity, how well soever covered with a mask of profession. I am, through Christ, a lover of the souls of all whose day of visitation is not already over. THOMAS STORY."

On the 21st of the First month, 1693, John Bowstead and I went from Shatton Hill to Bankend, to the house of our friend John Kennedy; and on the 22d, we went to Drumlanrig, where we had a meeting among a few Friends in the house of James Wood, gardener to the duke of Queensberry; and on the 24th we went home to our several habitations; John Bowstead to his family, at Eglinby, in Cumberland, and I to my father's house at Justicetown, in the same county, being safely conducted and preserved through all dangers by the arm of the Lord, whose name is becoming dreadful* among the nations. Unto him be the honor and glory of all his great works and goodness, for evermore, amen.

About this time some of the parishioners of Scaleby, in Cumberland, were convinced of truth; and Nathaniel Bowey, being priest incumbent there, wrote a letter to them, containing several invectives, of false accusations and reproaches against Friends, and the divine light we profess; as likewise heterodox opinions, and false doctrines,

* The signification of the word "dreadful" among the ancients, was "awful, venerable," which Webster in his quarto dictionary gives, quoting Gen. 28: 17, "How dreadful is this place;" and Mal. 4: 7, "Great and dreadful day of the Lord," &c.

which I answered. But neither the letter or answer were printed.

And the time of the County Meeting for Cumberland being come, *John Banks*, that good, old and valiant soldier and warrior for truth on earth, offered his services as a representative for the County, to the Yearly Meeting at *London*, then approaching; and the meeting thought fit to name me for the other, though I did not deem myself fit for the charge. But the meeting insisting upon it, by persuasions I yielded; and the rather, since I was to go with a companion so experienced and able in that service: and we set forward on the 11th day of the third month, 1693; and by several stages and meetings, went to Walton Abby on the 23d, and on the 28th to our friend George Barr, in Berry street in Edmonton; where we had the satisfaction to meet with our eminent and honorable friend William Penn, which was the first time I saw him; and, with whom, at that time, I contracted so near a friendship, in the life of truth, and tendering love thereof in many tears, as never wore out till his dying day; and in which his memory still lives, as a sweet savour in my mind, as a faithful servant of the Lord, a man of God indeed in his time, and of whom I shall have occasion to make mention in the sequel.

On the 4th day of the Fourth month we arrived at London; and the Lord gave his church and people, there assembled from all parts of the nation, and from Scotland, Ireland, &c., many comfortable seasons of his divine life-giving presence, to our great edification, confirmation, and rejoicing; when I became nearly acquainted with divers of the most eminent elders of that day, both in the city and country, to my great satisfaction, and to theirs also; for mutual love and esteem was not wanting, but adorned our conversation, as in the most early and primitive times.

And in a particular manner, I became nearly united in the divine love and life of truth with my much esteemed friend Thomas Wilson, then of Cumberland, and afterwards of Ireland; who was to me the most able and powerful Minister of the word of life in the age. [About this time Thomas Wilson accepted him as a companion on a religious visit to the west. They set out from London on the 24th of Fourth month, and visited Uxbridge, Wickham, Oxford, and twenty-one other places, ending at Penrith, from whence he returned to his father's house at Justicetown.]

(To be continued.)

FORGIVENESS.

Forgiveness is the economy of the heart. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.

VALUE OF THE SABBATH.

By Albert Barnes.

The rational views of the writer on the day of rest, which he in common with most religious sects calls the Sabbath, and probably recognises as a holy day, are interesting and worthy of attention. While we do not unite in ascribing more holiness to one day than another, we are often led to regret that the opportunity which this day furnishes for religious improvement, as well as bodily rest, should not be more fully appreciated by many than it is. Ed.

The Sabbath presents itself in two aspects: as a day of rest from worldly toil and care, and a day of leisure to be employed in higher and nobler pursuits. Its primary aspect is that of a day of rest from worldly toil. It meets man as a season in which the cares of life are to be suspended. The plow is to be left standing in the furrow; the store is to be closed; the sound of the hammer and of the mill is to be hushed; the loom is to stand still; and the voice of worldly amusements is to die away.

The marts of commerce, thronged on other days, are to be vacated; the judge is to descend from the bench; the noise of debate in the halls of legislation is to cease; the lawyer is to lay aside his brief; the wayfaring man is to pause in his journey; and the streets of the usually crowded capital, and of the busy village, are to unite in solemn stillness with the remote hamlet, and with the lonely cottage, standing far from the busy haunts of men, in a suspension from the toils and agitations which pertain to this world.

The elementary notion is that of rest from worldly toils and cares; rest for the body; rest for the wearied mind. If the body has been worn down with fatigue through other days, by travelling, or by hard labor; if the intellect has been exhausted by distracting mercantile pursuits, or by conflicts at the bar, or by stern application in the pursuits of science; if the passions have been lashed into excitement by the storms of political strife; if the affections of the heart have been jarred and dislocated in the jostlings and conflicts of the world; if the memory has been taxed by severe mental effort, the Sabbath is designed to furnish for each and all of these a season of repose.

It is presumed that it is equally needful for a Cincinnatus at his plow, and Washington at Mount Vernon; for Milton in taxing the powers of the mind to the utmost, in producing that "which may live in after times, and which the world will not willingly let die;" for Locke in investigating, with profound application, the laws of the mind; for Newton in determining the laws by which the worlds are moved; for

Howard in a continued intensity of zeal on an elevation which would have been passion in other men; for Pym and Hampden in the stormy scenes of debate, when toiling to lay the foundations and to determine the conditions of civil liberty.

Wherever mind and body are taxed and exhausted by toil, (and it is meant in the laws of our being that they shall everywhere be employed,) there the Sabbath is designed to come as a day of rest. The ship will glide along the sea, for its course cannot be arrested, and the Sabbath of the mariner may often be different from that of a dweller in a palace or a cottage, and different from that which the seamen feels that he needs.

The sun and the stars will hold on their way, and the grass will grow, and the flower will open its petals to the light, and the streams will roll on to the ocean, for there is need that the laws of nature should be uniform; and suns, and planets, and streams, and the fibres of plants, experience no exhaustion, and He who directs them all fainteth not nor is weary; but man is weary and needs rest.

The other aspect in which the Sabbath meets man, is that of a day to be devoted to other than worldly pursuits. He who made us would have as little consulted the laws of our being by appointing a day for mere indolence and inaction, as he would had he designated no day of rest. We have other interests than those which are connected with mere labor, whether of body or mind. We sustain other relations than those which pertain to business, to gold, to honor, to pleasure.

We have not only a body, but a soul; not only an intellect, but a heart; not only an imagination, but a conscience. We are not merely working animals, but are intelligent and accountable moral agents; we live not only here, but are to live hereafter; we are not only plowmen, mechanics, merchants, lawyers, physicians, ministers of religion, professors and teachers; but we are sons, brothers, husbands, and fathers. We are not only men with understandings, but men with sympathies and affections; in a world, too, where there is the amplest room for the play of our faculties.

Our Maker formed no susceptibility of the soul which he did not design should be developed, and for the development of which he has not made ample arrangements. The bodily powers, the muscles, the organs of sense, the whole frame, the intellect, the memory, the imagination, the social affections, the sympathetic powers and every faculty which we possess, he designs should be fully developed. He would not have the one stinted that the other may expand to a monstrous growth.

He would not have us mere intellectual beings, cultivating the mind for purposes of cunning and self-glory, like Iago; nor mere working animals; nor cold, calculating lovers of gold, like Shylock; nor mere creatures of the imagination, formed under the sole influence of poetry and novels; nor mere weepers; nor living only to enjoy mirth, and to laugh at the follies of mankind, as is fabled of Democritus.

There is not a faculty of our nature pertaining to body or mind; demonstrative or imaginative; individual or social; binding us to home and kindred, or to the world at large; uniting us to this world or the next; or exciting in our minds an interest in the flower, in the running stream, or in the meanest creature that creeps or flies, which it is not designed that we should cultivate, if we would secure the perfection of our being.

To man, with these relations and these high powers to cultivate, the Sabbath comes as a day of leisure; that he may more fully show, on such a day of rest, that he is distinguished from beasts of burden, and creatures governed by instinct, and those incapable of moral feeling, and those destined to no higher being, and those not knowing how to aspire to fellowship with God. The bird, indeed, will build its nest upon the Sabbath, and the beaver its dam, and the bee its cell, and the lion will hunt his prey; for they have no higher nature than is indicated by these things.

But man has a higher nature than the birds of the air, and the beasts of the forest, and the world would have been sadly disjointed and incomplete, if there had been no arrangements to develop it. The Sabbath is one of those arrangements. It is a simple thing to command a man to rest one day in seven, but most of the great results which we see, depend upon very simple arrangements. The law which controls the falling pebble is a simple law, but all these worlds are kept in their places by it.

The laws which we see developed in the prism, blending the different rays in a beam of light, are simple laws; but all the beauty of the green lawn, of the variegated flowers, of the clouds at evening, of the lips, the cheek, the eye; and all that we admire upon the canvass, when the pencil of Rubens or Raphael touches it, is to be traced to those simple laws. It is one of the ways in which nature works, to bring out most wonderful results from the operation of the simplest laws.

INFLUENCE.

The *teacher*, whether of science, morals, or religion, is exerting an untold influence. The mind comes under his care in that plastic state that makes it susceptible of being moulded into almost any form, and turned in almost any direction. "As the twig is bent, the tree's inclined." Says one, "You may build temples of marble, and they will perish. You may erect statues of brass, and they will crumble to dust. But he who works upon the human *mind*, implanting

noble thoughts and generous impulses, is rearing structures that shall never perish. He is writing upon tables whose material is indestructible; which age will not efface, but will brighten and brighten to all eternity."—*Massachusetts Teacher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 21, 1857

We have received a sample of syrup from the Sorghum or Chinese Sugar Cane, manufactured by Asa Matlack, of Moorestown, N. J., which is superior in color and flavor to any we have seen, and equal to the finest steam syrup. From 375 stocks of the cane, taken without selection and deprived of leaves and seed, (with a mill and press of his own construction,) he obtained eighteen gallons of juice, which yielded three gallons of syrup; and he is confident, with a proper apparatus, the quantity would have been much greater. The soil of New Jersey appears well suited to the production of the cane; our friend believes it would be a profitable crop, and from the general interest manifested in its cultivation, we are induced to hope it will eventually supersede slave sugar.

MARRIED, On the 12th inst., by Friends' ceremony, at her brother's, Craig Ridgway, near Bordentown, New Jersey, ELLIS BRANSON, of Philadelphia, to SUSAN RIDGWAY, daughter of the late Andrew C. Ridgway, of Monmouth County, N. J.

———, At Greenbank, Delaware county, on Fifth day the 12th inst., SAMUEL S. BUNTING, of Philadelphia, to ANNE H., daughter of Isaac Hibberd, of the former place.

———, On 15th of 10th mo., according to the order of the religious Society of Friends, JABEZ H. JENKINS, of this city, to HANNAH A. HOLT, of Plymouth, Montgomery Co., Penna.

DIED, Suddenly, on 4th day evening, the 20th of 10th mo. 1857, ISAAC PARRY, in the 84th year of his age, a member and Elder of Horsham Monthly Meeting.

A more extended notice or memoir of the long and valuable life of our deceased friend will shortly appear in our columns.

——, On the 9th of 9th month last, ELIZABETH LIPPINCOTT, widow of the late Benjamin H. Lippincott, at an advanced age: a member of Pilesgrove Monthly Meeting.

——, On the 21st of 10th month, MARTIN W. RULON, of Swedesborough, Gloucester county, N. J.

——, On First day morning last, LUCRETIA M. CLEMENT, daughter of Isaac and Mary S. Clement, of Clarksboro', a member of Upper Greenwich meeting.

——, At Quakertown, New Jersey, on the 29th day of Eighth month last, REBECCA CLIFFTON HAMPTON, daughter of Morris and Amy C. Hampton, in the fourteenth year of her age.

And on the 31st of the same month, (only two days subsequently,) her uncle JOSEPH CLIFFTON.

They were inmates of the same dwelling, the former having resided with the latter almost from infancy.

The writer has ever disapproved of lengthy obituaries, (excepting in especial cases) and has for some time feared that it was becoming too much of a *practice* amongst Friends; but yet believing of a truth, that "*The memory of the just is blessed*," and that the mournful occurrence calling this forth is worthy of more than a *passing* notice, he has been induced to depart from his preference for brevity.

From papers found since her decease, it appears that the youthful subject of this memoir, without the knowledge of any other person, commenced a *Diary* when she was about thirteen years of age, remarking, "I have lately felt a sense of my Heavenly Father, that if I do wrong it displeases him, and that I need to have great watchfulness over my behaviour. I have to-day commenced reading the life of Catharine Phillips."

2d. mo. 12. "Being Fifth day of the week, I went to meeting, and tried to think of Our Father which art in Heaven," &c.

3d. mo. 6. An entry records a visit to her father's, and the convalescence of an invalid brother, closing with, "which I hope he is thankful for."

3d. mo. 28. Another entry contains this remark, "I am very thankful for all the mercies I receive from the One who giveth *all* things."

On separate sheets of paper, penned, as the dates show, previous to the commencement of her "*Diary*," she had made various entries, all breathing the same spirit.

The following, bearing a date when she was about nine years of age, cannot be called poetry, though it was the form she chose for the expression of her ideas. Their child-like simplicity, and grateful sense of obligation, possess a charm sufficient to atone for the want of symmetry.

The flowers are lovely
And beautiful they are,
And, in the spring, those lovely violets
That bloom so beautiful.
Oh! beautiful are the Creator's works,
He made the flowers and all living things.
The roses too, he made
That bloom so beautiful in summer,
The green grass, that is so lovely to the eye,
And the green trees to give us shade.
Oh! how much obliged we ought to be.

Amongst other entries we find, "Oh pray to the Lord to help you do his will, he is the only one who *can* help you in the time of trial." "Oh, think of his goodness in providing so many things for our comfort."

She had recorded numerous other sentiments of like character, but one more must suffice. The following, written when she was near twelve years of age, is the only effusion of the kind that she submitted to the eyes of any other than herself; in such retirement and privacy did she thus give vent to her feelings.

My dear Aunt,—"This little piece I write for thee. The great Almighty God, who gives the trees, and all the fruits thereof for us to live upon, ought we not to praise His goodness, and His wondrous works to the children of men? He is the only one who can help us in the time of trial. Oh! I pray that we may all be taken to the heavenly land when our time is run."

Her uncle and herself were devotedly attached to each other, and, repeatedly during their illness, expressed more anxiety on account of each other, than for themselves. His close was a very tranquil one, brightened by the expression, "There is nothing in my way."

One who knew him well, has truly remarked that "we rarely record the death of one whose whole life has been so free from guile, and in whom the Christian's virtues shone so conspicuously. He possessed much energy and activity of character, with untiring

perseverance, which was exerted for the comfort and happiness of all within his reach."

He was an efficient member of our religious Society, filling, at the time of his death, the offices of Clerk, elder, and overseer. Not only the Monthly Meeting of which he was a member, but the social circle in which he moved, as well as the immediate neighborhood, will deeply feel his loss. J. M. E.

Philadelphia, Eleventh mo., 1857.

——, On the 30th of 9th month, WILLIAM C. WORTHINGTON, member of Deer Creek Monthly Meeting, (Md.) aged 28 years.

Being possessed naturally of a very affectionate and sympathizing disposition, united with much decision of character, this dear young friend was esteemed and beloved by all who knew him.

He had early been taught in the school of affliction, and during his youth had experienced many visitations of his heavenly Father's love, to which, however, he did not wholly yield, until one by one his earthly idols were removed. About three months previous to his own demise, his dear and amiable companion was removed by death. This stroke from the hand of his Heavenly Father, though keenly felt, was submitted to without a murmur, in the full belief that she was mercifully "taken from trouble to come."

It was not until a few months previous to his departure that his disease, which was that of the lungs, manifested itself in such manner as first to occasion alarm with his friends; but owing to its often flattering aspect, they, as well as himself, indulged a hope of his final recovery, and it was only within a few weeks of his death that he was forced to relinquish all earthly prospects, and to fix his gaze upon that eternal world to which he was surely hastening. Thoughts of the awful change awaiting him now occupied his mind, accompanied at times with much depression of spirits, but with a faith unwavering—faith that the earnest petitions he had been enabled to offer the Father of mercies would finally be granted, and that he would yet be permitted to have an evidence of that acceptance which his soul longed for.

He would often desire to have the Bible read to him, and took comfort in its many precious promises.

To his beloved sister, who sat with him, a few weeks previous to the close, he said, "The fear of death has been taken away, and this gives me confidence to believe that all will be well with me in the end, but I desire a brighter evidence;" he was told that it would be granted at the needful time. Some time after, on her entering his room, he said, "sister, He has not come yet, but still I trust him, though what have I ever done for God? I have done nothing to honor my Maker, yet his goodness and mercy have followed me all the days of my life; all my afflictions have been in mercy." About this time he manifested some desire to continue longer, saying that he "loved the society of his friends, and if it was the will of his Heavenly Father he would like to mingle with them a little longer." A few days after, his weakness increasing, he said, "I shall not last much longer," and Heaven is all I desire now; it is sweet, the thought of being there; I long to be with my Saviour who has done all for me. The love of God! how it fills my heart; all my doubts have been removed, and now I have no wish to live unless it be to serve my Maker, who has removed all my burdens so gently that I cannot tell how or when."

To a friend he said, with a countenance beaming with the love that animated his spirit, "Live to God," there is nothing else worth living for. I would not exchange my bright prospects of Heaven for all the glory of this world. Oh! that you may all experience the joy, the perfect peace, that now fills my heart. And thus he continued to the end, affording to his friends the comforting assurance that the earnest longings of his soul had been realized, and that death was "swallowed up in victory." Isaiah 25: 8. "The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51: 11. M.

AUGUSTUS HERMANN FRANCKE.

[Continued from page 549.]

At a certain time when our supplies were again exhausted, I was conversing with my assistants upon the state of our affairs, and recalling to mind the Lord's mercies to us in time past, and rejoicing with them in the hope of continued assistance, and in the privilege of casting all our cares upon "Him who careth for us." We prayed together, and committed all our concerns into his hands. The same hour the Lord moved the heart of a friend of ours to think of us, and to determine to send a donation of 300 dollars to the Orphan House, which we received the next day. On a similar occasion, shortly after, I received a letter containing a check for 250 dollars, which was from a physician on the other side of the sea, who had heard something of the Orphan House. This was not a little encouraging to me; for it convinced me, that the Lord, rather than suffer our plan to fail, would raise up friends for me in other countries. One evening the Steward informed me that he had paid out the last of his money. I replied to him that I rejoiced at this, for God would surely gladden our hearts again by providing what was necessary. And I was not disappointed; for the next morning I received the sum of 200 dollars.

"On a certain occasion when I was not a little straightened in my circumstances, I was walking in my garden along a path which was planted on both sides with lilies, now in full bloom. As I was thinking with myself those words of our Lord came unto my mind: 'Consider the lilies of the field how they grow,' &c. 'If God so clothe the grass which is in the field, shall he not much more clothe you?' &c. I determined to obey this exhortation, and said mentally, 'I will Lord, according to thy word, give up all anxious thoughts for the things of time; but leave me not without assistance; let it come to pass I pray according as thou hast promised.' When I returned to the house, I found that during my absence some money had been received tor me; and shortly after another donation arrived, which quite relieved me for the time, and taught me in connection with many similar instances, to trust in God for the future."

The following incident illustrates two or three statements already made. One of my orphan children who had been a long time in the Orphan House, was about, on a certain occasion, to go to visit his friends, and came and asked me for two dollars to pay his expenses by the way. I told him I should be glad to give them to him,

but had not more than half a dollar in the world. This he could scarcely believe, as he had never discovered the least signs of poverty at the Orphan House. I assured him of my willingness to give him the money if I had it, and told him to return to me again after a short time, thinking I might obtain it for him. I thought as he left me of going to borrow it; but being engaged in a piece of business which could not be postponed, and knowing that the Lord could easily supply this little sum, if it was his will, I kept my seat. Scarcely a quarter of an hour had elapsed, when a person came in, bringing me 20 dollars, and saying that he had received it over and above his ordinary annuity, and wished to devote it to the use of the orphans. I was now enabled to give the boy his 2 dollars, which I did most cheerfully."

The contributors to this noble institution were of every station, and almost every character. The king of Prussia took a lively interest in its success, presented it with a large quantity of building materials, 1,000 dollars in money twice, and allowed the institution many privileges. Besides him, officers, civil and military, preachers and teachers, citizens, servants, merchants, widows and orphans gave it their support. Many who were not able to give money, gave their labor. An apothecary supplied the House with medicines for a long time free of expense, and even a chimney-sweeper gave a written obligation to Francke to clean the chimneys gratuitously as long as he lived. We cannot wonder that his efforts proved successful, when the Lord opened the hearts of so many to assist him.

The blessing which Francke seems to have esteemed as highly, if not more so than any other, was, that he had been favored with assistants and laborers who looked upon the work with something of his own feelings. Without such men he would have been unable to carry on this enterprise. In speaking of them he says, that they were men of self-denial, faith and prayer, who did not expend their time and labor merely for the sake of reward, but considered themselves as serving the Lord, and doing good to man.

During Francke's life, the Orphan House continued to increase in extent, and in the number of the children supported and instructed in it, so that in 1727, the year that he died, there were in all the schools *two thousand two hundred* pupils. One hundred and thirty-four orphans lived in the House, and about a hundred and sixty other children, together with two hundred and fifty indigent students, daily ate at the public tables of the establishment without charge.

The feelings with which Francke regarded this great work, now in successful operation, may be given in his own words: "Why should I not give all the honor of this work to God, and acknowledge that its success belongs not to me, nor any other worm of dust, but to Him who rules on high, and who is the King of kings, He has enabled me, his dependent creature, to rely on his support, and not on the help of man, and thus become the instrument of accomplishing so much. Upon him has my soul rested, to Him have I looked in time of trial, and I have found by experience, that he will not desert, nor put to shame those who trust in Him.

The Lord has taught me what the Scriptures mean when they say, "the eyes of all wait on thee, and thou givest them their meat in due season; thou openest thy hand, and satisfiest the wants of every living thing. He has led me in a way that I knew not of, supplying every necessary means at every stage of its progress: to Him therefore I attribute all the success, and to Him shall be all the praise."

The question will probably be asked by many, "Can such an example be held up as proper for our imitation? Would not the feeling with which one should undertake so extensive a work as the building of the Orphan House, without any funds in hand, or any human source from which to draw, be rather rashness and credulity than faith?" It may be answered,—not in the circumstances of Francke. It is to be noted, that he did not commence this extensive plan at once. Years had elapsed since he first entered upon his benevolent work, and during that time he had been gradually led forward by a gracious Providence, who supplied the means, and pointed out the path in which he should go, in a way surprising even to himself. These striking and continued expressions of the Divine approbation, each succeeding one more clear, seem to have fixed in the mind of Francke the conviction, that the work was of God, and would not come to nought. He was prepared, by this conviction, to take any step which was indicated as the will of that Providence to whose guidance he committed all his ways, in the belief that God would not desert a work which he had so far evidently approved and blessed. That he was far from a rash and presumptuous calculation upon the assistance of heaven, may be gathered from the advice which he frequently gave his pupils, "never, under the pretext of faith in God, to engage in undertakings, or place themselves in dangers, where there was no clearly marked call of Providence: but with 'their loins girt about,' to wait the directions of their Master, both where and how they should labor."

The habits of Francke, as must have appeared from the amount of labor he accomplished, were those of intense exertion. Scarcely any one department in which he labored, would be considered by most men as sufficient of itself. He was frugal in diet, sparing in sleep, and constant in devotion. That is, he obeyed the Scripture rule of "praying always," or in other words, preserving always a prayerful state of mind. His first thoughts, as he himself states, were

commonly directed to the value of time; his first desires, to be enabled to live every day, as though it were the first and the last day of his life—the first, as if beginning with new vigor to serve the Lord; and the last, as though no time would be allowed him here to perform what he now neglected, or to amend that which he had done amiss.

The value he set upon time may be learned from a short extract from one of his lectures, in which he requests the students to make their necessary visits to him as short as possible. "I have not time to converse long with each of my visitors. I can truly say, that when I devote an hour of my life to any one, I feel that I have made him a large present, for an hour is worth more to me than much money." He refers not here to those who needed his advice, and who remained no longer than was necessary, but to those who came without any especial business, or who tarried long after it had been completed.

The little we know of his deportment in the family circle, is contained in an extract of a letter from a friend of his who lived in his house. "At our table," says he, "the conversation was always profitable; Francke never suffered the subject to be trivial, nor did he give us opportunity (if so inclined) to wander from one thing to another; but employed the time either in communicating interesting intelligence in reference to the church, or engaged us in conversation on some practical topic. Sometimes he caused his little grand-children to read a passage from Scripture for each of us who sat at the table. Thus were our eating and drinking sanctified. In his house, peace and quietness reigned; there was no noise there, no anger, no bitterness, no evil speaking. All the domestic virtues were in lively exercise, and the direction of the apostle seemed to be fully obeyed, "whether ye eat or drink or whatsoever ye do, do all to the glory of God."

The extraordinary exertions, bodily and mental, which Francke had made, began gradually to undermine his excellent constitution, before he had passed the meridian of life. In 1725 he was attacked with a painful and tedious disease, from which he was never entirely relieved. In a state of mind which breathed more of heaven than earth, he endured the sufferings which were wearing away his strength and preparing his spirit for its emancipation. He died on the 8th of June, 1727, in the 65th year of his age.

The history of the character and labors of Francke is full of instruction; but it is so easy for those who read biography to discover and apply its lessons, that any minute detail of them is unnecessary. One truth taught us by his life is, that the ways of religion are those of happiness. It is a too general impression, especially with the young, that piety cannot be attended with enjoyment, because it demands such sacrifices of personal feeling. Consideration would show them, however, that so far from being a correct opinion, the very reverse is true. The Christian derives pleasure from self-denial and sacrifices, because by enduring them he honors Him who is dearer to his soul than all things else. He has also the satisfaction of knowing that they tend to make the world less dear—to deliver him from a slavish dependence upon external objects for consolation—and fit him for higher and holier enjoyment. This is illustrated in the life of Francke. There appears never to have been a time after his conversion, though he was often in the midst of severe trials, when his peace and happiness were not more pure and complete than the highest that the world affords. This is the declaration of Jesus to his followers;—"Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come life everlasting."

In closing this very limited account, it may be interesting to the reader to state, that the Orphan House is at this time flourishing, and still doing a great deal of good. It has, in the course of time, accumulated considerable property, by the proceeds of which, and of the mercantile departments, it supports itself without the assistance of individuals. Its schools are still large, and the orphan and widow both find a refuge within its hospitable walls. The founder is not forgotten in the midst of all its usefulness. His birth-day is yearly celebrated; and on these occasions the excellencies of his character are made the subject of eloquent addresses, and are thus impressed upon the minds of each succeeding company of youth, who feel the benefits of his benevolence.

"The memory of the just is blessed." Better to have such an eulogy as is contained in the history of the Orphan House, than to be the conqueror of the world! Better to be embalmed, as Francke, in the grateful recollection of thousands, than to sleep under the proudest monument that has ever covered the remains of earthly greatness! S.

For Friends' Intelligencer.

FOR THE CHILDREN.

The History of Moses.

In a former number of this paper there was something like a promise to its juvenile readers, that they should be told more about a little child who was found by the daughter of the king of Egypt, in an ark made of bulrushes, and who was given by the princess to a Hebrew woman to take care of.

In the second book of the Bible called Exodus, we read that the child grew; and after a time the nurse, who you may remember was his own

mother, brought him to Pharaoh's daughter, and she adopted him as her son, and called him Moses, "because," she said, "she drew him out of the water." We have no further particulars about his boyhood, but conclude it was passed with the royal household under the guidance of his adopted mother. But, "when he was grown," we are told, he went out among his brethren, the Hebrews, and saw they were burdened; he also saw an Egyptian smiting one of them. His anger kindled into a fierce passion, and he slew the Egyptian and hid him in the sand. Had he reflected for a few minutes, we cannot suppose he would have committed such a dreadful crime; for on the following or "second day," seeing two men striving together, he would have persuaded them to desist, and said unto him that did the wrong, "wherefore smitest thou thy fellow?" but his appeal could have no good effect, for he, himself, had been guilty of a greater crime; so the man could inquire of him, "who made thee a prince and a judge over us intendest thou to kill me as thou killedst the Egyptian?" Moses must have suffered, before this, the reproofs of his own conscience, but when he found "the thing was known," and that the king also knew it, and "sought to slay him," he was very fearful, and immediately left the place, and dwelt in Midian. As he sat by a well, seven daughters of the priest of Midian came to water their father's flock. The shepherds of the place, it appears, had an objection to their doing so, and would have prevented them, but Moses arose and helped them fill the troughs with water, whereby they accomplished their purpose and returned home much sooner than usual. When they came to their father Jethro, he said, "how is it that ye are come so soon to day?" They answered, "an Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us and watered the flock." Then he asked, "Where is he? why is it that ye have left the man? call him, that he may eat bread." Moses was well pleased with their hospitality, and "was content to dwell" with them. He afterward married Zipporah, one of the priest's daughters, and became the keeper of his father-in-law's flock. As he "led the flock to the back side of the desert, and came to the mountain of God, even to Horeb, the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and beheld the bush burned with fire, and was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, he called unto him out of the midst of the bush, and said Moses, Moses, and he said, here am I;" and the Lord answered, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He told him, moreover, that he was the God of Abraham, of Isaac, and of Jacob, and it is said Moses hid his face, for he was afraid to look upon God. Now, dear children, you rightly conclude that this was a wonderful display of the presence and power of Almighty God. To see a bush burning and not consumed! Do you wish that you might witness so great a manifestation of heavenly light? Well, in order to receive the deep instruction contained in this remarkable occurrence with Moses, we will give it a spiritual interpretation, and see how admirably it is adapted to that mind that has been brought into a retired and quiet place, comparable to the back side of the desert, where was found the mount of Horeb, or the mountain of God. While at this mountain a bright *light* is discernible, like unto a bush on fire; and as the attention is arrested, and there is a "turning aside" from everything else to see this "great sight," and to know why "the bush is not burnt," the voice of the Lord is heard calling from the midst of this "burning bush," or *bright light*, by a familiar name, as Moses, Moses. If there is a response in the language "here am I," the command is given, to "put off the shoes from off thy feet, for the ground whereon thou standest, is holy ground;" that is, put away thy carnal reasonings and understanding, for the state thou art now in, the place where thou standest, is adapted to spiritual communion, therefore listen to Him who now speaks, for "I am the God of Abraham, of Isaac, and of Jacob." God is a spirit, and we become acquainted with Him through the revealings of His spirit to our spirits, which are made by impressions so clear that they are readily understood by the attentive mind. He is himself the teacher of his people. And if, like Moses, we are disposed to listen to his "still small voice" in the secret of the soul, we shall be instructed in what He would have us do; and although our mission may differ widely from that of Moses, yet it is just as important for us to obey the divine will, as it was for him, for in no other way can we please our Heavenly Father and become good men and women. It is said that "Moses hid his face, and was afraid to look upon God." There is no doubt he was impressed with a reverential sense of the greatness of the Divine Being, and that he was about to receive a commission under which he was greatly humbled. This we may infer from what followed; so certain did he feel that his brethren, the children of Israel would not believe he was sent by the Lord, to deliver them from bondage. "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" The reply unto him was, "certainly I will be with thee, and this shall be a token unto thee that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."—"Say unto the children of

Israel, I Am hath sent me unto you." "Go, gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you and seen that which is done to you in Egypt, and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, unto a land flowing with milk and honey."

Moses yet doubting his ability to convince them of his authority, signs were given him to prove the power of Him who sent him. Still, he would have been excused, saying, "I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Let us notice what was now said unto Moses, for by it we may be instructed that the Lord never requires anything of us that he will not abilitate us to perform, if we only watch closely his commands and do whatsoever he bids us do. "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing of the blind? have not I, the Lord? "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say." Then Moses said, "Send I pray thee by the hand of him whom thou wilt send." But if, as in compassion to Moses, although it is represented the Lord was displeased with his continued reluctance, yet he was willing that his brother Aaron who was coming to meet him, and who could "speak well," should go with him, and be as mouth for him. This pleased Moses, and he then went to his father-in-law and asked his permission to go into Egypt, to see if his brethren "were still alive." Jethro said, "go in peace." Aaron and Moses met in the wilderness, in the mount of God. And Moses told his brother all that had happened unto him, and what he had been directed to do; and "they went and gathered all the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in sight of the people." "And the people believed, and when they heard the Lord had visited them and had looked upon their affliction, they bowed their heads and worshipped." A further account of what happened to Moses will have to be left for another chapter.

To the Editors of Friends' Intelligencer.

Mt. Pleasant, Henry Co., Iowa., 10th mo. 28, 1857.

I have for some time thought of the Intelligencer as a channel through which to address those Friends who may be looking towards the west with a view to making provision for their rising families. It is to be regretted that many who have emigrated, from the fact that we have had no established meetings, have scattered themselves, and hence although there are many Friends, there are in a very few places enough to sustain meetings. Living thus isolated, their interest is lost in Society, much, *very much* to the loss of their children. I have come to the conclusion that if a synopsis of the principal localities, where a few Friends had settled, were from time to time published, those emigrating would be induced to settle more in communities, and meetings would spring up for the benefit of all.

The readers of the Intelligencer are generally aware that already there is a meeting established in this county, a branch of Baltimore Yearly Meeting. There are now in Mt. Pleasant and its vicinity some eight families and parts of families. Most of these have come within the last six months. Some of us are now looking to the establishment of a meeting for worship among us.

For the encouragement of those looking to a western home, I felt disposed to invite attention to this locality, and will note some leading branches of business for which there seems to be an opening here. We have a population of some six thousand, and have a place beautifully and healthfully situated, at the crossing of two very important railroads, on one of which the cars are running, and the other in progress of completion.

There is now an opportunity to purchase a neat drug store with a good run of business, goods all fresh, the store only opened last spring with entirely new stock. This, I think, an excellent opening for one who wishes that branch of business. There is ample field for the hardware trade. Stove and tin business may be made very profitable; almost any branch of mechanism would remunerate handsomely. Dealers in furniture say they are not at all able to supply the demand; a furniture factory making one hundred dollars worth per day say they cannot at all supply the demand for their products. We have no regular chair factory, hence these are now imported.

Steam flouring mills are much wanted and are very profitable, likewise an establishment for the manufacture of agricultural implements would yield immense profits. I believe there is no point that would reward honest industry in this department more abundantly. I cannot, of course, in a communication of this character, give all the information that may be sought; suffice it to say that I believe there is no department of industrial pursuit that will not fully remunerate if attentively pursued. I have not yet said any thing of the farming or agricultural interests. Situated in the southern part of our State, we certainly have all the advantages, as far as mildness of climate is concerned, that any part can offer. It is now, and for the next six months or year will be a very advantageous time to purchase land, especially improved farms, as the present monetary crisis must depress the price of property. I may say with respect to our seasons, that planting here is three or four weeks earlier than the same latitude east, and taking the present

season as a sample, our frosts are later in the fall. Our first frost was on the night of the 18th inst. Our prairies are yet covered with excellent pasture, and often in this latitude cattle do well and need little food until the first of the 12th mo., subsisting almost entirely on the rich pasturage afforded by the luxuriant plains.

J. HOLMES.

For Friends' Intelligencer.

A RETROSPECT.

In youth, my heart was tender, susceptible and free,
I plucked the roses from the thorn, the blossom from the tree,
I loved the tangled wild-wood, the lone sequestered dell
Where the waters through the ravine in soothing murmurs fell,
For my heart was then untutor'd by the world's corroding touch,
And though Fortune gave but little, yet Hope still promised much,
I follow'd long her shadow, through sun-light and through shade,
And the Image still grew brighter her gilded pencil made,
'Till in the hour propitious, I gained the promised joy,
And Hope then gently whispered, "'tis bliss without alloy."
But, while my heart still cheered me, and I felt the joyous thrill
"The golden bowl was broken;" the "wheel" of life stood still.
But oh! the tie thus severed, has loosed my hold on earth—
And age has found me lonely, beside a silent hearth.
Yet the cheerful voice of childhood falls pleasant on my ear,
And a daughter's love is left me to dry the falling tear.
For these and daily favors my soul is wont to give
The tribute of a grateful heart to Him who bade me live;
Live, when the "*life* of life was fled," and all was drear around,
The "waters of the flood," had spread and covered all the ground.
'Twas then a "new creation" was opened to my view,
The olive and the myrtle in verdant beauty grew!
It was His "hand had done it," and then my spirit knew
He was a God judgment—a God of mercy too.
And now the crowning blessing, which my soul is wont to crave,
Is that his "presence" may go with me through my passage to the grave.

10*th mo.*, 1857. R. H.

HARRY'S AND LIZZIE'S MORNING HYMN.

The morning sun is shining
Bright in the eastern sky,
And the green vines are twining
Around our casement high;

The busy bee is winging,
'Mid sweets her flowery way,
And the gay wild birds are singing
Their joyous morning lay.

Who is it sends the morning
To chase away the night,—
Our beauteous earth adorning
With various hues so bright?

'Tis God, who gives each blessing,—
Our life, our health, our joy:
His love our hearts possessing
Is bliss without alloy.

Then let our supplication
Go up before his face,
With praise for our salvation
And earnest prayer for grace

On all our way to guide us
Safe to the promised land,
That, whate'er else betide us,
We with the ransomed band

May mingle our young voices
In sacred songs of praise,
While heaven's host rejoices
Through everlasting days.

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM A YOUNG PENNSYLVANIAN, NOW PRACTISING DENTISTRY IN GERMANY.

No. 4.

Cassel, Sept. 15th, 1855.

To one of his very young friends.

My dear A.—For fear thee may think I have forgotten thee, and in order that thee may have something to remind thee occasionally of me, I send thee this little memento called the "*Rose of Berlin,*"* which thee can keep among thy collection of engravings, and when at any time thee is turning them over, bestow a few thoughts upon thy absent brother friend. If thee can make to turn all the Dutch names into English, it is more than I can do, although I have been at most of the places:—

Two different views of the King's palace called "Konigl Schloss," one view of the old palace called "Pallace des Konig," a view of the residence of the superior officer of the Prussian Army called "Admiralitats Gerbade," the "Shanspiel haus," (theatre) is the large building in the square, called "Gens d'armes markt," the opera haus, "Kreigsministerium," office of the ministry of war, Zephaus Arsenal, the Museum, new Museum, University and the palace of the Prince of Prussia, are all beautiful buildings. The Bradenburger Thor (Brandenburg gate) is the gate we pass through going to the park. Over the gate is the car of Victory, which is a beautiful piece of bronze; this car was carried off by Napoleon when he invaded Prussia, but when peace was restored between the two nations, the car was returned to its original place.

Krolles garden is in the park, and is a most delightful place in summer; it is resorted to by by thousands every day, who roam around the

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*A little fancy packet containing very many engravings.

park and listen to the music that is constantly being played there. Denkmar von Friedrighs d' Grosen, monument of Frederick the Great.

Although Frederic was a man of very common appearance, he did more for the advancement of Prussia than any monarch she has ever had. Under his direction Berlin attained its present extent and beauty. It was he who had all the principal buildings erected, and the city surrounded by a strong wall. He also extended his improvements to the cities surrounding Berlin. At Potsdam he built a large and magnificent palace, and had it surrounded by extensive gardens, laid out in the most tasteful manner, and planted with the choicest trees and shrubbery, and interspersed with statuary and fountains, and rarest flowers. He called the place Sans Souci, (without sorrow.) I spent a day there with a family by name of Townsend, from New York, and think it the most delightful place I ever was in.

Frederic the Great was exceedingly plain in his domestic habits, and very social and kind to his subjects. The school children were even familiar with him, and when he would be riding along they would catch him by his coat, and sometimes take hold of his horse's tail. One holiday he was surrounded by a number of boys who were talking and being merry with him, when he shook his stick at them and told them to go off to school, when they set up a great laugh and cried, Oh! he's King and don't know there is no school to-day. Withal he was a great man; and is universally revered by the Prussians, and they have manifested their veneration for him by erecting to his memory the finest bronze statue in the world.

There are many things different here from America. Here, instead of a family occupying a whole house, they live upon one floor, so that a house three stories high would contain three families. In that manner the richest people live. Instead of a family taking breakfast in the morning, each one takes a cup of coffee and a piece of bread and butter. This is the way I have lived since I have been in Europe; in the morning I take my cup of coffee and bread and butter in my room; at dinner all dine at the same table; and in the evening take what they wish in their rooms or at a restaurant. It was strange at first, but I have got accustomed to it now. My love to all thy young friends.

Thy brother friend,

F. C.

When thou art calumniated, and falsely reproached, ask thyself these questions—Can I wait God's time to vindicate me? and content myself though the world never knew my innocence, so as my God and my conscience can attest it?

THE GREAT PURPOSE OF LIFE.

If men could live in this world one thousand or five thousand years, still the great purpose which should control and animate their being, would not be materially affected by the advanced state. But the utmost of the present life bears no comparison to the terms to which we have referred. Man wakes in the morning, passes his day, and then sleeps in death. He has no real assurance of a longer probation than the present moment which dawns to his existence. This admitted, with the doctrine of the immortality of his being, and the possibility of his eternity proving one of glory or shame, is there not reason to urge upon his serious thought the great purpose for which he should live, and to awaken him to an immediate apprehension of that object? To glorify God and enjoy him forever, as the purpose of life, elucidates the noble, the dignified, and the manly, in human character and condition, and fills the sphere of his being with brighter and purer reflections than otherwise ever beamed on the vision and the hope of the soul. This is real life, developing as it does the object of creation and redemption beside. It needs no elaborate appeal or argument to convince of this duty. No one is so lost to refined sense and feeling, and to high, moral consciousness to imagine that the purpose of life can be met in any other way. There must be, somewhere, a centre on which the mind can place the real and hopeful of its existence. This centre, nothing in the experience and the enjoyment of the world, has ever determined. It was not found in any acquirements of wealth and honor, or in whatever else adds to the pleasure and enjoyment of the passing day. The most splendid, or even gorgeous realities of life, are but bubbles which soon break, and are lost in the vaster element which absorbs the fondest expectations, and the loftier cherishings of merely worldly hope. The end of ambition, in myriads of instances, has been gained, but the blaze of straw soon burns out, and sad disappointment and chagrin seizes hold of the mind. But there is a purpose of life which connects itself with a sublime reality, one which passes on with an increasingly glorious anticipation. This is man's religious state. His life, spirit, and manhood consecrated to goodness, charity and faith. With such an object stimulating and controlling his being, he moves within the circle of the Divine influence, and emits a light and generates a warmth as perceptible to his surroundings, as is the influence of the great light when nature smiles to receive his beams. There are motives which should influence in all this. That of gratitude to God is the highest. Good will to man, blessing to society, and the soul's own security and happiness are by no means indifferent promptings which should urge to the accom

plishment of the great purpose of life.—*Buffalo Christian Advocate.*

AN INCIDENT IN REAL LIFE.

A gentleman of this city has furnished us with the following interesting narrative of one of those real struggles of the young, to assist their parents, which sparkle like diamonds along the pathway of human life. In traits like these there is a moral heroism manifested which marks the pure gold of human character.—*Western Paper.*

"Business called me to the United States Land Office; while there, awaiting the completion of my business, a lad apparently about 16 or 17 years old came in, and presented the receiver a certificate of purchase for forty acres of land. I was struck with the countenance and general appearance of the lad, and enquired of him for whom he was purchasing the land; the reply was 'For myself, sir.' I then inquired where he got the money; he answered, 'I earned it by my labor.' 'Then,' said I, 'you richly deserve the land.' I then inquired, 'Where did you come from?' 'New York,' said he. Feeling an increased desire to know something more of this lad, I asked him whether he had parents, and where they lived; on this question he took a seat, and gave me the following narrative.

"I am from New York State—have there living a father, mother, and five brothers and sisters. I am the oldest child. Father is a drinking man, and often would return home from his day's work drunk, and not a cent in his pocket to buy food for his family, having spent all his day's earnings in liquor with his drinking companions; the family had to depend chiefly on mother and myself for bread; this distressed mother much, and had a powerful effect on my feelings. Finding that father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sisters and brothers from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the far West, and started for Wisconsin with three dollars in my pocket. I left home on foot. After spending my three dollars, I worked occasionally a day, and renewed my travel so long as money lasted. By labor occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work and cleared land by the job—earned money, saved it, till I gathered $50, which money I now pay for the forty acres of land.'

'Well, my good lad, (for by this time I became much interested in his story,) what are you going to do with the land?' 'Why, sir, I will continue to work and earn money, and, when I have spare time, prepare some of my land for culture, raise myself a log house, and when prepared, will write to father and mother, brother and sisters, to come to Wisconsin and enjoy this home. This land now bought by me I design for my mother, which will secure her from want in her declining years.' 'What,' said I, 'will you do with your father if he continues to drink ardent spirits to excess?' 'Oh, sir, when we get him on the farm he will feel at home, will work at home, will keep no liquor in the house, and in a short time he will be a sober man.' I then replied, 'Young man, these being your principles so young, I recommend you to improve on them, and the blessing of God will attend you. I shall not be surprised to hear of your advancement to the highest post of honor in the State; with such principles as you have, you are deserving of the noblest commendation.'

"By this time the receiver handed him his duplicate receipt for his 40 acres of land. Rising from his seat on leaving the office, he said, 'At last I have a home for my mother!"

PHILADELPHIA MARKETS.

Flour and Meal.—Their is some little inquiry for expori, with further sales of 1,000 barrels of superfine at about $5 25 per barrel, and 300 barrels Ohio extra at $5 75. Sales in lots to the retailers and and bakers at $5 37½ up to $6 for common and extra brands, according to quality, and $6½ and $7 50 for fancy lots. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 50, and the latter at $3 25 per barrel.

Grain.—There is a fair amount of Wheat offering, but the demand for it is limited. Sales of 1,250 bushels good and prime Pennsylvania and Southern red at $1 23 a $1 27 per bus., and 1,400 bushels prime Delaware white at $1 33, afloat. Sales of Rye at 75 c. Corn is in good request—sales of 2,500 bushels old yellow at 80 cts., and 600 bushels prime dry at 60 cts. Oats—sales of Southern at 33 and 34 cents per bus. Barley is dull at 87 cts. 700 bus. Barley Malt sold at $1 10.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.

9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.

London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 563.)

An account of a public meeting held at Waterford was thus given by a Friend who had been her companion in part of this engagement, and kindly wrote to her husband when she was prevented doing so by indisposition.

"The house was nearly full, and those assembled behaved with becoming solidity; the covering of good was soon felt, and after dear Mary had appeared in supplication, she was largely engaged in the exercise of her precious gift;—on the proprie y of women's preaching,—against an hireling ministry,—and in describing the universality of the grace of God. It was a solemn open season, and though, as thou mayest suppose, she was much exhausted, yet the sweet incomes of that peace she goes through so much to obtain, were not withheld, but sweetly partaken of, the Lord rewarding liberally for such acts of dedication, and afresh inciting to confidence and trust in Him. In the family retirement at our lodgings in the evening, she was again drawn forth to address some individuals in a very particular manner; it was a time of sweet refreshment, in which most present were tendered, and I hope the sense of heavenly regard which then prevailed will not soon be forgotten by some of us."

Near the close of this service my dear mother wrote as follows:

"I feel unable to do as much in this line as I once could, nor am I even qualified to keep any little sketch of what I go through from day to day, as if all that is once passed was gone from my remembrance, by fresh exercise continually occurring; so that the poor vessel is kept in a state of quiet emptiness, except when anything is put into it for others, which for a season refreshes and sweetens. As to the earthen vessel, it is sensibly weakened, yet I expect it will hold on while together, till not only this, but what may still remain, is done; and truly my mind is humbled under a sense of unmerited regard, and my own utter inability to move in the line of gracious acceptance without deep preparatory baptisms and renewed help, and this having been almost marvellously extended, I again feel stripped and unclothed of any strength. If these are some of the mysteries attendant on the awful office which some apprehend they are appointed to, then may the hope be safely cherished that, however hidden their life, it is with Him who in His own time will again and everlastingly arise, and they also partake of His glory."

After returning from this visit, she was mostly at home during the remainder of this year; the latter part of which was signalized by some very afflictive circumstances, under which her body and mind were at times brought very low; yet being supported by Him who had long proved her refuge and strength, she was enabled instructively to manifest that those who trust in the Lord are not confounded, but in the permitted, as well as appointed trials of their day, find His grace sufficient for them, and the spirit of humble resignation equal to counteract the effects of human weakness.

In the spring of 1797, my beloved mother believed it best for her to attend the Yearly Meeting in London, which she did to the relief and comfort of her mind, spending a little time in Bristol on her return. While absent on this journey she writes as follows:

"Though not professedly out in the service of truth, I think it may be truly said I am not spending idle time; every day seems to bring its work with it, and some meetings, and more private seasons of retirement, have been peculiarly marked by the covering of solemnity and cementing influence of divine regard; so that while I feel myself a poor creature, I have renewed cause thankfully to acknowledge gracious help, and depend upon the leadings of an ever worthy Master, who does not forsake in the needful time."

"Fifth day was the Monthly Meeting at Cork; until the previous one for worship, David Sands, of America, had been a silent travailer in several meetings, but in that he was exercised in a close line, comparing the people to sheep who had been richly fed, and walked in good pasture, but had not become strong, nay, were sick and some even in danger of dying; but yet he felt a few were alive, to whom he ministered encourage-

ment. I felt inclined to take my little certificate to the men's meeting, and had it read while there, which opened my way among my brethren to my own relief.

"First day evening we appointed a public meeting, which was largely attended. I had to revive the gracious invitation of the Saviour of the world, '*If any man thirst let him come unto me and drink,*' and doubt not the love of Israel's Shepherd was then afresh extended, for the gathering of the people from the shadows to the substance of religion. D. S. was engaged in the unity of feeling, and though we have no report of *mighty works* being done, I trust that profit was sealed upon some minds.

"I had a view of going to Kinsale while in these borders, but being very much indisposed, it seemed unlikely I should be able to unite with D. S., who was going on fourth day night; yet feeling inclined, H. G. and I went next morning in a close carriage, and reached Kinsale time enough for the meeting, which was appointed for eleven o'clock.

D. Sands was enlarged in testimony and supplication, and in endeavoring to do my part of the business, I found to my humbling admiration, the truth of that assurance, '*as thy day so shall thy strength be,*' even as to the body, which was made equal to required exertion. Another meeting was appointed for the evening, which I had almost given up the prospect of attending, but being recruited by a little rest, went again; the house filled, and some solid people were among the multitude, to whom David was largely opened, in a manner *teaching* to their states, a portion of labor also fell to my lot, and I trust the precious cause was rather magnified than hurt, by these opportunities, and some minds measurably gathered to a state of true waiting. But oh! the labor that is requisite to have even so much of the way of the Lord prepared; and how few comparatively are in a state of fitness to receive even the messengers in the previous mission, or baptism, for the Master's appearance, the revelation of his power and spirit. Darkness seems to cover the earth, and gross darkness the minds of the people, so that every step is like working with a plough to gain an entrance for the seed of spiritual doctrine; but if the *laborers* perform their assigned part, all *afterwards* ought to be resolved into the hand and further operation of the great and powerful husbandman, in faith and patience.

"I hope I have done with anxiety on *this* head, I neither look for much, if any fruit from my little exercises, nor conclude I am *right* or *wrong* from the voice of the people: oh! how unavailing are all voices but that of gracious acceptance, and when this is through unmerited mercy afforded, what a stay is it found amidst the fluctuating spirit or language of the world, yea of those who are in a degree but not altogether gathered out of a worldly spirit.

"After dinner at a Friend's where was a pretty large company, and several young people, a precious and remarkably solemn covering was mercifully spread as a canopy over us, and rather singular enlargement experienced in the line of close communication to different individuals; the *settling* power of truth prevailing in no small degree, and leaving a savor that remained during the evening, which I spent in their company. Yesterday I joined in a visit paid by appointment to two young women received into membership, which was a solemn relieving time to my mind: as I have thankfully to acknowledge several have proved, so as to leave no room to question that my being here has been, and I hope continues to be, in providential direction, though my body feels greatly reduced with exercise.

"After we had sat awhile in meeting on first day, William Savery unexpectedly came in, and near the close said, that he felt as he often did when in meetings with his brethren and sisters, not having much to say, except that he wished them well, and that if they were not admitted to the communion table, the supper of the Lamb, it was not because they were not the bidden guests, but because they were in the same state as those formerly bidden, not ready, being full of, or employed too much about things lawful in themselves, but pursued to the hindering their acceptance. On concluding, he desired a meeting with the inhabitants in the evening, which proved a very large assemblage of most ranks, who behaved with quiet attention. W. Savery was largely opened on the past and present state of the visibly gathered churches, describing where the departure from genuine religion had crept in, and through what means it must be restored to its primitive state, &c. D. S. also stood some time. The following day we went together to the Foundling Hospital, where there were about two hundred children collected, to whom, with their masters, we all three felt and expressed a salutation of love, and the season was one of divine favor, as was another more *select* sitting in a Friend's family after tea.

"Yesterday the week-day meeting was unusually large, and proved, to my tried mind, the most relieving of any since my coming here; though the labor was of a truly close and exercising nature, which, if I apprehend rightly, was what the states of the people called for. Dear William Savery followed in harmonious supplication, and the meeting terminated under a solemn covering.

In the evening another public meeting was held, which was large and pretty quiet, though some of the company appeared thoughtless and unconcerned, and perhaps, from a longer *silence* than before, in degree impatient; but while W.

S. was engaged in speaking they were attentive, and he was enabled excellently to comment on the superior nature of Divine wisdom. His openings were not only clear, but attended with religious anthority; so that I do hope it was a season of instruction to some, though after the closing of this weighty communication an unsettlement succeeded and many withdrew.

"I am to-day sadly indisposed from fresh cold and can hardly stoop to write, though so mercifully supported in the path of duty; but as William Savery intends being at Clonmel by first day, and seems particularly to wish me to meet him, I at present purpose endeavoring to do so, and hope to reach home some time on seventh day."

This prospect she was enabled to fulfil, arriving at her own house a few hours before this valuable fellow-laborer W. S., whom she was glad to receive and entertain, as he was to be in the company of one whom he esteemed a mother in the truth. She accompanied him in his public service within those borders, and after being together at a meeting in Carrick they separated.

All these meetings appear to have been satisfactory and relieving, as may be inferred from the following observations written at the close of this journey.

"Through the mercy of Him who hath never failed in the needful time to supply every want, ability was administered to proclaim the doctrines of the gospel, for the reception of which I believe some were prepared; and it is a renewed encouragement to trust in the arm of holy help, that at intervals the power of truth graciously prevailed, so as to still the minds of the people, for which my spirit bows in thankfulness. I begin very sensibly to feel the effects of such exercise, and am at present quite hoarse; but I expect shall be relieved, if there be occasion for so poor a creature to be employed in locally advocating a cause the promotion of which is, if I know my own heart, dearer to me than my natural life."

(To be continued.)

GOING TO A BETTER COUNTRY.

A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants powers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.— *Cecil.*

For Friends' Intelligencer.

A BRIEF MEMOIR OF HANNAH H. FROST.

Died, at her residence, Glen Cove, Long Island, of consumption, on the 26th of 8th mo., 1857, in the 50th year of her age, HANNAH H., wife of Edward L. Frost.

In the void we feel by the removal of those, who, like this our beloved friend, are taken in the prime of life from the sphere of usefulness in which they were pleasant companions and helpers to others, we are ready to query, why is it so? But remembering that He in whom we live and move and have our being, is inscrutable in wisdom, and his ways past finding out by finite man, it is our duty to bow in submission and say, "Thy will be done."

In early life, the subject of this brief memoir, in some degree, indulged her inclination for fashion and amusements, but finding they produced disquietude and condemnation, she gave them up, and enjoyed great peace of mind for the sacrifice; and yielding to the visitations of her Heavenly Father's love, she was enabled to discharge the various duties devolving upon her as wife, mother, and a member of our religious Society. She was increasingly concerned for the support and right administration of our discipline, and the maintenance of all our testimonies, especially that of a living gospel ministry. She was often appointed to important services, and for some of these especially she felt unqualified, but submitted to the judgment of her friends, the reflection of which afforded her great satisfaction of mind when bodily indisposition rendered it necessary to retire from active life. At this period, sometimes with her husband and children around her, as was frequently her practice while in health, she read much in the Scriptures of Truth, and remarked to a friend she had never before so fully felt the value and excellence of them, but that they had been opened to her understanding so as to afford deep instruction; and in them she saw strikingly portrayed that the righteous, the obedient, were rewarded and preserved, and the disobedient left to reap the bitter fruits of their own doings. She believed a perusal of them would be greatly useful, if read with a sincere desire to be instructed. During her decline she was often concerned to look back over her past life, and said to a friend, "Although I may not always have done quite as I ought, I have endeavored to do the best I could, and I see nothing laid up against me. I have discharged my duty to my children, and now have but little to say, more than refer them to the instructions given them while in health."

Thus having done her day's work in the day-

time, when prostrated by sickness her mind centered in peaceful resignation to the divine will, and although surrounded by every earthly comfort, she felt no anxiety to be restored to health, and the cares of the world, but patiently waited for the solemn change.

Near her close when reviving from a sinking turn, and seeing her children anxious to give her something to strengthen her, she said "don't keep me; I see nothing in my way; let me go now," and shortly after quietly ceased to breathe, and we believe the language may be adopted, "Blessed are the dead that die in the Lord, yea, saith the Spirit, they rest from their labors and their works follow them."

INTERCOURSE WITH CHILDREN.

The most essential points in our intercouse with children is to be perfectly true ourselves. Every other interest ought to be sacrificed to that of truth. When we in any way deceive a child, we not only show him a pernicious example, but we also lose our own influence over him forever.

For Friends' Intelligencer.

LITTLE AMY.

Little Amy, (a colored girl,) who lived with me in the year 1849, showed marked evidence of early piety; though I cannot learn of her having had much outward opportunity for receiving good, and believe it was through attention to impressions made on her mind by the Heavenly Shepherd, that she was enabled, at the early age of nine years, to give up her life into His holy keeping. She always manifested a quiet, gentle disposition, and seemed hurt to see or hear of any person doing wrong. After she had been with us a short time, her health, which had been delicate, declined rapidly, and the physician who was consulted pronounced her in a fast consumption. She was of very little service to me, but having her mother to take charge of her, it was always a pleasure to have her with me. She was nice and cleanly about her person, and in everything she did. Being an only child, her fond mother denied herself to procure nice clothing for her little daughter, and she had lavished upon her a great variety of toys; in these she appeared to take delight, but after amusing herself with them, was always careful to put them properly away. Playing with these and making her doll's clothing seemed to be the only childish amusements she enjoyed. She was remarkably staid for her years, and was fond of listening to the reading of good books; and when I was thus engaged with my own children, little Amy would soon make her appearance, take a seat and remain a quiet and attentive listener. She was very industrious and fond of the needle. She kept about house till about a week before her death, although at times under much suffering and weakness, which she bore with fortitude and patience. Throughout her illness her mind seemed fixed on Heavenly things, frequently asking to have the Bible read to her, appearing edified thereby. A few days after confinement to her room, her mother and myself being present, she requested the former to leave, as she wished to speak to me alone. Her first query was "if the Doctor thought she would get well." The answer caused no unpleasant sensation, and she was reminded that there was nothing impossible with our Heavenly Father; if it was his will, she might yet recover. This distressed her, and she exclaimed, "Oh! I do not want to get well." After lying quiet awhile, she asked, "does thee think my Heavenly Father will take me if I die?" I replied, "Oh yes, dear Amy, his arms are ever open to receive such as thee," and reminded her of the declaration of our Saviour: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." She continued, "Oh yes, if thee thinks he will take me I do not want to live, and do not care how soon I go." She was assured his time would be the right time, and she must endeavor to hold out with the patience she had been blessed with. She replied, she was thankful she was prepared to leave the world, and then in the fullness of feeling exclaimed, "Oh! that my dear mother would prepare to follow me; I could cheerfully leave her, if I only thought she would meet me in Heaven." She then disposed of all her little valuables, naming a memento for each of my children. After which she seemed to be done with time, and passed calmly and sweetly away, aged nine years, and is now, no doubt, enjoying her inheritance in the mansions of bliss. The remains were followed to the final resting place by a number of the neighboring colored people, and an interesting and appropriate testimony was borne by a venerable colored man aged over a hundred years.

Woodbury, 10th mo. 1857. S.W. G.

For Friends' Intelligencer.

FOR THE CHILDREN.

The History of Moses.

[Continued from page 571.]

After telling the children of Israel what they had been sent to them for, Moses and Aaron went to the King and asked him to let the Israelites go into the wilderness to hold a feast unto the Lord. Pharaoh would not allow them to go, but exacted still more labor from them so that Moses was grieved, because he thought they suffered greater oppression since he and his brother had come among them than they did before. Assurances, however, were given him that they should "yet be redeemed with a stretched out-arm and with great judgments," for God had covenanted with Abraham, with Isaac, and with

Jacob, to give unto their posterity "the land of Canaan, the land of their pilgrimage, wherein they were strangers, and he had heard their groanings in bondage, and remembered his covenant." Long and wearily did Moses wait for the fulfilment of this promise. The more Pharaoh was urged to let the people go, the more he would not. Many plagues and great suffering were brought upon the Egyptians because of their hard-hearted king. The fish died in their ponds and rivers, and the waters of their streams were rendered unfit to drink. Frogs were everywhere to be seen in the villages and in the fields, in their houses, in the bed chambers, on the beds, and even in the ovens and kneading troughs. In his distress Pharaoh sent for Moses and said, "Entreat the Lord that he may take away the frogs, and I will let the people go that they may do sacrifice unto him." Moses replied, "Be it according to thy word, that thou mayest know that there is none like unto the Lord our God." So the frogs died; but when Pharaoh saw there "was a respite," or that this trouble was removed, he refused to do as he promised. Then there came upon him other greater difficulties one after another, until we might suppose he would have been glad if the whole nation of the Israelites had departed. We have not room to mention the one-half that befell them, but among other things "a thick darkness covered all the land of Egypt for three days. They saw not one another, neither rose any from his place during that time, but all the children of Israel had light in their dwellings." At length, so great was their distress, that the Egyptians were urgent that the Israelites should be sent out of the land in haste, and Pharaoh rose up in the night and called for Moses and Aaron, and said, "Rise up and get you forth from among my people and go serve the Lord; take also your flocks and your herds as ye have said, and be gone, and bless me also." A mixed multitude then went out of Egypt. There were about six hundred thousand on foot that were men, beside children, and they had many flocks and herds, "even very much cattle," and they journeyed from Rameses to Succoth. They had been in the land of Egypt four hundred and thirty years, and were now to be brought out from thence through the instrumentality of Moses, who in his infancy was rescued from imminent danger by the command of the daughter of Pharaoh. "Moses said unto the people, remember the day in which ye came out from Egypt, out of the house of bondage, for with a strong hand the Lord has brought you out from this place."

Moses took the bones of Joseph with him. Joseph had told the children of Israel many years before this, that God would surely visit them, and they should carry his bones away with them. "The Lord led the people through the way of the wilderness of the Red Sea," and "went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire to give them light." As they were encamped by the Red Sea, they saw Pharaoh and his army coming in pursuit of them, and they were "sore afraid," and told Moses it would have been better for them to serve the Egyptians than die in the wilderness; but Moses said, "Fear ye not, stand still and see the salvation of the Lord which he will show you." Moses then, by the direction of the Most High, lifted up the rod which he carried in his hand, and stretched it over the sea. A strong east wind sprang up, which blew all night, and the sea went backward, and the waters were divided agreeably to the promise which Moses had received, and the people passed over on dry ground, with the waters as a wall upon the right hand and left." The Egyptians followed them, and when *they* were in the midst of the sea, the waters returned and swept over them so that they all perished. The Israelites seeing their enemies were slain, and that a "great work" had been wrought for them, "believed the Lord and his servant Moses." Their hearts were filled with gratitude, and they sang praises to God in the hour of their deliverance, saying, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation," &c. After this they travelled three days in the wilderness and found no water. When they came to Marah they could not drink, because the waters of Marah were bitter, and this was the reason it was called Marah. Here the people murmured, and asked Moses what they should drink? He cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet. A statute and an ordinance was now made for them; that "if they would diligently hearken to the voice of the Lord their God, and do that which was right in his sight, and would give ear to his commandments and keep all his statutes, he would put none of the diseases upon them which had been brought upon the Egyptians, for, said He, "I am the Lord that healeth thee." When they came to Elim they found "twelve wells of water and three score and ten palm trees, and they encamped there by the waters." From Elim they "came unto the wilderness of Sin," where there was nothing to eat; and instead of trusting to that power which had always done such great and marvellous things for them, they seem to have forgotten it, and "the whole congregation" found fault with Moses and Aaron, telling them that they would have preferred to have died sitting by the flesh-pots of Egypt, to being brought into this wilderness to be killed with hunger. Now let us mark the infinite goodness of our Heavenly Father, who deal

so mercifully with even his erring children, as often to look with an eye of compassion upon their condition, and relieve them in a manner which it would have been impossible for human wisdom to have achieved or brought about. "The Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel; speak unto them and say, At even you shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God. And it came to pass at evening the quails come up and covered the camp, and in the morning the dew lay round about the host."

When the dew was dispelled, there was found upon the ground, "a small round thing as small as the hoar-frost," which was "white like coriander seed, and the taste of it was like wafers made with honey." They were directed *when* to gather this bread from heaven which they called manna, and also how much they would require according to their number; (an omer being considered enough for one man: an omer is a Hebrew measure, which, agreeably to Josephus, is nearly equal to five English quarts.) The Children of Israel ate manna for forty years, until they came to a land inhabited, upon the borders of Canaan.

(To be continued.)

THOMAS STORY.

(Continued from page 566.)

In the early part of the visit to the west, he says, (page 78) concerning Thomas Wilson and himself (his companion as before stated) that at Oxford,

We had a comfortable open meeting; for though many of the Collegians were there, who used to be rude in an extraordinary manner, yet, the invisible power of the Word of life being over them at that time, they were quiet under the testimony thereof, in the authoritative ministry of Thomas Wilson, whose voice was as thunder from the clouds, and with words penetrating as lightning, saying, "It is the pride, luxury, and whoredoms of the priests now, as in the days of Eli the high priest, which deprives them of the open vision of heaven." Upon which many of them were struck with amazement and surprise, and their eyes were filled with tears; so that several of the elder sort retired, but in a decent manner, as if to hide the effect of Truth; which, if they had stayed, could not have been concealed: but, above all the rest, a young man, a very comely youth, who, by his appearance and behaviour, seemed to be the son of some noble person, was most deeply affected.

On the first of the Sixth month we were at the meeting at Worcester; and next day we went by Bendley, Sturbridge, Newin, Newport, Nantwich, Middlewich, Northwich and Warrington to Sanky, where we had a meeting; and on the sixth to our ancient and honorable friend John Haddock's, at Coppwell; and so through Preston, Garstang, Lancaster, and Kendall to Penrith; from which my tender and fatherly companion went towards Hartly Hall, and I returned to my father's house, at Justicetown.

Now, as to my own condition and circumstances in this journey, in a general way. Before this time, I was favored with the knowledge and enjoyment of the life of Truth; I had delighted therein above all things, and thereby was reduced to a state of silence; not willing to interrupt the sweet and divine pleasure of his presence, by any needless and unprofitable talk upon mean and trifling subjects, which I observed many were insnared in; I was still so preserved as in a state of childhood in the Truth, without the least apprehension of censure. For though I usually sat with my companion in the meetings, and was constantly much broken and tendered with an efflux, from time to time, of many tears, not of sorrow, (which I had known long before) but of joy and satisfaction unspeakable; I never considered what any might think concerning me, as to the cause of my weeping, or of any expectation they might have of my appearance in a public ministry, often, if not always, accompanied with such indications in the beginning of that concern.

And though I knew the Lord had called, and begun such a work in me, yet I had never met with anything so great a cross to my natural disposition, as appearance in public. And if I might have continued to enjoy the good presence of the Lord any other way, or on any other terms, I had never submitted to it. But those divine wages I could not live without; the countenance of the Lord was become my all, and too dear to part with; and therefore, at length, I yielded without any manner of human consideration or views.

But it is not to be forgot, that from the last time of our leaving Bristol, every stage we journeyed northward my mind became darker and darker, and the thoughts of returning to my father's house loathsome and burdensome to me, and even intolerable; and before I got thither, I was greatly clouded, as if a thick fog of darkness came over my mind; and then I mourned, looking back to times past, recounting every step, and the several views and openings of the things of God and his counsel, which I had seen and enjoyed in the several meetings in this journey; and how the Lord, who is a spirit, exhibits the matters and things of his kingdom in the pure mind, which is spiritual, and impresses it with a necessity of uttering them; qualifying and adjusting the instrument, which he chooses, to bring them forth in an apt and intelligible manner, for the information, help, and consolation of those that hear and believe; whether in doctrine, exposition of the Holy Scriptures, reproof, instruc-

ion in morals, or whatsoever tends to the convincement of unbelievers, confirmation of the unstable, edification of the church and body of Christ, and perfecting the sanctified in Him.

And being fully convinced I had fallen short of my duty, by neglecting to utter the first sentences which had been impressed upon my mind in several meetings, not thinking them of sufficient weight and importance for public service; and now plainly perceiving that through want of obedience in that which was first required, I had been precluded from any further progress, the whole depending upon the due order and connection of the parts; and in consequence of my disobedience, having been deprived of all sense of the divine presence for many days, and destitute of all comfort, save a little secret hope that the Lord might mercifully return, I resolved, that if it might so please him, I would then obey. And deeply mourning for many weeks, till all hope was near vanishing, the heavens became as brass, and shut up as with bars of iron; and nothing remained but a bare remembrance of former enjoyments and things, where the true idea was wanting; which nothing can give, restore, or continue, but the divine essential Truth himself, by his own presence and power.

But notwithstanding all this, when the Lord did again unexpectedly appear, as divine love and light in my heart and mind, and new matter presented in my understanding, I found that state so comfortable and pleasing, that I thought nothing could be added to my enjoyment by uttering it in words while in that condition; and so let the proper time of moving therewith slip over. And the duty being anew neglected, I again fell short of a settlement in the divine presence; and when that was withdrawn, condemnation only remained, as due to my fresh disobedience and neglect; and then I was surrounded again with black horror and despair, as if that had been the last call of the Lord, and latest offer of terms of divine peace and salvation; and my soul mourned again unspeakably. And then I understood the language of the Apostle Paul, when he said, "*Wo is unto me if I preach not the Gospel.*"

And while I was in this condition, my beloved and much esteemed friend, the aforesaid Thomas Wilson, imparted to me his intention of visiting the churches in Ireland, desiring my company; but having so thick a cloud over my mind, and little love then appearing in me, either to him, or any other particular, or to mankind in general, I did not think myself worthy or in a condition for such an undertaking. And besides, I was at that time unprovided with money and other necessaries for the voyage, and for so long a journey; and the latter I made use of as an excuse for the former; and so declined it.

But though this cloud remained over me for a time, laying me under a necessity to stand still, to see what the Lord would please to do; yet his never failing goodness and mercy did not finally leave me, but remained as withdrawn behind the thick vail, hid from me only for a season; for, in another meeting, in Kinklinton, in Cumberland, on a First day, some weeks after, the Lord returned in peace and reconciliation, and his divine countenance shined again upon me; whereby I was enabled to resolve, that if the Lord moved anything then, as in times past, I would obey.

Soon after that resolution was firmly settled in my mind, sprang therein these words, *It is a good day unto all those who obey the voice of the Lord;* and as they settled in my mind, with the presence of the Lord remaining, I stood up and uttered them in his fear, with a voice just so audible as that the meeting generally heard. And no sooner were the words uttered, than my soul was increased in joy unspeakable, which was followed with an efflux of a flood of tears from that root; and the meeting in general was immediately affected the same way, as a seal of the work of the Lord thus brought forth in me; and all were silent under the canopy of the divine presence for some time. At length John Bowstead (before mentioned), having had a particular concern to come to that meeting, (about eight miles from his house at Eglinby,) stood up in testimony to the truth of what I had uttered, making it the substance of what he said, to general edification; and, as a father, taking the weak by the hand, and helping forward in that exercise, in which I had been long waited for, and expected by Friends in general in those parts. And the Lord favored us with the enjoyment of his divine presence that day.

After the meeting was over I returned to my father's house, restored to a sense of the remaining goodness of the Lord; and thence forward, from time to time, appeared with a few words in meetings, as the Lord made way, and gave matter, strength, and utterance; but was not forward to visit any other meetings, till I began to be a little shut up there; and then I waited on the Lord, to know the drawings of his love to some other places, in which I was favored through his divine goodness; and yet did not make haste, but was kept under a slow, gentle, and gradual progress.

But now a temptation of another kind began to interrupt me; for having had a reputation in that country, of an understanding at least equal to my education and years, when my acquaintance and others heard of my appearance in a public ministry, they expected something more from me than from some others, of whom they had not conceived the like opinion; and I knowing the way of truth with me was not in the wisdom and multiplicity of words, but in his own virtue and simplicity, and in few sentences only, was not willing (of myself) to yield up my own

imaginary honor on that account, and be exposed as a fool, in their way of judging; which affected me so as that I became backward to appear when such were present, and sometimes neglected the proper times of the movings of the Lord in this calling: by which I retarded my growth therein, and was in danger of greater loss that way. But the Lord is just and merciful; and though he charged it as a failure, yet by degrees he helped me forward, though it was a long time before I got over it; for it laid sometimes as a block in my way for many years after, remaining the unmoved cause of many a heavy load; which none knew, or could ease me of but the Lord alone: and if he had not extended his mercy I had yet been undone for ever.

(To be continued.)

FRIENDS' INTELLIGENCER

PHILADELPHIA, ELEVENTH MONTH 28, 1857.

MARRIED, on the 4th inst., at Gunpowder, Baltimore County, Md., by the approbation of the Monthly Meeting, CYRUS BLACKBURN, of Baltimore, to MARY C. PRICE, of the former place.

DIED, on 4th day, 19th of 8th month last, in the 17th year of his age, WILLIAM H., son of John T. and Eliza Walton.

——, At his residence, Pylesville, Harford Co., Md., on the 13th inst., NATHAN PYLE, in the 78th year of his age, a member of Deer Creek Monthly Meeting, and interred on the 15th in Friends' burying ground at Fawn Grove.

The deceased was formerly of Chester Co., Pa., but for the last fifty years resided in Harford County, in which place he had gained the respect and high esteem of all who knew him. He was remarkable for his testimony to plainness, both by precept and example, and generally enjoyed the blessing of health, until about two weeks before he died. When taken to his bed he appeared to be perfectly resigned, and to all appearance suffered but little pain, and passed off calm and quiet, as an infant sleeping on the breast of its mother, with his children and dear companion in life, together with several of his friends, at his bedside, reminding us of the saying of Jesus—"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid."

11*th mo.* 17*th*, 1857.

——, In Middletown, Bucks Co., Penna., on the 16th of 11th mo., 1857, after a lingering illness, which he bore with true Christian patience and resignation, BENJAMIN MATHER, in the 72d year of his age, a member and minister belonging to Middletown Monthly and Particular Meetings.

ANECDOTE OF DR. FRANKLIN.

Dr. Franklin had a happy mode of illustrating almost every truth, and few had a better knowledge of mankind. The following anecdote is told of him—the circumstance happened a few years previous to his death. A young person, in company with Dr. Franklin, mentioned his surprise that the possession of *great riches* should ever be attended with anxiety and solicitude, and instanced a merchant, who, he said, though in possession of unbounded wealth, yet was as busy, and more anxious than the most assiduous clerk in his counting house. The doctor took an apple from a fruit basket, and presented it to a child who could just *totter* about the room. The child could scarcely grasp it in his hand. He then gave it another, which occupied the other hand; then, choosing a *third*, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the *three*, dropped the last on the carpet and burst into tears.—"See there," said the philosopher, "there is a *little man* with more riches than he can enjoy!"

The following Report of the schools, condition and prospects of the Senecas, living on the Cattaraugus Reservation in the Western part of the State of New York, has been sent us, which we willingly insert in our paper.

REPORT.

There has been, during the past season, seven schools taught on the above said Reservation. The whole number taught are 204, according to the Report furnished me by the teachers of the several schools. Average number taught, 125; number of boys taught, 116; and that of girls, 88. And those taught and belonging to the asylum for orphan and destitute children number about 47, making the aggregate number of children taught on this Reservation 251.

The support of the several day-schools in the main have been from State appropriations of last winter, amounting, I think, to about 5000 dollars, to be expended in the education of the Indian children within the State. From this the Indians are now realizing a benefit which they never before had, except small appropriations heretofore made by the Legislature of this State, which did much good, but insufficient for the speedy advancement of the Indians in civilization. But since a greater appropriation was made, the interest of schools among the Indians has increased, brought about principally by the appointment of an Indian Agent living near them, who has, for years past, taken great interest in the civil, moral, as well as the future welfare of the Indians.

He is a man in whom we can trust and have confidence to forward with zeal that which the Indians have for years past so greatly needed. He has stirred up the people to the importance of the education of their children, and of the effort the great State of New York is now undertaking to bring about the result contemplated.

It is now the plan of the said Superintendent, E. M. Pettit, to repair such of the school houses as need repairing, so that they shall be comfortable this winter, and to build in such neighborhoods as need a school house. One is about

being built in the Pagan neighborhood; and although there are some, as I am told, who are opposed to have one built in their midst; still the few who are in favor of having one built are determined to place a house in their midst where their children can go and be taught to read and understand the English language. This must, and will be accomplished; the wheel of education must continue to roll onward, leaving ignorance, vice, and superstition crushed in its path. As the flood rolleth along its mad career to its place of destination, overcoming and turning away every obstacle that lies in its path, so must the diamond lustre of every letter of that term *Education* shine forth its rays of light into the dark mind of the Red man, leading him to realize that the destiny of the Indian has been fulfilled, his character has become changed, and that a new era has now broken in upon him; he must stand up in common with the rest of the civilized world, and no longer stoop to the vices and superstitions of his forefathers, or he must become extinct. The seed of prejudice against civilization which our forefathers planted in the hearts of their children are becoming uprooted, and the pillars of ignorance are tottering under the influence and weight of civilization. The pursuits of old Indian life are being forgotten; they no longer follow the deer, or march in file along the trail, but they now follow their teams in the field, and walk in the trail of their ploughs. Their minds are turned to agriculture and raising crops in abundance for their sustenance during the cold, dreary winter of the North.

I am happy to be able to inform you that the Indians have been more industrious this season, and as a consequence have raised at least one half more of the different kinds of crops than they have in any one year for the past ten years. The probability therefore is, there will not be as much suffering for want of food as there was last winter. I can say with confidence that the Indians continue to improve in the arts of civilized life as well as in their civil and moral condition, for they together go hand in hand. It yet only needs the kind and protective care of Friends and individuals who take an interest in the prosperity of the Indians to encourage them a little longer in the undertaking which they have now begun, hoping that the time is not far distant when the Senecas will be equal to, if not superior in civilization to those of their neighbors, the white men, around them.

The Thomas Asylum, for orphan and destitute children, continues to prosper; and since it is but in its infancy, there is no doubt but that it will need the kind assistance of benevolent individuals and friends to aid and care for the poor orphans, by donations and otherwise, the coming winter; though in this respect the Trustees of this Institution might be better able to lay the wants of the Institution under their care before the good people than myself; but merely from what I can judge, I can say that they need help to carry on the good work.

Indeed it is a happy thought to the friend of the Indian to know that the Indians still continue to prosper and improve in the mode and habits of civilized life, and in their schools, and in farms; and in their care of providing better and more comfortable houses for their families, and barns for their beasts to shelter in, one can see that progress is on the march among the Indians.

Hoping that the Great Spirit will continue to bless the efforts of the good Friends who have for many years watched and cared for the interests of the Indians, I herewith submit the Report.

N. H. PARKER,
U. S. Indian Interpreter for the New York Indians.

ANCIENT CIVILIZATION IN THE UNITED STATES.

A paragraph is going the rounds of the newspapers, affirming that a brass kettle has been found, in Illinois, imbedded in a seam of bituminous coal. Without being willing to vouch for the correctness of the tale, we think it may now be considered demonstrated, that the red man was not the aboriginal inhabitant of North America, but that a race preceded him, far superior in point of civilization. The earthen fortifications of the Mississippi valley, the mounds of the Atlantic States, and the utensils of metal found buried everywhere, are conclusive proofs of this fact. In Europe, at least, similar kinds of evidence are regarded as indisputable. The bronze swords which have been dug up from the bogs of Ireland, and which are discovered all over ancient Scandinavia, are accepted as certain testimony that a race of people once inhabited those regions, different from those living there even in the earliest period of history. A similar bronze period, antecedent to the knowledge of iron, appears to have existed in the United States. All the oldest weapons exhumed on this continent are of this composite metal. In the copper mines of the northwest are indications of those mines having been worked long before Father Marquette visited the Mississippi; perhaps before the red man himself was a denizen there.

The ordinary objection to this, that it would be impossible for such a civilization to have perished, is founded on a radical error. For nothing is more conclusively established in history, than that savage nations, wherever their antecedents could be traced, have been found to have been nations in retrograde condition, or the conquerors and successors of such nations. The whole of Northern Africa, now principally the prey of semi-barbarous tribes, was once as civilized a province as any in the world. After the Romans abandoned Britain, the inhabitants, even of the towns, sunk into a state of comparative savagery,

from which they emerged only after the lapse of centuries, and in consequence of a new importation of civilized ideas. The great plain of Mesopotamia, once the seat of the mighty Assyrian empire, is now almost desolate; the nomade Arab, and the wild ass of the desert, sharing between them the vast and lonely wastes. The old Egyptian civilization has perished so utterly, that the miserable Copt, the lineal descendant of that ancient dweller of the Nile, is ignorant of its first rudiments. All the facts of history corroborate the affirmations of Holy Writ, that the earliest inhabitants of the globe enjoyed a comparatively high civilization, and that savage nations are the wrecks of once civilized peoples, and the fallen and degraded remnants of better and nobler types.

Of the character of the primordial inhabitants of these United States, the antochtones, as scientific writers call such aborigines, it is impossible to speak certainly. The various theories which have been projected, some assigning them a place among the Mongol tribes, some describing them as the lost children of Israel, are all alike unsupported by sufficient proof. We know too little respecting the ancient populations of these regions, either to affirm or deny what they were. From the paucity of their remains on the Atlantic coast, as compared with those found in the valley of the Mississippi, it would seem probable, however, that their chief seat of empire was in the west, and that they entered America, if they immigrated at all, from the direction of Asia. Time, which will bring to light more of their utensils, will enable investigators to approximate finally, perhaps, to the truth; but at present it is a waste of words to speculate as to their race, religion, political institutions, or language. One fact alone is indisputable, which is, that a race, greatly superior in the arts of life as well as in knowledge of war to the Indians, an agricultural, or at least a pastoral, and not a hunter race, once inhabited these United States. But how long ago this was, no man can tell. Nor whether this primordial race was extirpated by the red man, or declined into him through long centuries of degradation.—*Ledger.*

THRILLING INCIDENT.

At a temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man arose, and asked the liberty of saying a few words. Permission being granted, he spoke as follows:—"A young friend of mine," said he, "who had long been intemperate, was prevailed on, to the joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept his pledge faithfully for some time, though the struggle with his habit was fearful, till one evening in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if clergymen can take wine and justify it so well, why may not I?' So he took a glass. It instantly rekindled his firey and slumbering appetite; and after a rapid downward course he died of delirium tremens—a raving madman!" The old man paused for utterance and was just able to add—"that young man was my *only son,* and the clergyman was the reverend doctor who has just addressed the assembly."—*Southern Churchman.*

THE NEGROES OF HAMILTON AND CHATHAM, CANADA WEST.

At Hamilton, in a population of 24,000, there are from 400 to 600 colored people, among them blacksmiths, carpenters, plasterers, and one wheelwright. There are two churches, small frame buildings, a Baptist and a Methodist, but they are not well supported, and neither of them at present has a regular resident clergyman. Many of the colored men are reputed to possess property, but I do not give the estimates, as I am not entirely confident of the correctness of my information. One hackman, a mulatto, who still drives his own hack, is worth, at the lowest valuation, from $12,000 to $15,000. He emigrated to Hamilton seventeen years ago, acted as porter in a store for twelve years, and then bought a hack; he has now two carriages and four horses. The town, needing the lot on which his house stands for a market, has lately paid him $8000 for it, and he is putting up a larger and better house on another lot which he owns. His parlor was covered with a bright-colored Brussels carpet; hair-seated mahogany chairs were protected by handsome crotchet-worked anti-macassars, and there was a sofa, marble-covered centre table, and a piano in the room. He took three newspapers, one weekly and two dailies. This man told us that every once in a while colored men, dressed in the height of the fashion and tricked out with rings and chains, would call upon him, and announce themselves as deputations from Baltimore or Philadelphia, or some other city in the States, sent to inquire into the condition of their brethren in Canada. "They make me mad," continued he, "to look at them, and I have often said to them, Why do you stay there? You will never be anything but Tom, or Dick, or Jim, or good boys, or clever niggers. Take off these fine clothes and gimcracks, come here and be men!"

Of London, which, in a population of 12,000 or 13,000, contains from 500 to 600 colored

people, we have little to say. The condition of the blacks there resembles that of their fellows in Hamilton and Toronto. Pauperism and beggary are almost unknown among them, work is abundant, and labor is fairly rewarded. The heads of the police department thought that petty crime, particularly larceny, was more frequent among the blacks than among the inhabitants at large, though in both places they thought it was less so than among the lower Irish. In London this, however, was merely an opinion, as in the statistical statements of the police department the offences committed by the blacks were not separately recorded. At London a neat and well furnished drug store is kept by a black man, who twenty-three years ago escaped from slavery in Kentucky. At that time he could write a little, sufficient, as he laughingly said, to put his name to a pass. For a long time he had dealt only in herbs and simples, but foreign drugs were gradually added, and we found him hard at work at a little Latin manual, mastering the barbarous Latin in which physicians couch their prescriptions. The condition of the colored people in regard to the violation of the law, as shown by the records of the police department, is not so favorable in Hamilton as in Toronto. According to Mr. John Caruthers, Chief Constable of Hamilton, there were 1922 arrested or summoned to appear at Court in that place during the year 1856, and of these 81 were colored people. If we put down the population of Hamilton in round numbers at 24,000, the proportion of arrests would be 1 to 12½; and, estimating the colored population at 550, the arrests among them would be a fraction over 1 in 7. It must be recollected in this connection that, from the fact of their being almost exclusively emigrants, the proportion of adults among the colored people is greater than in the population at large, and some deduction from their proportional criminality must obviously be made on this account.

Chatham, Canada West, the headquarters of the colored people, is a straggling town, containing about 6000 inhabitants, situated at the head of navigation upon the River Thames. Unlike Toronto and Hamilton, and even London, it possesses no fine buildings, and there is little outward appearance of wealth. For the first time in my travels the women were without hoops, and some strapping lassies I met, covered with huge flat Bloomer hats, their naturally broad shoulders rendered broader by a cape, their clinging skirts, innocent of starch, brass, or whalebone, presented to one fresh from the city a sight sufficiently strange. Here at least was an inversion of the common order of things! The principal hotel at which we put up was a large wooden barrack of a building, the entrance on a level with the unpaved street, and sharing necessarily somewhat its color and appearance. Inside things were more inviting; the rooms, were clean, neat and comfortable, and the beds, except that they were stuffed with feathers, irreproachable. We found the landlord, a huge, jolly Englishman, at the head of his own tea table, carving a round of boiled beef big enough to have fed the Common Council of a city; and, for the first time since we had been in Canada, in a place swarming with negroes, the waiters at table were white, and females. The town consists of one long street, King street, closely built, in which the stores are all situated, while the dwellings, mostly surrounded by gardens, are scattered over streets crossing and running parallel to it.

Despite its unpromising appearance, Chatham seems an active and stirring place. In the town there are three sawmills, two shingle mills, two potash factories, two sash and blind factories, four flour mills, four brickyards, several iron foundries, three or four wagon factories, three cabinet warehouses, three breweries and two distilleries. It is a port of entry, and exports a large amount of lumber, staves, shingles, bricks, drain tiles and flour. A large steamboat was, when we were there, being loaded for Buffalo, and two smaller steamers and a brig were lying in the stream. Before the present depression in business, which prevails equally in Canada as in the United States, seven steamboats and a dozen sailing vessels have been seen in port at one time, completely filling up the river.

Of this busy town about one-third of the population are colored people, and they appear to contribute their full quota towards its industry. Among them are one gunsmith, four cabinetmakers working on their own account and employing others, six master carpenters, a number of plasterers, three printers, two watchmakers, two ship carpenters, two millers, four blacksmiths, one upholsterer, one saddler, six master shoemakers, six grocers and a cigarmaker. Unskilled workmen find abundant employment in the various mills, in agricultural labor, and in cutting, sawing and splitting the wood which is used for fuel. Common laborers obtain from a dollar to twelve shillings a day. The houses inhabited by the better class of colored people are two story frame buildings, painted white, for the most part surrounded by well-kept gardens, and quite equal in appearance to those belonging to the same class of white residents. In one which we entered the furniture was handsome and a new piano occupied one corner of the parlor; the master of the house, a colored man, (acting, by the way, as a land agent,) and represented to me as a man of rare intelligence, was absent. The poorer blacks live commonly in small detached cabins, sometimes built of unhewn logs, consisting ordinarily of one room. The furniture was commonly one or two bedsteads, with bedding, a chest or two, chairs,

tables and cooking utensils, sometimes a looking glass, clock or bureau. In the garden spot about the cabin were grown corn, beans, pumpkins, squashes, potatoes, &c.; their gardens, indeed, were quite as flourishing and well tended as those of their white neighbors. In every instance that came under my observation the inmates seemed comfortable, well fed and contented.

In the market place, on the day I visited it, the greater number of wagons or carts with vegetables seemed to belong to negroes. One large wagon, drawn by two good horses and tended by an active, intelligent looking, jet black man, was particularly well supplied. Two of the wagons were each drawn by a mare, with a colt running by its side. One rickety old cart, drawn by a half-starved horse and containing a scanty stock of vegetables, put me in mind of old Tiff's turnout at the camp meeting.

The means of education are not liberally provided. There is but one public school for the colored people, and that is crowded, and two private schools, one attended by about fifty and the other by fifteen pupils. The wife of the teacher of the larger of these schools, a New England woman, the teacher himself being absent, complained that the pupils frequently did not pay the small stipend demanded of them.

Beggary, we were informed, did not exist among them, and I could learn of but two or three persons who were assisted from the town funds.

In the shop of the gunsmith, who has been mentioned as one of the colored mechanics of the town, we saw a rifle which he had just finished, which seemed an exceedingly neat and handsome piece of workmanship, as it was, we have no doubt, a good and effective weapon. The engraving upon it—an art in which he had no instruction—was both well designed and well executed. The gunsmith was a dark-colored mulatto from North Carolina; he had been redeemed from slavery when twenty-one years of age by his father, a mulatto. He at that time knew something of the business which he afterward followed, and acquired some further knowledge of it at the North. Misunderstanding something that had been said, we observed with some surprise, "You surely know how to write?" He answered with a smile that he had somewhere a diploma constituting him an A. B.! On coming North he had entered Oberlin College, and graduated from that institution; and in a late catalogue of the same College he showed us the name of a younger brother who had just completed a course of instruction there. He was one who, by his good sense, intelligence and information, would have been a marked man anywhere. J—— is not a singular instance in Chatham; indeed there is to be found there a much higher degree of education and culture than among the same class at Toronto.

In Kent, the county in which Chatham is situated, many of the colored people are agriculturists, residing upon and cultivating their own farms. Many of them are represented as doing exceedingly well. One farm, owned and occupied by a colored man recently deceased, and still cultivated by his family, was generally allowed by those not disposed to favor the blacks, as well as by their well wishers, to be the model farm of the neighborhood. Some, without capital or skill, and probably, too, without sustained industry, do not succeed; but it is generally admitted that on the whole they make better farmers than the Irish, and far better than the French Canadians, a considerable number of whom reside in the immediate neighborhood of Chatham.—*N. Y. Tribune.*

MY FATHER.

'Tis past! that solemn scene is passed!
Thou art no longer here;
Yet memory brings thee back to me,
And wakes the gushing tear.
I miss thee, father; oft I pause,
To catch again the tone;
Then comes the bitter consciousness,
That I am left alone.

I watched thy failing, day by day,
I saw thy strength depart;
But oh, it only bound Love's tie
Yet closer round my heart;
Ir seemed o'er thee in life's last hours,
A holy light to shed;
And left its impress, calm and deep,
On me when thou wast fled.

Though Age upon thy lofty brow,
Had pressed his signet seal;
And caused his silvery lines, among
Thy once dark locks to steal;
Though Time upon thy manly form
Had laid his weight of years,
And dimmed thine eye, yet, father, thou
Wert not, to me, less dear.

And now thou'rt gone—a loneliness
Broods o'er our silent home;
The voice we loved is hushed, no more
Its accents round us come.
But oh! we should not mourn for thee,
Since thou art happier now;
We should not wish again to bind
Earth's cares upon thy brow.

In Heaven is a brighter world,
From pain and sorrow free;
'Tis there I trust, when life is o'er,
In joy to meet with thee.
And though the star of memory
In other hearts may set,
Dear father! one will e'en prove true,—
Thy child can ne'er forget!

THE SWEET BRIER.

Our sweet autumnal western-scented wind
Robs of its odors none so sweet a flower,
In all the blooming waste it left behind,
As that the sweet brier yields it; and the shower
Wets not a rose that buds in beauty's bower,

One half so lovely—yet it grows along
The poor girl's pathway—by the poor man's door.
Such are the simple folks it dwells among;
And humble as the bud, so humble be the song;
I love it, for it takes its untouch'd stand
Not in the vase that sculptors decorate.
Its sweetness all is of my native land,
And e'en its fragrant leaf has not its mate
Among the perfumes which the rich and great
Buy from the odors of the spicy east.
You love *your* flowers and plants—and will you hate
The little four-leaved rose that I love best,
That freshest will awake and sweetest go to rest?

SCRIPTURE SONNET.

BY ANNE W. MAYLIN.

"Correct me; but not with anger, lest thou bring me to no thing."—JER. 10: 24.

We need not *ask* for suffering; when its test
Comes, we may prove too faithless to endure—
We need not *ask* for suffering; it were best
We wait God's holy orderings to insure
Our highest good. But we may ask from Him
That not one throb of grief, one dart of pain,
One burning pang of anguish, pierce in vain
This feeble being, in its faith so dim,
This fainting frame, or this o'erburdened heart;
We *may* implore Him, He would grace impart
And strength to suffer still as the beloved
Of his own bosom. For of all below,
The *one* affliction in this world of woe
Most sad—is an affliction unimproved.

From the NewYork Tribune.

THE INDIANS OF THE GREAT BASIN.

Having lived for the last five years (with the exception of a few short intervals) with the Indians of the Utah Territory, and presuming that a brief account of those interesting tribes will be acceptable to your readers, I offer the following:

I crossed the Sierra Nevada Mountains in the Spring of 1852, to explore the geographical and mineral character of the country, and was one of the first to discover gold in Carson Valley. Finding so little was known, either of the country or of its people, I devoted myself wholly to explorations. For this purpose, I followed the course of four different rivers, beside the Humboldt, which, like it, terminate in sinks, but which have not yet been marked upon any map of the country. A remarkable feature of this section is, that the smallest streams flow through the largest valleys, which are always most fertile and beautiful at their head among the mountains. These valleys abound in grass and indigenous fruits, particularly in gooseberries and currants, several kinds of which are the best I ever saw.

Elk, deer and antelope, with various birds and fish, are abundant. Those who have travelled the usual road, along the Humboldt, have formed no adequate conception of the capacity of this country for civilized life—its fertility increasing as we diverge each side from the river.

From my researches, I have every reason to know that the mineral riches of this country are great. I found coal and lead in various localities. There is also an abundance of iron and some gold and silver. The climate is pure and bracing, varying, like that of California, with the altitude of the mountains. But it was in the primitive and unperverted natives of these secluded valleys and mountains that I felt the deepest interest. From much travel, and a sojourn of years among the three tribes which occupy what Fremont denominates the Great Basin, I am satisfied that their numbers cannot be less than from sixty to seventy-five thousand. The Great Basin is divided between the Piotes, Shoshonees and Utahs, by well-defined lines, designated by curves in the rivers, projections of the bluffs, and prominent mountains.

The Piotes occupy the country from the Sierra Nevada Mountains to the Sink of the Humboldt, including the whole length of the Carson River Valley. The Shoshonees (not Shawnees) occupy from the Sink to Goose-Creek Mountain. The Utahs from the mountains to the river, where the domains of the Crow Indians commence.

There is a distinguishing difference between these tribes, the Piotes being somewhat superior to the California Diggers, but yet variable both in physiological and intellectual endowments. Some of them are particularly athletic. I saw one who was seven feet high and proportionably strong, while others are only on a par with the Diggers. They differ also from the other tribes in not using any paint upon their persons, although they adorn themselves with a variety of ornaments, consisting of shells and feathers. I lived with this tribe one year, no other white person being among them, and during the whole time met with nothing but uniform kindness and hospitality. The Utahs are generally a fine-looking people, but as they are in closer contact with the Mormons, they are losing much of their primitive manners.

Omahaw inquired of me what the white men wanted to go to war with white men for. I learned from him that Brigham Young had tried to engage him and his people in a prospective war.

The Mormons are wise in their policy toward these Indians, not allowing their people to destroy any of their game, but purchasing all they want, for which they pay in flour—thus establishing a trade of great value and mutual advantage. They also prepare skins, of which they manufacture leggings and boots, both for sale and their own wear. They are quite industrious, and with proper encouragement would readily adopt habits of a true civilization. Notwithstanding they are noted as being thieves, they are strictly honest among themselves, and conceive that they have a right to get what they can from those who get all that can be got from them. The Chief informed me that five years ago a Spaniard in the neighboring Mexican territory, proposed to give him twenty-five choice horses, on condition

that he would not steal any more. The bargain was made, but afterwards repented of by the Chief, yet, his honor being at stake, no temptation could induce him to forfeit that. So the Spaniard lost no more horses.

I passed through their country about 350 miles, on three different occasions, and spent one entire Winter among them, and could not but observe that, although they have derived advantage from trade with the Mormons, yet there is considerable deterioration in their manners in consequence of licentiousness and multiplied diseases. They were strictly chaste, and still allow of but one wife. Adultery insures disgrace and loss of character, and but for its introduction by those who assume to be their superiors, they would still have been a virtuous people. As yet they have not been cursed with the introduction of whiskey, nor disturbed in their hunting-grounds.

The Shoshonees (the name signifies light-of-foot) occupy the center and principal part of the Great Basin, and I believe that 50,000 is not an over-estimate of their number. I have visited them several times, and passed a great portion of three years among them. Thousands of them had never seen a white man until my sojourn with them. They are the most pure and uncorrupted aborigines upon this continent. They are strong and well-proportioned—particularly the warriors, who are selected for their manly bearing and stature. Yet they are not a warlike people. Having a fine country, with plenty of game, roots, fish and fruit, they have no incentive but for peace, and only practice war for self-protection, and to maintain the supremacy of their laws. They are scrupulously clean in their persons and chaste in their habits. Illegitimacy is unknown, and while attachments are commonly formed when young, they are not permitted to marry until eighteen or twenty years old; and so jealous is this nation of the purity of blood that it is a capital offence to marry any of another nation without special sanction from their council and head chief. They allow of but one wife, and all the females, both old and young, are treated with consideration and respect. And such is their uniform observance of law that it grows with their growth; so that their youths from the age of fourteen or fifteen seem to require no parental restraint, for they become a law to themselves. They inflict no penalties for minor offenses, except loss of character and disfellowship, and though whole families live together, of all ages and both sexes, in the same tent, immorality and crime are of rare occurrence. They have no prisons, no lawyers, nor poor-houses; for whatever one person needs another imparts. Neither have they any prevalent sickness. I saw but one cripple among them. The men wear leggings made of deer-skins, and all of them, even the children, wear moccasins. The women often dress in skirts made of entrails, dressed and sown together in a substantial way. These are kept neat and clean, and in Winter robes of furs are worn. They do not tattoo themselves. They comb their hair behind their ears, showing phrenological developments equally progressive with any other race of men. They are very ingenious in the manufacture of such articles as they use; and, considering that they have nothing but stone hammers and flint knives, it is truly wonderful to see the exquisite finish and neatness of their implements of war and hunting, as well as their ear-rings and waist-bands, made of an amalgam of silver and lead.

They are very choice in their horses, and will never ride any but those in the best condition. The horse is the only domestic currency they possess. In the Spring of 1854, I carried to them several kinds of garden seeds, particularly beans, which they highly appreciated.

One of the chiefs, accompanied by his daughter, paid a visit to a neighboring tribe, near the South Pass, where a French trader induced her to become his wife, without obtaining the required permission. Early this past Summer, one hundred warriors were dispatched a distance of three hundred miles to inflict the penalty. As they passed through the land of the Crow Indians some of these joined in the campaign. On finding the culprits they pierced them through with many arrows, and took a number of cattle as their spoil. The emigrants had taken great alarm (not knowing the cause) and, supposing themselves liable to similar attacks, have reported accordingly.

The desire to prevent war and aggression upon these tribes has induced me to cross the Plains. I arrived in this city on Sunday, October 11, and seeing in one of the daily papers a notice of the American Indian Aid Society, now being organized by John Beeson and others, I immediately sought their acquaintance, and am truly glad to find that they are preparing to carry out the very plan which I conceive is the best adopted to secure the preservation of these people from Border Ruffians and Mormon pollution. From my knowledge of the Indian character, I believe they have never been properly appreciated, and that, if the plan proposed by Mr. Breeson, and to a limited extent practised by William Penn, had been adopted from the first settlement of the country, many thousand lives and one hundred millions of dollars might have been saved. If men and means are provided, as the Association proposes, it will be easy to return next Spring, and establish several civilized colonies, which would soon develope the latent elements both of the Indians and of their country, and thus form firm and beautiful links between races hitherto so wide apart.

B. F. PRINCE.

October 16, 1857.

Upbraid only ingratitude.—*Penn.*

MAKING A NOISE IN THE WORLD.

"He will never make any noise in the world!" How often do we hear these words sneeringly used by men in speaking of their contemporaries. Especially do we hear them from the lips of educated men, who have acquired some little notoriety, upon which they pride themselves. They seem to think a fellow man a cipher, unless he courts applause, and makes, like themselves, some little nook or corner of the earth ring with his name. The injustice of this is evident. Many a man has been eminently useful to the world, who has made no noise in it. Thousands there are who toil, not for the glare of notoriety, *digito pretereuntium monstrari*, but for a higher and nobler purpose; and shall it be a reproach to them, that they have only done that which Providence designed that they should do? No, surely; it is enough that they have "acted well their part" in the sphere which Heaven has assigned them, be it ever so humble or unhonored. It is enough if they have applied themselves to the practical business of life, and in the noiseless tenor of their way have opposed vice and aided virtue—or if, being educated men, they have added the charm of lettered elegance to the common pursuits of business, and tempered with the glow of benevolence the severe spirit of acquisition. In short, it is they who practically, though quietly, serve the best interests of their fellow men—and not those who, for selfish ends, climb the dizzy steep of fame—that live the true life of man, and should be deemed an honor to their race.—*Christian Observer.*

ONE REASON FOR COLD ON ELEAVTIONS.

It is a curious scientific fact, that the atoms of air, as we ascend, are at greater distances from each other. If the distance between any two atoms is diminished, they give out heat, or render it sensible; whereas, if the distance between them be increased, they store it away. The supper strata are sensibly colder than the lower, not because the atoms have less heat, but because the heat is diffused through a larger space when the atoms are farther apart. One pound of air at the level of the sea, within the tropics, may be said to contain no more heat than the same weight at the top of the highest mountain, perpetually covered with snow. It is for this reason that the same wind which is warm in the valley, becomes colder as it ascends the sides of the mountain. The diminishing pressure allows the air to expand and store away its heat. It is therefore not the snow on the tops of the mountains which cools the air, but it is the rarity of the air which keeps the snow itself from melting. As a general law, the decrease of temperature amounts to one degree, Fahrenheit, for every three hundred feet in perpendicular height.

SOMETHING FOR WRITERS.

1. Be brief. This is the age of telegraphs and stenography.

2. Be pointed. Don't write all around a subject without hitting it.

3. State facts, but don't stop to moralize. It is drowsy business. Let the reader do his own dreaming.

4. Eschew prefaces. Plunge at once into your subject, like a swimmer in cold water.

5. If you have written a sentence that you thing particularly fine, draw your pen through it. A pet child is always the worst in the family.

6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence.

7. When your article is complets, strike out nine-tenths of the adjectives. The English is a strong language, but it won't bear too much "reducing."

8. Avoid all highflown language. The plainest Anglo-Saxon words are the best. Never use stilts when legs will do as well.

9. Make your sentences short. Every period is a mile stone, at which the reader may halt and rest himself.

HOW TO MEND CHINA.

From an English almanac we, a long time since, cut a receipt for mending china, and the opportunity having occurred for trying, we found it admirable, the fracture scarcely being visible after the article was repaired. It is thus made; take a very thick solution of gum arabic in water, and stir it into plaster of Paris until the mixture becomes a viscous paste. Apply it with a brush to the fractured edges and stick them together. In three days the article cannot again be broken in the same place. The whiteness of the cement renders it doubly valuable.—*Exchange paper.*

It is estimated that there are 600,000,000 of human beings who use tobacco, and that the world produces annually 1,480,000,000 pounds of this fascinating and poisonous weed. Opium eaters number about 100,000,000. The value of these articles consumed, to say nothing of coffee and tea, is computed at $300,000,000 per annum.

Live well, and make virtue thy guide, and then let death come sooner or later, it matters not. Then it will be a friendly hand that opens the inlet to a certain happiness, and puts an end to doubtful and alloyed pleasures.

ON THE WORKS AND ATTRIBUTES OF THE ALMIGHTY.

Contemplate the great scenes of nature, and accustom yourselves to connect them with the perfections of God. All vast and unmeasurable objects are fitted to impress the soul with awe. The mountain which rises above the neighboring hill, and hides its head in the sky—the sounding, unfathomed, boundless deep—the expanse of heaven, where, above and around, no limit checks the wondering eye;—these objects fill and elevate the mind—they produce a solemn frame of spirit, which accords with the sentiment of religion.

From the contemplation of what is great and magnificent in nature, the soul rises to the Author of all. We think of the time which preceded the birth of the universe, when no being existed but God alone. While unnumbered systems arise in order before us, created by his power, arranged by his wisdom, and filled with his presence,—the earth and the sea, with all that they contain, are hardly beheld amidst the immensity of his works. In the boundless subject the soul is lost. It is He who sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers. He weigheth the mountains in scales. He taketh up the isles as a very little thing. Lord, what is man, that thou art mindful of him!

The face of nature is sometimes clothed with terror. The tempest overturns the cedars of Lebanon, or discloses the secrets of the deep. The pestilence wastes—the lightning consumes—the voice of the thunder is heard on high. Let these appearances be connected with the power of God. These are the awful ministers of his kingdom. The Lord reigneth, let the people tremble. Who would not fear thee, O King of nations! By the greatness of thy power thine enemies are constrained to bow.

Pause for a while, ye travellers on the earth, to contemplate the universe in which you dwell, and the glory of Him who created it. What a scene of wonders is here presented to your view! If beheld with a religious eye, what a temple for the worship of the Almighty! The earth is spread out before you, reposing amidst the desolation of winter, or clad in the verdure of the spring—smiling in the beauty of summer, or loaded with autumnal fruit;—opening to an endless variety of beings the treasures of their Maker's goodness, and ministering subsistence and comfort to every creature that lives.

The heavens, also, declare the glory of the Lord. The sun cometh forth from his chambers to scatter the shades of night, inviting you to the renewal of your labors, adorning the face of nature, and, as he advances to his meridian brightness, cherishing every herb and every flower that springeth from the bosom of the earth. Nor, when he retires again from your view, doth he leave the Creator without a witness. He only hides his own splendor for a while, to disclose to you a more glorious scene—to show the immensity of space filled with worlds unnumbered, that your imaginations may wander, without a limit, in the vast creation of God.

What a field is here opened for the exercise of every pious emotion! and how irresistibly do such contemplations as these awaken the sensibility of the soul! Here is infinite power to impress you with awe; here is infinite wisdom to fill you with admiration; here is infinite goodness to call forth your gratitude and love. The correspondence between these great objects and the affections of the human heart is established by nature itself; and they need only to be placed before us, that every religious feeling may be excited.—MOODIE.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Atlantic advices are unfavorable for breadstuffs. Sales of standard and rather better brands are made at $5 25 per brand, and at $6 a 7 for extra family and fancy brands. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 50, and the latter at $3 25 per barrel.

GRAIN.—There is a fair amount of Wheat offering, but the demand for it is limited. Sales of 2,500 bushels good red at $1 15 a $1 25 per bus., afloat, and good white at $1 28 a $1 32 bushel. Sales of Rye at 75 a 78 c. Corn is in good request—sales of 4,000 bushels old yellow at 80 a 81 cts., and prime dry new at 60 a 62 cts. Oats—sales of Southern at 35 cents per bus. Sales of Pennsylvania Barley at 85 cts.

CLOVERSEED is scarce at 5 00 a 5 25 per 64 lbs. Nothing doing in Timothy or Flaxseed.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

TERMS—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 579.)

1798. An affection of the lungs, under which my beloved mother had suffered for several months, became in the spring increasingly serious; and her cough, with other alarming symptoms, brought her so low as to cause much apprehension in the minds of her family and friends, and induce her medical attendants to recommend a sea voyage and short residence at Bristol Hot-wells. It was with peculiar reluctance she yielded to this advice, as the awfully disturbed state of Ireland in the year 1798 precluded her affectionate husband from accompanying her; but in this trial of faith and patience she was mercifully supported, under the belief that it was her duty to use every means for the restoration of her health. She was in so weak a state on leaving home, that some friends who assisted her on board the packet expressed it as their opinion that she was then leaving Ireland never to return: such, however, was not the will of Him who had repeatedly brought her up as from the gates of death, and graciously designed again to qualify her for His service.

She embarked at Waterford with her eldest son and four daughters; landed at Milford, and after passing some weeks in that neighborhood, she was so far recovered as to proceed to Bristol by sea. Her dear friend George Fisher met her at Pill harbor and conducted her to his own house; he had recently lost his valuable wife, between whom and my dear mother a strong friendship had subsisted, and her visit at that juncture seemed not only grateful to his affectionate feelings, but her religious sympathy soothing and helpful to his mind. She stayed much longer under his hospitable roof than was contemplated upon first going to Bristol. Her native air and the waters of the Hot-wells proved, as heretofore, beneficial to her health; though her amendment was very slow and interrupted by such frequent attacks of indisposition, as caused her physician to entertain little or no hope of ultimate recovery: she was not able to attend meetings till near the end of the year, about which time she writes as follows:

"I have gone three times to the Fryers meeting house; it tried my frame sensibly, but afresh convinced me who was, and continues to be, strength in weakness; having been assisted beyond what I could have looked for, so that, although I scarcely expect an establishment in even usual health will ever be my experience, I have latterly conceived that my continuance in time might be lengthened out, and feel desirous that every portion of strength intrusted may be occupied with, according to the will of the gracious Giver. Some unfoldings of duty have been recently afforded, and whether or not I may be drawn to visit a few families, or attend any meetings in adjacent places, I do believe I ought to stand resigned to move as bodily strength is furnished, in order that the remainder of my stay here may be filled up to the relief and peace of my mind."

In accordance with these views she applied to her Monthly Meeting for a certificate, in the following address:

"My dear Friends,—Notwithstanding my leaving home was under different prospects than the probability of any religious engagement, nor does the degree of bodily strength yet experienced warrant an expectation of much of this nature being required; yet being sensible of increasing exercise, and desirous to have the time spent on this side the water, as well as the portion of health afforded, used as consistently with best direction as I may be favored to discover; I feel resigned to mention, that an apprehension exists in my mind that something is due from me, in this city, and to parts adjacent, in which I request liberty of the Monthly Meeting to move as truth may point out. I believe there are those among my dear friends in Clonmel, who will feel with me in this exercise, and as soon as clearness is felt, transmit me their decision. After spreading this prospect I may just add, that though separate in person, under the pressure of various infirmities and hidden conflicts, my spirit has often saluted, and renewedly does salute you, my dear friends, wishing with my own your preservation and establishment on the rock of immutable support; that whatever our individ-

ual allotments may be, we may experience that '*we have a strong city,*' and know salvation to be '*appointed for walls and bulwarks.*'

"I am in gospel and affectionate love your friend, M. DUDLEY.

"*Bristol, 11th mo. 22nd,* 1798."

After receiving the concurrence of her friends, which was readily granted, the first step she believed it right to take in the line of religious duty, was to visit some of the larger families belonging to the Monthly Meeting of Bristol, and she paid while in a weak state of health upwards of thirty visits. During this engagement, and respecting some further service, she remarks as follows:

"In the procedure so far, frequent and closely exercising, have been my conflicts in and out of meetings, though in some of *these* merciful help has been vouchsafed, so that relief has been measurably obtained. Being sensible of a weighty concern respecting the inhabitants of Temple Parish, I ventured to appoint a meeting at that meeting house on the evening of the 24th of 2nd mo., which was large and solemnly favored. Through the extension of divine assistance, not only a door of utterance was granted but comfortable persuasion that one of entrance was also opened; so that renewed cause was administered to follow in the path of manifested duty, and the subsequent feeling of unmerited peace was truly precious. When this service was accomplished, I felt increasingly drawn towards some little places in the north division of this county, and on the 3rd of the 3rd mo. proceeded to Sidcot, where I sat an exercising meeting with Friends, under a deep sense of the want of life, and prevalence of an indolent, unconcerned spirit, whereby the burden of the sensible feeling part was abundantly increased.

"Second day, 4th, attended the appointed meeting at Sidcot, which was large and quiet; supplication early went forth, and He who raiseth and answereth prayer graciously drew near, sensibly qualifying for the portion of labor allotted, and spreading the canopy of pure love, under which names and distinctions seem lost, and that spirit which breathes *peace on earth and good will to men* happily prevails.

"4th day, 6th. We attended Claverham meeting in course, which was a season of very deep exercise, my poor mind being unusually plunged into a state where faith was at so low an ebb that very little prospect of relief opened, though a necessity for moving seemed felt. To my humbling admiration, help was so extended, that from one of the lowest it became a time of considerable relief, through honest plain dealing with the indifferent and lukewarm, while encouragement was sweetly felt to an exercised and deeply tried remnant, hidden but precious in the Lord's sight. In the afternoon went to Longford, where at the hour appointed a considerable number came. A solemn covering soon spread and though among a people to whom such a meeting was wholly new, it not being remembered that any of this kind had ever been held there, He, whom winds and waves obey, graciously calmed by His own power, and to much outward stillness vouchsafed a quietude scarcely to be expected. This so increased, that during the previous travail and succeeding vocal engagement, *the waters gradually rose,* and the conclusion of the season was memorably owned; a time wherein all that was feeling within me, and I believe other fellow travellers united in gospel fellowship, bowed in thankful acknowledgement of continued merciful regard.

"We separated under a solid feeling, the people departing in much commendable quietness; which I esteemed a peculiar favor, as our being at an inn had caused me to fear unsettlement after the meeting.

Her views extending, as ability of body increased, she travelled a good deal during the summer of 1799 in the counties of Somerset, Gloucester, Wilts, and Hereford; visiting the families of Friends in some places, and holding above thirty public meetings, among which were three at Bath, and one in the Town-hall at Wells. At the latter place she had been accustomed to enjoy much worldly pleasure in early life, and was still remembered by some of the more respectable inhabitants. Many of these manifested an affectionate recollection and esteem for her character, when thus among them as a minister of the gospel; several about her own age acknowledging that there was more solid satisfaction in the path *she* had wisely chosen than could ever result from self-gratification, though the pursuit of this still occupied and was allowed to engross their minds.

While in Bristol she visited three men who were under sentence of death in Newgate, and continuing much exercised on their account, wrote the following letter, which was conveyed to them a few days before their execution, and appeared to be both seasonable and comforting. One of the men requested a religious person who attended them to the last, to express his sense of the kindness, and tell the Friend who had manifested such concern for them, that her words were fulfilled in his experience, for his prison had indeed become as a palace, and in the immediate prospect of death he would not change situations with the king on his throne.

"My dear Brethren,—For so I can call you in that love and deep solicitude which allows no distinction of names to religion, I feel with and for you in the flowings of gospel love, and under this influence could spend hours with you in your solitary and awful situation; but I fear your even beholding the persons of any, unless those who are of necessity about you, lest your minds should be drawn to any thing inferior to

the great object which you ought every moment to have in view. I therefore adopt this method of beseeching you to endeavor to draw near to the spring of living help, which is mercifully with and *in* you, as an infallible means of opening to you, not only all your wants, but the glorious remedy provided for their supply. This, my friends, is '*Christ in you*,' the promised reprover for transgression, and comforter of the contrite penitent soul which leans upon him. Oh! let your attention be inward and deep, your eye singly turned to His all-convincing, saving light. He is the good Samaritan, the searcher and binder up of those wounds that sin has made, and can by His own power so apply the oil and the wine, as to restore the distressed, mournful traveller to soundness and peace. Oh! that this may be your individual experience; then will your prison be as a palace, and your dismission out of this world a door of entrance into a state of liberty and endless rest. Let nothing divert your minds from the essentially necessary state of inward retirement, and waiting upon the Lord: and may He who can only preach spiritual deliverance to the captive, graciously do His own work, even cleanse from sin, finish transgression, and make you, by His redeeming sanctifying power, meet for His pure and holy kingdom; thus, in a manner not to be fully described, prays your concerned and deeply sympathizing friend, M. D.

"*Bristol, 4th mo. 29th*, 1799."

(To be continued.)

RELIGIOUS EDUCATION.

The education of all youth should be strictly a religious education. I do not mean by this, that children should be bound down to the reading of the Bible, chapter by chapter, and the regular rehearsal of a catechism, and the mechanical repetition of a few hymns,—and that it then should be taken for granted, that their religious education was complete. I would reach after something far more definite, solid and practicable. I would insist that they should be made to *understand* the laws of God, and to see and feel their application to their own bosoms and their own daily conduct; that they should be well grounded in all their personal and relative duties, by those who are well qualified to instruct them; that each individual should be enabled to form for himself a set of clear and immoveable principles, from which should perpetually spring up the practice of honesty, sobriety, industry, humility, benevolence, and all the consenting virtues.

I would repeat, that a mere lip religion will not do, will not answer the purpose. Religion must bear down, as it were, with a nicely adjusted pressure, on all human actions and events; it must be woven in through the whole texture of life and conversation, or it is a useless thing. When properly inculcated, however, it is the very first and most important thing, and nothing else is valuable without it. A variety of well digested knowledge will indeed happily prepare the way for its reception and efficacy; but if it be absent, all possible knowledge is "as sounding brass and a tinkling cymbal." Religion is the only sure foundation of virtue; and what is any human being, young or old, rich or poor, without virtue? He cannot be trusted, he cannot be respected, confided in, or loved. Religion is the only sure index of duty; and how can any one pursue an even or a reputable course, without rules and without principles? Religion is the only guide to true happiness; and who is there so hardy as to assume the tremendous responsibility of withholding those instructions and consolations, which dispel doubt, soothe affliction, make the bed of sickness, spread the dying pillow, and open the gates of an effulgent futurity?

Let then religion be the primary object in the education of the young. Let it mingle naturally, easily, and gracefully in all their pursuits and acquirements. Let it be rendered intelligible, attractive and practical. Let it win their affections, command their reverence, and insure their obedience.—*Greenwood's Sermon.*

For Friends' Intelligencer.

I offer the following extract for insertion, believing it may be "a word in season" to some of our scattered members, who, through the infirmities of age or other discouragements, may sometimes suffer their seats in our assemblies to be found vacant. J.

1802.—"One thing I seem inclined to mention for thy encouragement; and that is, to request affectionately, that thou wilt not let discouragements take place, as to the attendance of meetings for discipline at a distance, now that your borders as a quarterly meeting are enlarged, and the remoteness may be an additional bar to thy going. I believe thy company will be strengthening and encouraging to the rightly concerned present, and their company will be reviving and consoling to thee. Let not thy deafness discourage thee; thy being, in measure, gathered into thy own exercise, will, I believe, help forward the cause. Even the countenance of an Israelite, I believe, strengthens many a drooping mind; and there are opportunities now and then, though it may not be our lot to be very active, of manifesting on whose side we are. So that I am inclined, from some persuasion of its usefulness and fitness, to encourage those, who, with thyself, sincerely love the cause of Truth, to keep close to it publicly, even in declining days, as to age. I have been of the mind for some time, that if things go on well, the more active part in our meetings for dis-

cipline will not always fall on those far advanced in years, but they will probably often sit by, and, like careful fathers and mothers, encourage by their presence and by their weighty spirits the younger and middle aged to come up in and maintain their respective ranks; and now and then, in the language of experience, put in a few words, well seasoned and well timed, to the increasing of the weight and solemnity. Oh the the use of the company of fathers and mothers, my beloved friends, in any society. Oh the pleasantness of seeing the hoary head in our assemblies, those who have kept the faith, have loved the truth, and believed in it to the end."

W. G.

For Friends' Intelligencer.

In number thirty-four of the Intelligencer, there is an extract signed Walker, which tells us what the gospel is, and recommends preaching as Christ and his Apostles preached. Now this comprised the whole matter. Christ spake only what he received from his Father in heaven, therefore with divine authority he bore witness to the truth, and so powerful was his ministry that even gainsayers could not always resist the wisdom with which he spake. So clear, simple and sweet were the instructions that flowed through this pure channel, that every child in his school may understand them. We read, when Jesus came up out of the river Jordan, "the heavens were opened unto him, and the spirit of God descended like a dove and lighted upon him, and there was a voice from heaven, saying, this is my beloved son in whom I am well pleased." On the mount of transfiguration, also, did the same voice seal the former testimony with "this is my *beloved son*, hear him."

To the three who had ascended with him his Father more fully disclosed the brightness of his glory. They saw him clothed with heavenly lustre and robed in light, his raiment was white and radiant, showing these men who were to be his witnesses how he stood in the eyes of heaven's eternal King. No marvel they desired to tabernacle with him there! A cloud overshadowed them, and when this was removed, the beautiful vision was gone, and they were left alone with Jesus; and with him they descended and passed through many trying scenes. An instructive lesson to us to keep with the Master in heights and depths, to bear the cross that we may wear the crown. Such as do this, will find the same glorious miracles performed, spiritually, that were then performed outwardly, to substantiate his mission. "Except ye see signs and wonders ye will not believe." See the mercy and goodness of God, who condescends to meet mankind in their low estate, convincing their judgment by the display of his power and the exaltation of his great and excellent name.

How can any who have been redeemed from the thraldom of sin through the agency of divine love feel other than a *deep* interest in the history of the holy Jesus, who passed through the world untarnished by its pollutions, and who raised the standard of purity to a high elevation, thus inviting every candidate for immortality to follow him in the regeneration that they may sit with him "in the throne of his glory."

The Apostles preached not with the enticing words of man's wisdom, but in the demonstration of the spirit and with power; they spake as the spirit gave them utterance, and thousands were gathered to the church. They sought not their own glory or the praise of men; but the approval of a good conscience and the salvation of men, and also to honor Him who anointed them for His work. Nor were they ashamed to advert to the sayings and doings of their Lord and Master. The whole chain of incidents concerning him was to them a theme of enduring interest, from the first prophecy of Moses down to the fulfilment of all that was spoken by those who saw, in spiritual vision, the dawn of that blessed era, "When a king should reign in righteousness." They gloried in the promulgation of that gospel which breathes peace on earth and good-will to men.

A recital of Scripture testimony, when revived in gospel authority may still be the means of inducing devotional feelings with desires to become Christ-like, and thus be prepared to enter that city whose walls are salvation and whose gates are praise.

Precious children, never doubt or call in question that power which created all things by his word, and that upholds worlds and systems of worlds, and by which, when these were prepared for the habitation of man, *he* was brought into being to glorify and enjoy his great Creator, both here and hereafter. Contemplate your own organization, reflect on the powers given you, and use them aright, and you will surely say with the Psalmist, "I am fearfully and wonderfully made, and that my soul knoweth right well."

11 month, 1857. S. H.

EXTRACTS.

"I have thought that many would like to feel the comforts of religion, but miss it from expecting to find some great thing to begin with; whereas, perhaps, the way appointed for most, is to begin with something very little; and it would be well, when our minds are exercised, and grieved that we feel little or no capacity towards good, to consider whether there is not something manifested as duty, that we are not yielding to. Perhaps this is the very thing which is to be the door of entrance into the path of life, and of increasing consolation and experience of good."

"Is not the great thing which is wanting in

our religious Society, an individual travail, and close attention to individual duty? Hereby we should experience a fitness and qualification for collective service as well as more availingly contribute to the advancement and spreading of Truth."

"It is indeed a nice thing, and requiring a portion of Best Wisdom to know how to move along in temporal concerns. To be suitably alive to the useful discharge of our duty as to temporal matters, and yet to have the mind so detached from them, as to have the one thing needful perpetually before us, is a most desirable attainment. Uncertainty is so stamped on all visible enjoyments, that we had need, indeed, to be solicitous to have our minds established in something beyond them all." W. G.

LIVE NOT FOR THYSELF.

God has written on the flowers that sweeten the air—on the breeze that rocks the flowers upon the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every pencilled sheet that sleeps in the cavern of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all His works He has written—"*none liveth for himself.*"

For Friends' Intelligencer.

FOR THE CHILDREN.

The History of Moses.

[Continued from page 582.]

When the Israelites left the wilderness of Sin they pitched their camp in Rephidim, where there was no water. Again the people found fault with Moses, and said unto him, "Give us water, that we may drink." This no doubt troubled Moses, for he "asked them, why chide ye with me? wherefore do ye tempt the Lord?" But "Moses cried unto the Lord, saying, what shall I do unto this people, they be almost ready to stone me?" Then he was commanded to take the elders of the tribes with him and go on before the people, and to carry in his hand the rod with which he smote the river. "Behold, said the Lord, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink." And Moses did as he was bid in the sight of the elders of Israel. He called the name of the place Massah and Meribah, because of the chiding of the people, and because they tempted the Lord, saying, "is he among us or not?" Jethro and his daughter Zipporah, the wife of Moses, and her two sons, came into the wilderness to him; and when the priest of Midian heard what had been done for Moses and the people, he rejoiced in their deliverance from Egyptian bondage, and said, "Blessed be the Lord"—"Now I know that the Lord is greater than all gods."

On the day after the arrival of his father-in-law, Moses "sat to judge the people," and it took him from "the morning unto the evening;" and Jethro seeing it was "too heavy a charge" for Moses, beside being very tedious for the people to have to wait so long to be heard, told Moses to listen to his counsel. He then proposed to him to select men of truth, "who feared God and hated covetousness," to be rulers of thousands, of hundreds, of fifties and tens. These were to be taught by Moses, "the way wherein they must walk, and the work that they must do." They were to "judge the people at all seasons"—deciding small matters themselves, but "the hard causes" they were to bring to Moses. In accordance with this advice Moses acted, and thus were judges elected in Israel. After this Jethro departed, and went his way into his own land. From Rephidim the Israelites came to the wilderness of Sinai and "camped before the Mount;" "And Moses went up" and communed with God, and received from him the commandments which still constitute the Jewish or Mosaic law. It would extend this imperfect sketch beyond its proper limits to enumerate all the particulars contained in this law, but among the commandments which continue to be binding upon us and which will forever endure, are the first and second, which include supreme love to our heavenly Father, and love to our neighbor or brother, and also those which say, "Honor thy father and thy mother;" "Thou shalt not kill;" "Thou shalt not steal;" "Thou shalt not bear false witness," or tell an untruth. All these, dear children, you doubtless have been taught, are very important commandments, and we cannot disregard or disobey them without displeasing that great and good Being who revealed them to Moses, and who has likewise written them upon the tablet of every heart.

If you wish to know more about what occurred there, you can read from the 20th chapter of Exodus to the end of that book; in which you will also find an interesting description of the tabernacle, which was to be made after the pattern shown Moses in the Mount. The time may come when, by a spiritual application, you will discover the deep meaning contained in the beautiful figure of this holy sanctuary—the mercy seat of *pure* gold placed above the ark of the testimony, and the cherubims of *beaten* gold with their wings stretched forth covering the mercy seat, together with the various vessels all of *pure gold*, are highly descriptive of the temple of the heart furnished by divine love and charity, in which dwell the heavenly virtues, justice, mercy and humanity. When Moses descended from the Mount, he found great confusion among the people. They had turned aside from the commandment to serve God only, and

had made for themselves a "molten calf," which they worshipped. In his anger he cast from him the tables which were written upon both sides, and broke them. He talked with his brother, and Aaron explained to him why the people were dissatisfied. He had been gone so long from them, that they knew not what had become of him. Again, Moses ascended to inquire of his great Lawgiver what atonement he should make for his nation; and he was commanded to depart thence unto the promised land flowing with milk and honey. Moses said, "if Thy presence go not with me, carry us not up hence." And the Lord said "my presence shall go with thee, and I will give thee rest." He then told Moses to prepare two tables of stone like the first, upon which he would write the words that were upon those he broke. Again, a covenant was made with Israel, wherein they were admonished not to mingle with the nations by whom they were surrounded, and they were to worship no other god, for the Lord had "proclaimed" himself, "merciful and gracious, long suffering and abundant in goodness and truth." Moses was with the Lord "forty days and forty nights," wherein he did not eat bread nor drink water; and when he came down from Mount Sinai with the "tables of testimony," he knew not that his face shone. For a while the people feared to come near him; but when they understood it was because of the divine communion with which he was blessed, they drew nigh, and Moses "put a veil on his face," and "spake unto them that which he was commanded."

When they were called upon for "free gifts" for the tabernacle, "every one whose heart stirred him up, and every one whom his spirit made willing, brought the Lord's offering to the work of the tabernacle of the congregation." "Both men and women, as many as were willing-hearted, offered an offering of gold unto the Lord." "And all the women that were wise-hearted did spin with their hands, and brought that which they spun." They continued to bring free offerings every morning until they were restrained, because of the abundance which had been furnished for the making of the tabernacle. For Aaron, their priest, was made a "plate of the holy crown of pure gold, and there was written upon it a writing like to the engravings of a signet, "Holiness to the Lord," and they fastened it on high upon the mitre. Moses looked upon the work and saw that it was done as the Lord had commanded, and he blessed them.

In the book of Leviticus are recorded the many statutes which were to be observed by the Israelites, all of which were given them through Moses. In Numbers, is given the order of the tribes in their tents, and the number of every tribe except that of Levi. To this family, the charge of "the tabernacle of testimony" was given. When the people moved their encampment, the Levites were to take it down; and when it was to be pitched, they were to set it up, and they were to keep near it, and place their tents round about it. On the day that the tabernacle was reared, a cloud covered it, and at night there was the appearance of fire upon it. If the cloud was taken up, then the people journeyed forward; but if it abode "two days, a month or a year, they rested in their tents and journeyed not." Thus "they kept the commandment of the Lord by the hand of Moses."

[To be continued.]

THOMAS STORY.

[Continued from page 584.]

After this, my uneasiness in my father's house increasing, I took an occasion one morning to remind him of the change of his countenance and behavior towards me, and of the many hints and oblique intimations he had thought fit to give, concerning my way of living in the world, (as if I were like to be chargeable to him,) in some other way than by the practice of the law, into which I had been initiated; having altogether declined it, as noted before in this relation. And I told him that he could not charge me with any act of disobedience to him from my childhood, (nor did he, or my mother, or any schoolmaster ever correct me with the rod, or had any cause,) or with the neglect of any duty, save now, at last, my embracing the Truth of God, as my only way to salvation; in which case he had no right to command or hinder, but rather to consider his own ways and state, and how far just and pleasing in the sight of God, to whom I must answer for myself, where he could not for me. And then added, that I intended to leave his house in a short time, and make him easy on that account.

This touched my dear father so near that he could not bear it, but wept abundantly; confessing that I had ever been a dutiful child to him, and had never disobliged him, save in that thing only; nor did he begrudge anything in his power to do for me; but as he had brought me up to the law so far, (which was laid aside,) he thought it might have been a way of living in the world, both plentiful and reputable, but could not now see any reasonable means of a competent subsistence, with that reputation which my circumstances required, after that appearance I had begun to make among mankind, before I espoused those principles I seemed now too much attached to. However, he made me this proposal, as the best he could then think of, viz. that I should manage his estate to the best advantage I could, and take all the incomes to myself, save a reputable subsistence to himself, and to my mother-in-law, his wife.

To this I returned him my dutiful acknow-

ledgment, but told him it was now too late; I was fixed in another resolution, under a view of a different nature, and could not subject myself to such a confinement, if he would on such terms give me his whole estate forever: but withal, assured him that I did not leave him under any discontent, or resentment of any behaviour he had used towards me, which he had a right to do, according to his views and meaning; but that I had an inducement for my departure, which, probably, he could not rightly apprehend or believe if I should declare it; which was no other in my own concealed mind than more perfect liberty to serve the Lord and his people, in the way of the calling of God, which was gradually increasing at that time upon me; and I was now grown a little stronger in the ministry, and more experienced in the exercise of the gift of God therein.

Not long after this, Aaron Atkinson acquainted me with his concern to visit Friends in some south and west parts of England; and as we had from the time of my joining with Friends, been very intimate and near in the Truth and love of it, I was also willing to travel the same way: but he being ready sooner than I could be, went before up to London where he staid for me. And on the 22nd of the 11th month, 1694, I took leave of my father and his family, and set forward for London, taking some meetings by the way, as they happened of course to fall out; for I did not think proper to appoint any, my thoughts of my own ministry being very low; yet the Lord favored me with his goodness and encouraging presence, and made way for me everywhere; and gave me several open and comfortable times with Friends in my journey, though altogether a stranger as to outward acquaintance with any one; but the most satisfactory was at Leicester. It was a hard frost, and snowed every day, more or less during most of my journey, with a high wind for some days at first; so that the lanes and highways were generally blocked up by the driven snow, and few travellers upon the road; for it was very bad and dangerous travelling, and I was sometimes alone riding long stages. And when I came to Leicester, having been directed to the house of honest John Brooks, he was the first person that came to the door, and looking upon me as I sat on horseback, gave me a kind invitation to alight, which I did, and was received with gravity and kindness.

It was their meeting day, the 30th of the Eleventh month, in the afternoon; and, being favored with the divine presence, as my only stay, I had little to say to the family in conversation, but was much in silence; in which I perceived I had good unity with them, for the son of peace was there.

And after some refreshment we went into the meeting house, where the meeting was small; and we sat in silence a considerable time, before I found my mind fully qualified to appear in public; but being freely opened at length in the word of life, the meeting was generally reached and tendered thereby to a great degree, which was likewise renewed in prayer; this had its right effect upon the Friends, so that they were affectionately kind and loving after the meeting; and most of them spent the evening with me, and we were no strangers one to another any more, but one in the blessed Truth, though we had never seen the faces of each other before; and from thenceforward were near in friendship, becoming outwardly acquainted also, on after occasions, from that beginning, in which we had a certain evidence of the spirits of each other as the best and most sure foundation of a lasting and unchangeable friendship.

The next day I went forward by Northampton, Newport, Pagnel, &c., and on the 2nd of the Twelfth month, arrived at London; where at that time, was a great body of good Friends, well established in the Truth, and many meetings, and a good number of great and able ministers of the gospel among them; as William Penn, George Whitehead, Samuel Waldenfield, William Bingley, John Vaughton, John Field, Francis Stamper, John Bowater, James Park, and many others of the younger sort.

And considering the many talents of the ministers, their improvements thereof, experience, discerning, and other attainments in the Truth, in their several degrees; their parts and qualifications as men; as also the like qualifications of Friends there in general; together with the politeness, knowledge, and understanding of the people in that place, I was kept very low in my mind, and circumspect; having no courage of my own to appear in public among them. But the Lord knowing me altogether, my weakness, integrity, simplicity, and good meaning, supported my mind under all these considerations. And Aaron Atkinson, my intended companion, having been in the city some time before, and observing him acceptable in his ministry among them, gave me an occasion of reasoning, that I might also, probably, go through the meetings without offence; which was the full amount of my expectations or desire there. And that which added much to my encouragement was, the fatherly care and behaviour of the ministers in general, but especially of that great minister of the gospel and faithful servant of Christ, William Penn; who abounded in wisdom, discretion, prudence, love, and tenderness of affection, with all sincerity above most in this generation; and indeed I never knew his equal; nor were Friends in general wanting to me in open and tender friendship.

In this city we remained in the service of Truth and Friends, according to our several measures and attainments, (for Aaron, as he had been much longer convinced of Truth than me, and

in the ministry some years before I yielded thereto, he seemed by so much the better grown, stronger, experienced and preferable,) until the 30th day of the 12th month, and that day we had a meeting at Wandsworth, the next day at Kingston, [and so on to fifty-nine other meetings named in order, and very little remarked except the place and date. On page 85, he says :] In this journey, though we were not without temptations and exercises of divers kinds, yet the Lord was near to preserve us ; and, through his divine grace, gave us many open, comfortable and edifying times in the assemblies of his people, and in divers families, as also in conversation ; for the fear of the Lord was over us, and we did not delight in vain and unprofitable talk, but were kept solid ; but not cast down or unconversable.

At London we lodged with our very good friend Peter Briggins, in Bartholomew-close, and there we parted ; Aaron went back into Cumberland, and I remained in the city, and entered into business there for my necessary subsistence ; for my father had not bestowed anything upon me at parting.

The first thing I did was to sell my mare, which I had rode in my late journey, for which I got about seven pounds, and with it I put myself into some better clothing ; for what I had was much worn out with riding. And Friends in London, knowing my intention of settling there, (at least for some time,) and that I desired to be employed at conveyancing, drawing of settlements, and other public writings of all sorts, as occasion might offer ; which was a business I was acquainted with, and also the least confining of any I could think of, and was fitted for ; several of them were so kind as to give notice of it in some Monthly Meetings in the city, and on other occasions ; and recommended me to such Friends as might have any thing to be done in that way ; and William Penn in a particular manner was liberal in his recommendations, and showed himself a warm friend in promoting my interest.

This succeeded so well by the blessing of God, that in a short time I had more business than I could do by myself, so that I often employed assistants. And as I was rather under than over my demands, for what business I did, so my pay was good and sure, and I soon came into a reputable and plentiful way of living, for which I was truly thankful to the Lord, who thus provided for me in a way I had not foreseen ; but had fully trusted in the Lord that I should not want, though without any particular prospect how I should be supplied when I left my father's house, to follow the Lord more fully, and enjoy his divine peace, than I found I could do there.

Remaining some time in the city, Friends employed me to record all the foreign sufferings, until then lying in the manner they had been sent from all parts, to the chamber there ; for which they allowed me a gratuity. And after that, put all the deeds and writings belonging to the Quarterly Meeting of London into my hands to peruse and consider, and in divers of them I found mistakes, which were rectified. And I made a general index and abstract of them in a folio book of royal paper, whereby the purport of any deed, and what set of trustees the title of any meeting house or burying ground was in, at any time might be found in a quarter of an hour ; for which I also had a consideration.

I kept close to meetings and to business, in their proper vicissitudes ; the countenance of the Lord was with me, and my business increased daily to my satisfaction ; so that I had several offers of clerks, with competent sums of money, both from the North and in London ; but considering that as tending too deep an engagement in the affairs of life at that time, and a confinement not consisting with the liberty requisite in the ministry, as I was then stated, or with any secret views that way, I declined every proposal of the kind, and did my business with the help of such writing clerks as I could employ on any emergency, without further engagement.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 5, 1857.

FRIENDS' LIBRARY ASSOCIATION.

We have received a copy of the Annual Report of the Library Association of Friends, for the year ending 11th mo., 1857, by which we are informed that the Library has been removed, and now occupies a room in the third story of the centre building of the new meeting house on Race street, west of Fifteenth.

The room is large, well lighted and ventilated, and ample space is now afforded for any increase in the size of the Library that it is at all likely will take place for many years to come. Accommodation is thus afforded for Friends to donate such books from their private libraries as they may seldom have occasion to refer to. Many volumes might thus be collected and preserved, that are now comparatively useless, and would constitute a valuable addition to the Library.

The report states, that "in the first six months, viz. : from the Tenth month last to the Third month, both inclusive, there were loaned

On 770 applications from females 1,911 vols.
" 611 " males 1,595 "

Making a total of 1,381 applications, on which were delivered 3,506 volumes.

The increase of the Library during the past year has been One hundred and thirty-four vol-

umes, comprising One hundred and sixteen works, of which fifteen volumes were donations, while the entire number now catalogued is *Four thousand seven hundred and sixty-six*, as follows:

Abridged and Juvenile	728
Scientific	568
Religious	1,148
Voyages and Travels	532
History and Biography	837
Miscellaneous	953

Catalogues arranged in accordance with this classification can be procured of the Librarian.

Very considerable expense has been incurred in refitting the old cases, procuring new ones and refurnishing the room with new carpets, tables, &c., thus presenting, independent of the intrinsic value of the Library itself, a cheerful and attractive appearance, while in the expenses incurred, as rigid an economy was observed as was at all consistent with the object in view.

The Treasurer's account settled up to the 22d inst. makes the following exhibit, viz.:

Receipts, all told, ...	$487 00
Expenditures during the same period,	578 11
Leaving a balance due the Treasurer of	$91 11

From the forgoing statement it will be seen that it becomes necessary once more to appeal to the liberality of Friends to sustain an institution fraught with so many advantages; for should the subscriptions *not be increased* over the amount collected last year, the purchase of new books during the next twelve-months must necessarily be very much diminished. Our collector will shortly commence his labors, and it remains to be seen, whether our appeal meets with the cheerful response that has heretofore been realized.

The Library room is now open as heretofore on Fourth and Seventh day evenings for the accommodation of Friends generally, and on Seventh day afternoons *for the exclusive accommodation of Females.*

☞ *Entrance from Fifteenth street.*

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk.*

Philada., Eleventh month, 1857.

DIED, in Baltimore, on the 11th of 8th mo. last, at the residence of her son-in-law, Capt. Wm. Rollins, ELIZA SILVESTER, in the 74th year of her age—relict of the late Capt. Samuel Silvester, and daughter of William and Eliza Bidgood, of Bucks Co., Pa.

When a long and useful life is closed, it seems natural and is surely fitting that we review the character that is still exerting an irresistible and kindly influence over us. In the hour of separation from a beloved friend we turn back to the life just terminated, for something to give assurance of preparation for the great change; and in this case it is particularly comforting. It was remarked at the time, by one who knew her well, "how faithfully she had performed difficult duties, going on steadily and firmly amid varied interests, promoting and reconciling all, and winning love and respect." It was her peculiar characteristic to be actively ministering to the comforts of some one, and the writer of this slight tribute has, in many seasons of sorrow, been cheered by her words and deeds of kindness, and enabled to go on her way rejoicing. In how many hearts will similar remembrances be called forth, by reading this announcement of her departure. But all these Samaritan promptings for others could not avert bitter sorrow from her own heart. Death chose "shining marks" in her family circle, and her nervous system at length yielded to the repeated trials; but, even when body and mind seemed almost to have failed, no selfishness sprung up. And in her last days, the habitual tendency was beautifully revived—seeming to forget her own suffering, in affectionate and assiduous care for another dear invalid. The gentleness and sweet docility of childhood returned. She expressed her willingness to go or remain longer, as Divine Wisdom might direct, but her work was done; and the sunset of her life was calm and serene, as that of the beautiful summer evening, when we laid her remains beside those of her loved ones in Greenmount. C.

——, At New York, on the afternoon of the 6th of 7th mo., 1857, ANN C., wife of Richard M. Reynolds.

Her disease was a rheumatic affection, which deprived her of the use of her limbs, not being able to walk for nearly twenty years; although failing to obtain more than temporary relief from various physicians who attended her during the long period of her illness, she bore her bodily suffering, though great, with Christian patience and resignation. And, in her afflictions, she felt and appreciated the kind and affectionate care of herself and family by a beloved sister, who, with her husband and children, were devoted to her comfort. She was desirous, when meeting-day came, that as many of the family as could leave should attend, not forgetting the assembling of our bodies as a reasonable duty; that if she could not go herself, the rest should. She took a deep interest in our Society, and it was a great gratification to her to be informed of its business transactions. During her last illness, which was about ten days, her mind was tranquil and composed. A few days after she was taken, she requested her sister to have those things in readiness for her, that are necessary for the body when life becomes extinct; saying, she believed they would soon be needed, it would prevent excitement, and expressing a wish that all might be done in quietness. On hearing a nephew and wife, who had been with her, speak of returning home, as other relatives had arrived, she took them by the hand and desired, if convenient, all would remain, saying, it would not be long thus, evincing, a clear sense that her close was near. A few nights previous to her death she appeared to be in supplication; her voice being very weak, some broken accents were heard as follows: "O, Lord! guide me on,—guide me on,—to peace,—sweet peace and rest;" and for her children her petitions were also put forth. She desired them not to forget their dear father. And another time was heard to say, with much emphasis, "ready,—ready,—O! how beautiful!" The day of her decease, her friends observing that nature was nearly exhausted, called her husband to her bedside, when she effectionately embraced him, quietly passed away, and we trust, has entered the mansions of the righteous; where the weary are at rest, and the afflicted know of their pains no more. Thus, while we deeply feel the loss of our beloved sister, wife and mother, we have the consoling assurance that our loss is her eternal gain. Believing that she has realized the sayings of the Prophet, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." R. W. R.

N. York, 11*th mo.* 3*d*, 1857.

MEMORANDA.

Pliney, the younger, who, about A. D. 106, was appointed by the Emperor Trajan, Governor of Pontus, in Asia Minor, at a time when the Christians there were most cruelly persecuted, becoming, after full enquiry, satisfied that no crime could be proved against this people, and being uneasy on account of the barbarities inflicted on them, wrote to Trajan for specific instructions in relation to the manner in which they should be treated. In a letter, which we find in the 10th book of his correspondence with the Emperor, he says: "The whole of their error or fault lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ, *as a God.*" And adds, "After receiving this information, I deemed it necessary to examine, and that by torture, *two servant maids who were called ministers*, but have discovered nothing, besides a *bad and excessive superstition.*" The dreadful conflagration which occurred during the reign of the Emperor Nero, A. D., 63, and which nearly destroyed the entire city of Rome, became the pretext for the first general persecution of the Christians by authority of the Roman government, who hitherto had extended a free toleration to all religions. Tacitus, who lived contemporary with Pliney, in referring to this calamity, informs us, that the Emperor Nero, in order to avert from himself the odium under which he lay, of having ordered the city to be set on fire, accused the Christians of having done it. His words are, "To suppress therefore, the common rumor, Nero procured others to be accused, and inflicted exquisite punishment upon these people, who were held in abhorrence for their crimes, and were commonly known as Christians.* They had their denomination from Christus, who, in the reign of Tiberias, was put to death as a criminal, by the Procurator, Pontius Pilate."

Suetonius, another distinguished Roman Historian, that wrote about A. D., 110, in his life of the Emperor Claudius, who reigned from A. D. 51 to 54, says, "The Jews were banished from Rome by this Emperor, on account of their continually creating disturbances, Christus being their leader."

The fact stated by this historian is confirmed by Luke, Acts xviii. verse 2, where he says, "Claudius had commanded all Jews to depart from Rome."

The "disturbances" here complained of, were no doubt occasioned by the feuds that existed between the converted and non-converted Jews, but very few of the Gentiles having at this time embraced the Christian religion at Rome.

* These crimes probably were their withdrawal from the Pagan worship, and refusing to sacrifice to their idols.

SUNSHINE AS A HEALTH-GIVER.

To the Editor of the N. Y. Tribune.

SIR: There is a generous abundance of sunlight in the country, yet the observer is often convinced that a majority of country houses are but scantily provided with this first requisite of health and comfort. Our dependence upon this bounty of nature is seen every where. It daily envelopes the earth with electric fluid; it spans it with magnetism in every meridian; it is the moving power of the winds which fan us; it decomposes the impurities of the atmosphere; it has power to make the sterile soil fertile, and the fertile fields more abundant; it germinates the seeds, gives the color, the woody texture and the luxuriance of the vegetable kingdom. The development of some animals, through metamorphosis, is arrested, if light be excluded from them, and only one anomalous, unsightly species of the animal kingdom exists wholly in total darkness. The diminished sunlight of Winter is a signal for many individuals to assume a dormant state, and to myriads it is a decree of death, while in equatorial regions life is brought forth in more forms, is more active, and reaches fuller perfection than elsewhere. From this seed of light the human race are not excepted. In shaded localities natural deformities are found to occur with comparative frequency; the goiter, which in the valleys of Switzerland, and other mountainous, damp regions, becomes a debility of the mind as well as of the body, is attributable to the filthy and oppressive exhalations of spots which are never illuminated by full noonday. It is an every day experience that those who live in damp or dark houses, contract diseases which are alleviated by removal to drier and more cheerful residences. Even when we come into the open air from a low-ceiled, ill-lighted room, we feel that the darkness which we leave has been in some sort, an imprisonment.

We have been accustomed to regard the intense influences of the torrid zone as the certain and immediate cause of sickness and frequent mortality; but the testimony of natives of the temperate zone in both hemispheres, as to what they have performed with ease and unimpaired health in hot climates, tends to show that the danger lies rather in locality and circumstance. Humboldt, after having spent five years in the tropical regions of America, bears witness to the fine muscular development of the native inhabitants of those countries, and adds: "Deformities are exceedingly rare in certain races of men, especially those which have the skin strongly colored."

The three classes of rays which compose the sun-beam, chemical, luminous and calorific, corresponding to the three primary prismatic colors, blue, yellow and red, vary in proportionate effect at different seasons of the year, and during

the successive hours of the day. The chemical rays, which act as a direct stimulus to increase the growth of plants, are most abundant in the Spring and in the morning, the meridian light of Summer and noon-day having a counteracting effect, as it tends to produce compactness and firmness more than bulk. The preponderance of the chemical rays in Spring-time is undoubtedly one of the adaptations of this season to the young of animals which then begin their existence, and it also exerts a decided influence upon our own physical health. The invalid desires the return of Spring, for he instinctively feels that nature without will then come to the aid of nature within; and who, after the cold and lifeless Winter, does not love to seek the wind-sheltered nook, there to drink in the warm sunlight, and to receive upon the brow its life-giving blessing? The chemical rays are those which most change the hue of the skin; but this effect is least when diet, local climate or occupation are not such as to make it morbidly sensitive. We have examples of fair faces among European women who seldom wear bonnets or hats, which seem to show that a blonde may remain such, and a brunette be no more than a brunette, even if not sedulously shaded from every glimpse of sunshine. It is certain that it is one of nature's infallible cosmetics, being efficacious in redeeming the one from a fragile paleness and the other from sallowness, by giving them both a healthful undertone of bloom. If once convinced that free access of sunlight is favorable to health, there is no sensible reason in fearing exposure to it; for if to refinement of mind and goodness of heart are added vigorous health and elastic spirits, the countenance will glow with heightened comeliness, even if darkly hued; and in our admiration we always learn to obey the request, "Look not upon me because I am black, because the sun hath looked upon me."

In reference to admitting light freely into our houses the words of a writer on the subject are pertinent. He says: "From several years' observations in rooms of various sizes, used as manufacturing rooms, and occupied by females for twelve hours each day, I found that the workers who occupied those rooms which had large windows, with large panes of glass, in the four sides of the room, so that the rays of the sun penetrated through the whole room during the whole day, were much more healthy than those who occupied rooms lighted from one side only, or rooms lighted through very small panes of glass." Notwithstanding the cheapness and facility with which glass can be obtained, there is a deficiency of windows even in what is usually considered the better class of American dwellings. Sitting rooms, cheerless enough in having one or two small windows almost extinguished beneath heavy drapery of paper and cloth, are exceedingly common. For ordinary rooms, white cotton cloth, fastened on rollers, as paper is usually hung for window shades, is sufficient for the purpose of screen—admitting at the same time a diffused and softened light.

Dark colors upon the walls, absorbing more or less of the prismatic rays, are also unfavorable in their effects. The writer just quoted found that in rooms of equal ventilation, light and drainage, some of which had white walls, and others yellow or buff colored, the occupiers were not equally cheerful and healthy. The workers in rooms with colored walls "were all inclined to melancholy, and complained of pains in the forehead and eyes, and were often ill and unable to work." By having the color removed and replaced by whitewash, uniform health and cheerfulness were ever after secured.

Those who labor in the open air may never realize how imperative is that law of life which bids us seek the light; but those who live mostly within doors can through deprivation fully understand it. The mother who, in the fulfilment of her office, pre-eminently receives and appropriates from all the life-sustaining elements, suffers a twofold wrong, in the injury to herself and offsping, by dwelling in darksome apartments, and childhood in such homes is pale and puny—often worse—is squalid and most pitiably diseased.

It is observable that, while the rich material of Nature's storehouse awaits the hand of Art to make it available for the use of man, Art becomes excellent only as it approaches Nature's own inimitable model. And in this approach we find in the character and uses of a people's handicraft unfailing data of their ideas and civilization. In architecture, a course of progress is distinctly marked from the cave, the wigwam and hut of the savage who rudely supplies his few wants; from the tent and mosque of the Arab; from the cots beneath the castle and beside the palace; from the negro quarters and the mansion house, until we descry the beginnings of a republicanism which so regards the welfare of every least one within its commonwealth as to make homes of comfort and taste the birthright of all.

A copy was given in Creation; the sun in the blue dome above, with the grateful varying hues of green and brown around and beneath us—the lesson was opened then for our study, but it has not yet been perfectly learned.

White walls, with a full number of sidelights, are incomparably better than a degree of darkness and gloom; but their direct glare is injurious to the eye, while, on the other hand, it is at once assisted and protected by a supply of rays falling from above, side-lights being used mainly for prospect, and the coloring of the walls and furniture of the apartment being of those shades upon which the eye rests with pleasure. Ve-

randahs, shade-trees and climbing-plants, which add so much of attractiveness to our homes, often exclude the light more than is desirable, but combined with the sky-light, they are naturally retained and cultivated.

Not only may the one item of light be thus obtained, but by varying the color of the glass, it can be made to transmit a preponderance of the chemical, luminous or calorific rays, singly or two combined, as may be desired. This is a resort in green houses to perfect the growth of tropical plants. The red or heat-rays, which are the most direct, and are supposed to have the greatest momentum, might be appropriated on a sufficient scale, from the sun's unfailing, exhaustless fount, in making the artificial climate of our dwellings genial and uniform.

It seems possible, when we consider the potency and constancy of solar influences, that new adaptations of its separate or combined forces may be discovered to alleviate the progress of some diseases, as well as to hasten the recovery of the invalid.

And a luxury is also to be secured by being able to seek repose beneath a transparent ceiling curtained with moonlit clouds, or penetrated by the silent, solemn presence of the starlight.

Cannot the idea which pervades nature's grand temple be transcribed upon our dwellings, our school-houses, our work-shops and even upon our prisons? A. E. L. R.

Pleasant Lake, Ind., Sept. 1, 1857.

FRUITS OF CIVILITY.

Civility costs nothing, and considering it pays its way so handsomely in all companies, to say nothing of occasional chance advantages, it is a marvel that it is not more common—that it is not a universal virtue.

Within a few years, a couple of gentlemen—one of whom was a foreigner—visited the various locomotive workshops of Philadelphia. They called at the most prominent one first, stated their wishes to look through the establishment, and made some inquiries of a more specific character. They were shown through the premises in a very indifferent manner, and no special pains were taken to give them any information beyond what their own inquiries drew forth. The same results followed their visits to the several larger establishments. By some means, they were induced to call on one of a third or fourth rate character. The owner was himself a workman, of limited means; but on the application of the strangers, his natural urbanity of manner prompted him not only to show all that he had, but to enter into a detailed explanation of the working of his establishment, and the very superior manner in which he could conduct his factory, if additional facilities of capital were afforded him. The gentlemen left him, not only favorably impressed towards him, but with the feeling that he thoroughly understood his business.

Within a year afterward he was surprised with an invitation to visit St. Petersburgh. The result was, his locomotive establishment was removed there bodily. It was the agent of the *Czar* who had called on him, in company with an American citizen. He has recently returned, having accumulated a large fortune, and still receives from his Russian workshops about a hundred thousand dollars a year. He invests his money in real estate, and has already laid the foundation for the largest fortune of any private individual in Philadelphia—and all the result of civility to a couple of strangers.—*Hall's Journal of Health.*

A MOTHER'S SMILE.

There are clouds that must o'ershade us;
There are griefs that all must know;
There are sorrows that have made us
Feel the tide of human woe.
But the deepest, darkest sorrow
Though it sear the heart awhile,
Hope's cheering ray may borrow,
From a mother's welcome smile.

There are days in youth that greet us,
With a ray too bright to last;
There are cares of age to meet us,
When those sunny days are past;
But the past scenes hover o'er us,
And give us back the while,
All that memory can restore us
In a mother's welcome smile.

There are scenes and sunny places,
On which memory loves to dwell;
There are many happy faces
Who have known and loved us well;
But 'mid joy or mild dejection,
There is nothing can beguile,
That can show the fond affection
Of a mother's welcome smile.

For Friends' Intelligencer.

MOSES ON MOUNT SINAI.

Beaming with supernal glory,
Moses, prophet of the Lord,
Down from Sinai's summit hoary,
Bore the tablets of the Word.

Bore the sacred laws of heaven,
Simple, few, severe and plain,
By paternal wisdom given,
To direct rebellious man.

Many days did Moses languish;
Fasting, he the mountain trod;
Many times in awe and anguish
Sought he counsel from his God.

Often sunk in tribulation,
Did he deem his prayer unheard;
Great and final consolation,
He beheld Jehovah's word.

Thus shouldst thou, poor fellow sinner,
When thy thoughts distracted roll,
Seek the regions, calm and inner,
Of the summits of thy soul.

There, alone upon the mountain,
No profane disturber nigh,
Drink religion's healing fountain,
Walk with God beneath the sky.

Fasting shall thine eye grow lighter,
As it yearns to see the truth;
Lo! thy duty shineth brighter,
Clear, apparent as in youth.

So may'st thou, another Moses,
Climb thy Sinai, find thy law;
So may each whom faith transposes,
See the God whom Moses saw.

11*th mo.* 18*th*, 1857.

MAKE YOUR COMPANY COMFORTABLE.

"Well, what is the best way to do so?"—Not to turn the usual course of things upside down, and shake the pillars of your domestic economy, till they are ready to fall about your ears, all because you have company.

Not to insist upon it, that your visitors must eat some of all the innumerable kinds of nice things, provided expressly for them, nor make it a point of conscience that they shall never for a moment be left alone. Not to push all work out of sight and reach, for fear it will not be thought showing proper attention to your friends, to have your hands employed in their presence.

Not to torture your brain, striving to think of subjects of conversation, when there is nothing particular, nor interesting, that either you or your friends wish to say.

So much for negatives—a few of them—for they might well be multiplied indefinitely. To make a visitor feel at ease in your house, be easy and natural in all you do and say. Make no unusual efforts of any kind, for the surest way to make your friend wish himself at home, is to let him feel that you are "putting yourself out" for his sake.

Give him freely and cordially the liberty of your house. Assure him of your wish that he should, while with you, consider himself as one of the family, and that you expect him to eat, sleep, talk, or keep silence, go out, or come in, read, write, mingle with the family circle, or retire to his chamber, exactly as he would do were the house his own, and you "make your company comfortable."

To be tormented by people's politeness, is almost as bad as to be vexed by their incivility. True politeness has very delicate and sensitive perceptions, and will never be officious nor overdone.

Said one gentleman to another, whom he had invited to pass the time of his sojourn in a strange city in his house, "Come, make my house your home—go out and come in as suits your convenience. I cannot have the pleasure of devoting much time to you, but my house is heartily at your service, whenever you find the time to go to it. What leisure I have, I shall be pleased to spend with you—but whether you see much of me or no, pray make yourself comfortable, and at home in my house, and you will gratify me." *That* was real, gospel politeness, such as makes visitors comfortable.

THE MOUNTAIN IN THE MAIN.

Out in the Arctic Sea, somewhat more than 400 miles to the north-east of Iceland, there rises, apparently projected by volcanic agency, the mountain-island of Jan Mayen. It shoots straight up out of the sea to the height of nearly 7000 feet, having from certain points of view the appearance of a peak, not unlike the enormous spire of a church. As seen from a distance, it seems impossible to land upon it, yet, on approaching nearer, there is found to be a narrow line of coast, and several small harbors, which offer a tolerable anchorage when the state of the surrounding ice admits of entrance. The island was originally discovered by Captain Fotherby, who stumbled upon it through a fog in the year 1614. Sailing southward in a mist so thick that he could not see to the length of his ship, he suddenly heard the noise of waters as if breaking on a great shore, and getting a glimpse shortly afterwards of the gigantic bases of Mount Beerenberg, which is the name given to the eminence, he thought he had discovered some new continent. Since then, it has been frequently sighted by homeward-bound whalers, though, on account of its ordinary inaccessibility, it has rarely been landed upon. Once, however, shortly after its discovery, an attempt was made to inhabit it, that was attended by tragic consequences; the particulars of which, till recently, have been very little known.*

About the year 1635, the Dutch government, wishing to establish a settlement in the actual neighborhood of the fishing grounds, where the blubber might be boiled down, and the spoils of each season transported home in the smallest bulk, prevailed on seven seamen to remain the whole winter on the island. Huts were built for them, and they were liberally supplied with salt provisions, and there left to resolve the problem as to whether or not human beings could support the severities of the climate. Standing on the shore, these seven men saw their comrades' parting sails sink down beneath the sun; then watched the sun sink as had sunk the sails; and as the long arctic night set in, must have felt themselves left to a perilous and questionable fate. As is the manner of seamen, they kept a log or diary of their proceedings, noting down from day to day what seemed most worthy or desirable to be recorded. 'The 26th of August,' they wrote, 'our fleet set sail for Holland with a strong north-east wind and a

* Letters from High Latitudes.

hollow sea, which continued all that night. The 28th, the wind the same; it began to snow very hard; we then shared half a pound of tobacco betwixt us, which was to be our allowance for a week. Towards evening, we went about together, to see whether we could discover anything worth our observation, but met with nothing.' To the like effect is their experience for many a weary day—cold, dreary days of sleet and and storm, which differ little one day from another.

On the 8th of September, they were 'frightened by a noise of something falling to the ground'—probably some volcanic disturbance, or descent of a loosened glacier. A month later, it becomes so cold that their linen, after a moment's exposure to the air, is frozen like a board. Huge fleets of ice beleaguered the island, the sun disappears, and they spend most of their time in 'rehearsing to one another the adventures that had befallen them by sea and land.' Ere long, this resource of story-telling fails, or the relation becomes bald by repetition. On the 12th of December, they have the fortune to kill a bear, having by this time begun to feel the effects of a salt diet. Slowly, drearily, the time goes by, and every day 'most weary seems the sea'—

Weary the wandering fields of barren foam.

At last comes New-year's Day, 1636. 'After having wished each other a happy new year, and success in our enterprise, we went to prayers,' say they, 'to disburden our hearts before God.' They had yet two months to wait before the reappearance of the sun. It was slight relief to the prolonged dulness when, on the 25th of February, they once more saw him rise. But now to dulness and the pains of cold succeed sickness and debility. By the 22d of March, they were suffering from the scourge of scurvy: 'For want of refreshments we began to be very heartless, and so afflicted that our legs are scarce able to bear us.' Alone on that dismal rock, they were 'out of humanity's reach;' slowly, miserably perishing, and in conscious dread of perishing, before help could come. On the 3d of April, there being no more than two of them in health, they killed for the others the only two pullets they had left; the sick men feeding 'pretty heartily upon them, in hopes it might prove a means to recover part of their strength.' 'We were sorry,' says the record, 'we had not a dozen more for their sake.' On Easter-day, Adrian Carman, of Schiedam, their clerk, dies. The Lord have mercy upon his soul, and upon us all, we being very sick,' is the entry on this sad occasion. During the next few days, they seem all to have got rapidly worse, only one being strong enough to move about. He had learned writing from his comrades since coming to the island, and it is he who concludes the melancholy story. 'The 23d (April), the wind blew from the same corner, with small rain. We were by this time reduced to a very deplorable state, there being none of them all, except myself, that were able to help themselves, much less one another, so that the whole burden lay upon my shoulders; and I perform my duty as well as I am able, as long as God pleases to give me strength. I am just now going to help our commander out of his cabin, at his request, because he imagined by this change to ease his pain, he then struggling with death.' For seven days this gallant fellow goes on 'striving to do his duty'—attending on his helpless comrades till they were all past help, and making entries in the journal as to the state of the weather, that being the principal object they were charged with when left upon the island; but on the 30th of April his strength too gave way, and his failing hand could do no more than trace an incompleted sentence on the page.

So, sinking one after another, the forlorn band had all fallen. As the season advanced, however, ships were getting ready; and on the 4th of June, up again above the horizon rose the sails of the Zealand fleet; but when search is made for those who it was hoped would have been found alive and well, lo! each lies dead in his own hut; one with the open prayer-book by his side; another with his hand stretched out towards the ointment he had used for his stiffened joints; and the last survivor with the unfinished journal still lying by his side.

Since this grim tragedy, Jan Mayen has had no inhabitants. Mount Beerenberg raises his head with an awful majesty above the storms, but looks down on voyaging adventurers who pass his borders with too inhospitable a frown to induce them to tarry long within his presence.

Nevertheless, the island has been occasionally visited by enterprising navigators, some of whom appear to have explored it more completely than its early Dutch discoverers. Twenty-two years ago, the late Dr. Scoresby effected a landing there, on his return from a whaling cruise. He had seen the mountain a hundred miles off, and on approaching, found the coast quite free from ice; and, by a subsequent survey, ascertained that the island is about sixteen miles long by four wide. The last and most complete account of this singular sea-mountain is given us by Lord Dufferin, who went in search of it in his yacht, in the summer of 1856. The particulars are given in his recently published voyage-narrative, entitled *Letters from High Latitudes;* from which very interesting work we select such passages as may serve to complete the picture of Jan Mayen, and to shew the difficulties and dangers of approaching it.

(To be continued.)

The Scotch have this proverb: "A gude word is as soon said as an ill one."

A CRUSADE AGAINST TOBACCO.

A friend has furnished us with several pamphlets, in which powerful arguments are employed against the use of tobacco. The writer contends that the habit is at war with religion; that it is deleterious to health, and that it is productive of many deplorable consequences. Among the facts and arguments employed are the following:—

Science says Tobacco is a posion, a rank posion, as really a poison as ratsbane, Prussic acid, or any other deadly thing, which takes the name.

The Journal of Health says Tobacco is an absolute poison; a small quantity of which has been known to extinguish life very suddenly.

Rees's Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand in our land annually die by the use of this poison.

A German periodical says, that of twenty deaths of men between the ages of eighteen and twenty-five, one-half originate in the waste of the constitution by *smoking*. The same periodical says, Tobacco burns out the blood, the teeth, the eyes, the brains.

Dr. Shaw names some eighty diseases, and says they may be attributed to Tobacco.

Governor Sullivan says, "My brother, General Sullivan, used snuff, and his snuff lodged him permanently in the grave."

The French poet, Santeuil, was killed by a little snuff being thrown into his wine-glass, at the Prince of Conde's table.

Bocarme, of Belgium, was murdered in two minutes and a half, by a little nicotine, or alkali of Tobacco.

Dr. Twitchell believed that sudden deaths and Tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

The foregoing has quite a formidable aspect, and yet will be read by the many who indulge in the use of Tobacco, either with indifference or contempt. An immense sum of money is paid in this country for tobacco in various forms. The weed has, indeed, become a necessity with many, and life would be a burden without it. Taste and habit are at once masters and tyrants, and this is especially the case in relation to tobacco.—*Pennsylvania Inquirer.*

The planets in the heavens have a two-fold motion—in their orbits and on their axes; the one motion not interfering, but carried on simultaneously and in perfect harmony with the other; so must it be that man's two-fold activities round the heavenly and the earthly center disturb not, nor jar with each other.—CAIRD.

THE TWO BROTHERS.

The following beautiful Arabian legend we copy from the "Voice of Jacob:"

The site occupied by the Temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together, however, in the greatest harmony possible, cultivating the property they had inherited from their father.

The harvest season had arrived. The two brothers bound up their sheaves, made two equal shocks of them, and left them on the field. During the night the unmarried brother was struck with an excellent thought. "My brother," said he to himself, "has a wife and children to support; is it just that our portion of the harvest should be as large as his?" Upon this he had took from his stack several sheaves, which he had added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action, in order that his offering might not be rejected. On the same night the other brother awoke and said to his wife: "My brother lives alone without a companion; he has none to assist him in his labor, or reward him for his toils, while God has bestowed on me a wife and children; is it right that we should take from our common field as many sheaves as he, since we have already more than he has—domestic happiness? If you consent, we shall, by adding secretly a number of sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased." This object was approved and immediately put into execution.

In the morning, each of the brothers went into the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on each side; each kept adding to his brother's store, but the stacks always remained the same. But one night, both having stood sentinel to divine the miracle, they met, each bearing the sheaves mutually designed for the other. It was thus that all was elucidated, and they rushed into each others arms, each greatful to Heaven for having so good a brother.

Now, says the legend, the place where so good an idea and simultaneously occurred to the brothers, and with so much pertinacity, must have been acceptable to God. Men dressed it, and Israel chose it, there to erect the house of the Lord.—*Lamartine.*

KNOWLEDGE.—It is in knowledge, as in swimming; he who ostenatiously sports and flounders on the surface, makes more noise and splashing and attracts more attention than the industrious pearl diver, who plunges in search of treasures to the bottom.

A HOUSE FOUND EIGHTEEN FEET BELOW THE EARTH'S SURFACE.

During the excavation of a street in Evansville, Indiana, last Tuesday, the workmen came across the remains of a cabin eighteen feet below the surface of the earth. This wonderful subterranean house was about twelve feet in length, formed by upright posts set in the ground, and boarded up with split oak puncheons, secured by wooden pins. The posts, puncheons and pins were partially decayed, but still stuck together. Within the wall were found portions of an old fashioned spinning wheel, a wooden maul, several pairs of boots and shoes, and the identical charred stick which the former occupants, of the house had used to punch the fire with.—*St. Louis Republican, Nov.* 14.

DISCOVERY OF A LIBRARY IN THE TOMBS OF MEMPHIS.

M. de Saulcy, a member of the French Institute, who has passed some time in Egypt, and is very conversant with its archæology, states in the *Courrier de Paris* that an important discovery has been made in one of the tombs of Memphis of a whole library of hieratic papyruses, which fortunately was saved from destruction by the agent of the British Museum, who bought the whole lot. Mr. Bird, of the Museum, has as yet only deciphered one of these curious manuscripts, which turns out to be a complete history of the Royal dynasties registered under the numbers 18 and 19 in Manetho's Chronological Canon. The celebrated Sesostris belonged to one of these dynasties, and the same period comprises the history of the occupation of Egypt by the Hyksos or Shepherds, who kept Egypt under their sway for ages.—*London Paper.*

For Friends' Intelligencer.

Review of the Weather, &c., for ELEVENTH *month.*

	1856	1857.
Rain during some portion of the 24 hours	8 days	7 days
do. " the whole or nearly the whole day,	0	1 "
Snow,	1 "	4 "
Cloudy without storms,	4 "	5
Ordinary clear,	17 "	13 "
Average mean temperature of the month	45.43°	44.75°
do. for the past 68 years has been	42 "	95 "
Highest do. during do. (1849)	50 "	50 "
Lowest, do. do. (1793, 1827, 1842)	38	

Fall Temperatures, &c.

The mean temperature of the Fall months of the present year has been 55.80 deg., for *last year* 56·10 deg., while the average for the past 68 years has been 54.40 deg., the *highest* mean during that entire period (1850) being 58.16 deg., and the *lowest* (1827) 49.33 deg.

The *deaths* in this city for the *four* current weeks of the Eleventh month of *this* year have been 651, and (recording *five* weeks) for last year 1043. After deducting the proportion of one fifth from *last* year, it will be seen there is a difference of 183 in favor of the *present* year, being that number less. During the month *this* year 1.45 inches of rain have fallen, the same month *last* year 2.07 inches. During the three *Fall* months of *this* year 5.24 inches, and during the same period *last* year 7.36 inches.

J. M. E.

Philada., 12th month 1st, 1857.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The price of Flour has fluctuated very little in price. Sales of standard and good brands are offered at $5 25 per brand, and at $5 25 a 5 75 for small lots for home consumption; extra family and fancy lots are held at $5¾ a 6¾. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 25 a $4 37½, and the latter at $3 00 per barrel.

GRAIN.—There is a light supply of Wheat offering, but the demand for it is limited. Sales of small lots good red at $1 20 a $1 22 per busel, afloat, and good white at $1 25 a $1 33 bushel. Sales of Rye at 75 a 78 c. Corn is in good request—sales of 2,400 bushels old yellow at 80 a 81 cts., and prime dry new at 60 a 65 cts. Oats—sales of Southern at 36 a 37c per bushel.

CLOVERSEED is scarce at 5 12 a 5 25 per 64 lbs. Nothing doing in Timothy or Flaxseed.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

TERMS—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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XTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 595.)

In reviewing her late engagements, and alluding to the disturbed state of public affairs, he writes as follows :

" Truly the signs of the times are awful, and very thing enforces, with emphatic language, he necessity of dwelling near, or within that mpregnable fortress, where these things cannot ove us from the calming, consoling persuasion f divine sufficiency. May our minds be mercifully stayed in holy quiet, while *the potsherds trive with the potsherds of the earth.* Often does ny spirit long that we, as a people, may gather nore and more into this precious habitation, out f that spirit which produces tumult, or mingles vith it; and thus exalt the pure, peaceable prinipie, which through all, I cannot but steadily believe, is making its own way even gloriously n many minds, and will spread in the earth, ntil *men beat their swords into plough-shares, nd their spears into pruning hooks.*

" Never did a more convincing evidence attend ny mind than of later times, that a great work s on the wheel of Almighty power in this favored nation ; where there are truly many righteous, whose fervent intercessions are no doubt vailing, and many others evidently enquiring he way to the kingdom of inward settlement. To these the gospel message is joyful, and precious is the liberty felt in proclaiming it ; under he sense whereof, in seasons of close but truly relieving labor, my soul has been bowed in awful admiration of what the Lord is doing for the honor of His own name, and the advancement of truth."

She returned with her family to Ireland early in the year 1800, and was not long at home before she manifested the renewal of gospel concern for the members of her own Monthly Meeting, by visiting them in their families : she also held some public meetings in Clonmel, and places adjacent.

The unsoundness of principle, which about this time was distressingly evinced by many who had filled conspicuous stations in our Society, was a source of deep heartfelt sorrow to this true and loyal subject of the King immortal, for the increase of whose dominion she had long '*labored and not fainted.*' The following letter will show how earnestly she desired the preservation and help of her fellow professors, as well as the clearness and consistency of her own views, with respect to the fundamental truths of Christianity.

" Suirville, Near Clonmel, 8th mo. 22nd, 1800.

" My dear Friend,—In returning the manuscript with which thou entrusted me, allow me to observe, that though the system therein laid down is, to the eye of reason, very plausible, it is one my understanding, or rather my best judgment, as sensibly revolts from as that of the writer did at the contrary. It is not written in the lines of my experience ; and having from the earliest opening of my understanding in spiritual things, endeavored simply to receive what in the light which maketh manifest might be revealed, I may add, that according hereto I conceive it to be an erroneous system, formed more by the strength of the rational or natural faculty, than the clear unfolding of pure wisdom, in that spot where the creaturely judgment is taken away, and adopted by a part not yet fully subjected to the cross of Christ.

" My spirit will, if happily preserved, ever commemorate that mercy, which restrained from those speculative researches to which my nature strongly inclined, and which, as a temptation likely to prevail, in my first desires for certainty, closely beset me. Many a labyrinth might I have been involved in, in many a maze enveloped, had the various voices which are in the world (the religious world) been, in conjunction with these besetments, attended to. Were it needful I could tell thee much of the danger to which my best life has been exposed, but the standard at first erected being held steady in my view by divine power, even (I speak it with humble gratitude) I *will know nothing but Jesus Christ, and Him crucified,* proved a barrier to those wanderings in speculative opinions, which I believe would have to me, and have to many

mercifully enlightened minds, been the means of obstruction to a progress in the way of redemption; and introduced into that circuitous path where the peaceful termination is not beheld.

"Wherein does our spiritual life consist? Is debate, speculation and reasoning the nourishment of the immortal part? Is it matured by food so inferior to its nature? Rather will it gradually weaken and come to decay, if not replenished from a source equal to its origin; the pure milk of the eternal word. Mayest thou, my beloved friend, partake hereof and be sweetly satisfied: any thing contrary to this is dangerous food, strengthening only that part destined by sacred determination for subjection to that power which, if suffered to reign, will reduce into holy order, harmony, and love.

"Never was there a more full and plain system than that of the gospel; never can the strongest powers of the creature add to its clearness and beauty, though the plainest truths may be rendered doubtful, and the way complex, by subtle reasonings and eloquent disquisitions. I repeat, let us be content; we have not as a people followed a cunningly devised fable, and there are, I trust those yet preserved who can go further and say '*it is truth and no lie;*' having seen with their eyes, heard with their ears, and been permitted to taste of the word of life, and if required, could, through Almighty help, seal their testimony by the surrender of the natural life.

"Little did I expect to enlarge thus, and far is it from me to enter into controversy and debate, a poor employment for one apprehending a more solemn call; but my heart earnestly longs that the Lord's children may stand firm in this day of shaking and great trial. Let none beguile any of their promised reward, through leading into reasonings and perplexing uncertainty. '*I am the way, the truth, and the life,*' is a compendious lesson, a holy limit, and '*no man cometh unto the Father, but by me.*'

"I quarrel with none about forms, or differing in *non-essentials*, but this is the one certain direction, the consecrated path to salvation, through the divine lawgiver; and if happily attended to, all will be well here and for ever!

"Thou and thine are dear to my best and affectionate feelings; write to me freely if so inclined; I should be glad to hear from and be remembered by thee, and am thy sincere friend

MARY DUDLEY."

1802. Believing it her duty to pay a religious visit to some of the Eastern and Southern parts of England, my dear mother obtained the concurrence of her own Monthly and Quarterly Meetings; and leaving home the 8th of the 5th month, reached London on the 16th. She was favored to attend all the sittings of the Yearly Meeting, and often qualified by her great Master for sharing in the active services of that solemnity.

She afterwards attended the Quarterly Meetings for Suffolk and Norfolk, as well as many of the Particular meetings in those counties, and also in Essex; and held numerous public meetings, to the relief of her own mind and satisfaction of others. In these engagements she was accompanied by her friends Mary Savory and John Bevans, and occasionally by Samuel Alexander. She returned to London in time for the Quarterly Meeting there, and was afterwards closely engaged for several weeks in the city and neighborhood, visiting Particular and Monthly Meetings; the families belonging to that of Ratcliffe; and having a large number of public meetings, wherein as among her fellow professors, she was strengthened to exalt the testimony of pure truth, and powerfully to advocate the cause of her Redeemer. While thus employed she writes as follows:

"The line of my small engagements is no pleasant one, I assure thee, nor can it be so to the exercised traveller in this *day of treading down and of perplexity. Life seems low* every where, and perhaps there has hardly been a time when the opposition to its arising, and consequent struggle before liberty can be obtained, was so sensibly felt: so that it is no wonder if through the prevalence of a wasting separating spirit, the communication in the line of ministry should be of a more searching kind than has been needful in past times. Oh! how is the very life wounded by the Herod-like nature in the minds of many. It is indeed a favor to get to some quiet retreat, where an excuse from feelings of this sort is afforded, though only to partake of the fellowship of suffering with the mourners in Zion, who are greatly bowed down because of the things which have happened and are happening. It is, however, a great mercy to find that under such exercises a degree of holy certainty is vouchsafed, and the belief confirmed, that although unpleasant bread may be given to distribute, it is of the Lord's preparing, who having graciously helped *ought* to be depended on through all. I hope I am endeavoring not to eat the bread of idleness, however small my ability for availing labor, or undeserving I feel of a crumb from the Master's table."

While in London my beloved mother was much tried with illness, and frequently confined after any particular exertion for many days together, so that as the season advanced she began to be anxious for a return home, and was thankful when she felt easy to set forward about the middle of the 10th month.

Relative to her engagements after leaving London, she seems only to have preserved brief observations.

First day attended the two meetings at Bristol, where, in the evening, a little ability was

granted vocally to pray for the deliverance of such as are oppressed by the darkness which is so prevalent in that meeting, and afterwards to express a few words of encouragement to an exercised, and tried remnant. Second day evening a portion of comfort was administered, in a solemn opportunity with a large company at the house of my beloved friend George Fisher; and on third day I was enabled by close exercise to gain some relief in the meeting at Bristol. It was a season laborious both to body and mind, but one that affords satisfaction in the retrospect; and indeed this little visit altogether has been particularly satisfactory; with some it has felt like a final parting, and the recollection of having once more met will, I believe, afford mutual comfort."

The apprehension just mentioned proved correct, this being the last visit my dear mother paid to her native city, and several of her dear and long known friends were pretty soon afterwards removed by death.

From Bristol she crossed the New-passage into Wales, and attended meetings in the way to Milford, whence she sailed for Ireland; and was favored to reach her own abode in safety near the end of the 11th mo. though in a very broken state of health, and under considerable depression of mind, from a settled belief that some heavy trials were impending. This view soon became painfully realized, and her affectionate feelings were keenly wounded by the death of several near relatives occurring in quick succession, so that the few first months of 1803 were signally marked by sorrow and bereavements.

The summer was chiefly passed under the pressure of bodily suffering, which was at times so severe as to induce the apprehension that the season of full deliverance was at hand; while at others her mind was still so exercised for the advancement of truth and righteousness, that it felt as though further labor would be allotted her; and in the depths of affliction she was given not only to behold '*fields white unto harvest,*' but afresh to surrender herself, when the Lord might utter His command, to enter into *these* and work; being favored with resignation to the will of her divine Master whether as to life or death.

In the second month, 1804, she went to Waterford, in order to perform some religious service, which she had long had a prospect of, both among Friends and others within those borders: the following extracts from her letters contain an account of this visit.

"I have cause to be humbly thankful for the meeting yesterday; the covering of solemnity was sensibly prevalent over the assembly, and there were many serious seeking minds present, who I trust were not discouraged; while relief was afforded to my exercised spirit, though I believe its struggles respecting this service are not at an end; for I apprehended from the first feeling about coming here, that the line of my duty would be as much towards *others*, as the members of our own Society; and my view respecting families is rather confined to those lately married, new settlers, and young people in large families.

"The meeting this day was exercising but solemn; several who attended yesterday were there; a late fashionable but now thoughtfully concerned person, and her daughter like minded, who are rich in this world, were at both meetings, and called at my lodgings after. For those who may be termed '*other sheep,*' I feel deeply, and am sensible of life being raised by the addition of such *panting souls* to our assemblies: *these*, whether of us, or under whatever name, will be cared for, they will be led to rivers of refreshing water, and nourished up unto everlasting life.

"This has been like the others a laborious week; but I desire to take every step manifested as the line of duty; and though run down in strength, am wonderfully supported: memorable is the Lord's goodness to my exercised mind. I never remember a more proving season to me in this line of service, nor is the labor attended with much hope, save that an increase of peace is humbly hoped for, and perhaps a little addition of strength to sustain future trials may be mercifully bestowed."

(To be continued.)

PRACTICAL RELIGION.

Practical religion confers upon its possessor a glorious triumph amidst the sorrows of life. Suppose poverty comes with its train of calamities; or suppose detraction points its barbed arrows against a blameless character; or suppose bereavement casts a withering shade upon the best earthly hopes and joys; or suppose disease, which mocks the highest efforts both of friendship and of skill, impresses itself upon the countenance and makes its lodgment in the very seat of life;—or suppose, if you please, that this whole tribe of evils come marching in fearful array to assail an individual at once, I am sure that I do not say too much for practical religion, when I declare to you that it will enable its possessor to meet them all in serenity and triumph. To do this must require a high effort of faith, I acknowledge; but only such an effort as has been exemplified in the experience of thousands: Oh! when I have stood amidst such scenes, and witnessed the sweet aspirations of hope, and seen the bright beams of joy irridate the countenance over which sorrow had thrown her deepest shades, just as the bow casts its brilliant hues upon the dark cloud in the going down of the sun, I have looked upon religion as a bright angel come down from heaven to exercise a sovereign influence over human calamity; and

if I have formed a wish or offered a prayer in respect to you at such a moment, is has been that this good angel may be your constant attendant through this vale of tears.—*Sprague.*

MEMOIR OF JAMES COCKBURN.

In recurring to the known origin of my family, there is nothing presenting claims of particular distinction; but much in the practice and example of my immediate predecessors to inspire renewed respect and filial gratitude. The most ancient of my known ancestors was an officer in Cromwell's army, who appears to have come from England and settled in Scotland, after the return of the Parliamentary forces from over-running that country. He married a brother officer's daughter, a native of the Highlands, of the name of Melville. Among their descendants of the third or fourth generation, was William Cockburn, my father. He was born in the year 1735, in the parish of Wymes, in Fifeshire, about twenty miles north-east from Edinburgh. Having formed a predilection for a sea-faring life, he served his apprenticeship to that profession; and when of age, married Mary, daughter of Alexander Grigg, a respectable freeholder in the parish of Kennoway. Soon after his marriage, he was impressed and conveyed on board a king's ship, during what is called in history "the Seven Years' War;" where he remained three years without ever being permitted to touch land. Upon being discharged at the close of the war, he settled with his wife and one daughter in the village of Kennoway, where he purchased some real estate; and, turning his attention to agriculture, rented some lands in the vicinity. His wife Mary, having had six children, died; and after a suitable time he entered again into the married state with Jenat Heard, my mother. She was the daughter of George Heard, an old residenter and freeholder in the same village.

My parents were married in 1772; and I, being their second son, was born in the 9th month, 1776, in the aforesaid village of Kennoway; where I received the common education of reading, writing and arithmetic, as then taught in the parish school. The manner of my education was calculated to make a deep and fixed impression on my mind. My parents were passing the middle stage of life; and, being in limited circumstances, were industrious and sober, requiring the aid of their children in the application of their agricultural labors. Being members of that religious denomination who had seceded from the church of Scotland, under the name of Burghers, they were strict in their morals, regular in their deportment, and exemplary in the observance of public and family worship, according to the Westminster confession of faith.

Morning and evening the family and children were regularly collected; a short prayer was uttered, extempore; then eight lines of the psalms of David in mètre were sung, going regularly through; a chapter of scripture was next read in the same regular manner, every one having a Bible in hand in order to follow the reading; concluding with extempore prayer, according to the feelings of the heart. This exercise was of great advantage to the youth, in keeping alive on their minds what they had learned, and making them acquainted with the scriptures, besides impressing them with a solemn gravity. Also before and after meat, a short prayer was offered up to the Giver of all good. On first-days, after attending public worship twice, and sometimes three times, the family had to read in a class, and then be catechised; first from the Shorter Catechism, and such questions as naturally arose from them: to which much weighty counsel was often added, to the tendering of the heart, and evidently reaching the Divine witness in us.

This religious observance may seem formal; but it certainly tended to induce habits of attention and discipline in the minds of the children, and familiarized their memory with scripture history and testimony. The influence of family devotion operating insensibly on the minds of the children, did also inspire great respect and affection for their parents.

I mention these things, not to recommend a a dry, barren form, but because I believe they were the means of my instruction and improvement; and because I believe sincere obedience to what we are fully convinced to be duty, is the most acceptable sacrifice before the Searcher of hearts. I have often been thankful that I was under the care of sober parents, who labored for the instruction and welfare of their children, I believe with a single eye to their good, and in accordance with what they thought right: though I now see that the brightness of the gospel day was not then fully revealed in them.

Thus situated as it were in a garden inclosed, my infantile days were spent in a good degree of innocence, compared with many others. There was a native tenderness in my heart, by which I was preserved from the company of rude children. My nature shrunk from the exercise of cruelty towards animals of every kind; and when I could not prevail on my companions to desist from it, I had to flee from the scene of distress. Rough or profane words so shocked the gravity and sensibility of my mind that I was preserved from swearing or obscene language.

My father possessed considerable information, with clearness of understanding and firmness of judgment, to which was added great natural and acquired moral fortitude. My mother was constitutionally amiable. Her meek, retiring disposition was well adapted for the fulfilment of domestic duties and the enjoyment of domestic happiness. If her understanding was not

extensively enlightened, her piety was practical, unobtrusive, and sincere. She had six children; making twelve to my father by both wives. The conversational maxims and habitual example of such parents, naturally tended to impress the minds of their children with a feeling of conscious moral strictness and integrity, while it produced habits of great reverence for religious dogmas and observances, liable however to slide into superstitious fastidiousness.

When about seven or eight years old, I was put to tend the cattle in the fields; and used to take religious books with me to read, and was often much affected in reading the accounts of the sufferings of Christ, and the final rewards of the righteous and the wicked. These often made me weep, sometimes with fear, and at others with joy; which worked together for my good, by preserving me from the evils that are in the world, and keeping me in the path of religious awe and care, whereby I increased in the knowledge of good.

In the winters, I was put to school under the care of an attentive master, who taught me writing and the first principles of arithmetic; in which I never made much proficiency; for the inclination and powers of my mind seemed to flow in another channel. Reflection and internal exercise of the mental faculties were more congenial to my disposition; and I suppose were heightened by my being so early and so much confined to a solitary situation in the fields. My mind became fond of romantic ideas, which soon awakened the powers of imagination. I would suppose such and such things would take place, and then raise a visionary fabric of illusive conseqnences. But this indulgence of fancy retarded my progress in the Divine life, and kept me under the dominion of selfish propensities.

This arrangement, in connexion with the domestic circumstances to which I have already alluded, probably formed the basis of my individual character, which has cost me so much solicitude to meliorate under the progress of long experience.

Alas! how deceitful is the human heart rendered by the transforming influences of darkness. Though remote from the world and the gross evils that are in it, my heart slid into the paths of deception: not supposing that I could sin in thought, I gave a free reception to every illusive imagination that would amuse the time. This doubtless tended to wean me from purity of feeling, and to strengthen the natural propensities which live in the regions of darkness.

This has been one of the most powerful enemies of my mind, and had well nigh carried me away in bondage to Babylon. But Divine Goodness interposed in the ministrations of his providence, and recalled me in measure from the path of destruction, to return to that from which I had so widely deviated.

How profitable would it be for children and young people to watch the emotions of their hearts, and shut their thoughts against the indulgence of vain imaginations, even though they may be supposed to be innocent. By parleying with idle, romantic, or visionary wanderings of the mind, in early life, many have been so wounded as to go halting all the rest of their days.

The local position of my pastoral service, was eminently calculated to awaken those emotions and romantic feelings which are supposed to be the evidences of a poetic temperament. It is probable that my rural solitude, in connexion with the extensive and varied scenery around me, gave an impulse to the powers of imagination which almost through life has maintained an influence over my mind. Hence, my little inclination for what is termed the sociabilities of life; hence, the retiredness and seclusion of my habits; and hence, my deficiency in conversational intercourse, especially in mixed company. Although though my poetic temperament never produced much in writing, it proved the means of exciting and cherishing a high tone of mental sensibility which "grew with my growth and strengthened with my strength," absorbing as aliment whatever awakened pity, or induced tenderness.

(To be continued.)

For Friends' Intelligencer.

FOR THE CHILDREN.

The History of Moses.

[Continued from page 598.]

The Israelites grew weary of the manna which continued to fall as dew upon their camp at night, and the *mixed* multitude wept at the remembrance of the "fish, the cucumbers, melons, onions and garlic," of which they ate freely in Egypt. Moses heard their cry and was sorely distressed, and he said, Lord wherefore hast thou afflicted thy servant, and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Why should I carry them in my bosom as a father carrieth a child, unto the land which thou hast promised? Whence should I have flesh to give so many, for they weep and say give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. If thou deal thus with me, kill me at once, if I have found favor in thy sight, that I may be relieved of my wretchedness. And the Lord told Moses to gather seventy men, whom he knew to be the elders of the people, and he would take of the spirit which was upon him and put it upon them, and they should share the burden with him; and he also promised him that the people should have flesh to eat not only for one or two days, but for a

month. But said Moses, "the people among whom I am, are six hundred thousand footmen, shall the flocks be slain for them to suffice them, or shall all the fish of the sea be gathered together for them?" He was answered, Is the Lord's hand waxed short? thou shall see now whether my word shall come to pass unto thee or not. Then Moses went out and told the people what he had heard, and he gathered the seventy elders and set them round about the tabernacle; and as they were seated, the Lord gave them of the same spirit that was upon Moses, and when the spirit rested upon them they prophesied. Eldad and Medad did not go out to the tabernacle but remained in the camp, and the spirit rested upon them also, and they prophesied there. A young man, the son of Nun, and a servant of Moses, named Joshua, wished Moses to forbid them, but Moses replied, enviest thou for my sake? would that all the Lord's people were prophets, and that He would put his spirit upon them. And there went forth a wind and brought quails from the sea and let them fall on either side round about the camp, as it were a day's journey, and they were about two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and gathered quails. Now it is said that Moses was a "very meek" man; and when Aaron and Miriam spake against him because he married an Ethiopian woman, he prayed that Miriam might be healed of the leprosy which had come upon her, because of the wrong she had committed. Mark, young friends, the instructive lesson contained in this circumstance. Moses not only forgave Miriam himself, but besought his Heavenly Father to forgive her also. May we be able to act the same noble part toward those who may offend us. Moses was now commanded to send some of the heads of the tribes to search the land of Canaan and see what it was, whether the people who dwelt there were many or few, and whether they were strong or weak, whether they lived in cities or in tents or in strong holds, whether the land was fat or lean, and whether there was wood upon it or not; and if they found fruit, they were to bring some to Moses. So they went up and searched, and when they came to the brook of Eschol they cut a branch with one cluster of grapes and bore it between two men upon a staff. They brought also some pomegranates and figs; they returned in forty days, and told Moses, that surely the land unto which they were sent flowed with milk and honey, and this was the fruit of it. Nevertheless the people were strong that dwelt there, and the cities were walled, and very great, and moreover they saw the children of Anak there. The Amalekites were at the South, and the Hittites, the Jebusites and Amorites were in the mountains, and the Canaanites dwelt by the sea and by the coast of Jordan. Caleb proposed that they should go up at once and possess the land, but others who had been with him in the search, said that the sons of Anak were giants, before whom they were but as grasshoppers, and all the people that they saw were men of great stature. By this evil report of the land which had been promised them as a rich inheritance, the people were discouraged, and wept all night, and said one to another, let us make a captain and return into Egypt. Then Moses and Aaron fell on their faces before all the assembly, and Joshua, the son of Nun, and Caleb, the son of Jephunneh, rent their clothes, and told the people that the land they passed through was "an exceeding good land," and if the Lord delighted in them, that is, if they pleased him by obeying his commandments, he would bring them into it. Only rebel not, said they, against him. The congregation would not listen to them, but would have stoned them. Because of their rebellion, the people were told they would not be permitted to enter the land of Canaan. "Ten times they had tempted" the Lord by doubting his preserving power, and they had refused to hearken to his voice; but their little ones, whom they said would fall a prey to their enemies in the wilderness, and their children who knew not good from evil, these should go in thither and possess it. Caleb and Joshua, who were of a different spirit, and who followed the Lord "wholly," should also inhabit it. When Moses told them "these sayings," they mourned greatly; and in the morning they rose up early and went up to the top of the mountain and said, "Lo we be here, and *will* go up unto the place which the Lord hath promised;" but Moses said, wherefore now do ye transgress the commandment of the Lord? It shall not prosper; go not up, for the Lord is not among you, that ye be not smitten before your enemies, and fall by the sword of the Amalekites. But they "presumed to go," and it happened unto them as Moses had told them. The trials of Moses were many and various, and had it not been for his faith in the power of Him who had appointed him to the great work, we might suppose he would have abandoned it in despair; but it appears that he continued in daily communication with the divine Spirit, and was shewn what to do in every emergency. Miriam, who you may remember was one who suffered because she spoke against Moses, died at Kadesh and was buried there. There being no water to be found at this place, the people "chode with Moses," and said, wherefore have ye made us to come up out of Egypt to bring us in unto this evil place? it is no place of seed, or figs, or of vines, or of pomegranates; neither is there any water to drink." Then Moses and Aaron went out from their presence and prostrated themselves before the Lord, when his glory appeared unto them, and he told Moses to take the rod and assemble the congregation before the rock, and he and

Aaron should speak unto the rock before them, and the water should flow out of it, and Moses should bring forth to them water out of the rock, so that they and their beasts should drink. Moses took the rod as he was commanded, and Aaron and he gathered the assembly; but upon this occasion it would seem that he lost his self-possession and became impatient, for instead of *speaking* as he had been instructed, he lifted up his hand and *smote* the rock twice, saying, hear now, ye rebels, must we fetch you water out of this rock?" Although the water flowed abundantly, and the people and the cattle were satisfied, yet because Moses and Aaron did not believe, and did not according to the word of the Lord, they were told they should not bring the congregation into the promised land; and this water was called the water of Meribah, signifying the disobedience of the children of Israel. From Kadesh the Israelites would have gone through the country of Edom, but the king would not allow them to do so, so they turned aside and came to Mount Hor. Upon the top of this mount Aaron died, and all the house of Israel mourned for him thirty days. His age was one hundred and twenty-three years. Aaron had four sons, Nadab, Abihu, Eleazar, and Johamar. Eleazar succeeded his father as priest in Israel.

[To be continued.]

Communicated for Friends' Intelligencer.

Departed this life on the 16th of 11th month, in Baltimore, GILBERT CASSARD, Sr., in the 75th year of his age.

He went to his store in the morning of that day apparently in good health, and after pleasantly discoursing with those present, he suddenly expired. He had had some symptoms that induced him to apprehend that his departure was approaching, under the influence of which he had requested that after his death his body should be placed in Friends' vault, and the burying conducted according to the custom of Friends. His request was strictly complied with by his family, which was numerous, but none of them in profession with Friends. The funeral was attended by a large company, among whom was a number of ministers not of our Society.

The deceased was a native of the Island of St. Domingo. At the time of the revolution in that island he was about fifteen years old, and with all the whites had to flee from the country. He had a number of brothers and sisters, some of whom he never saw afterwards. Himself and a brother were brought up in Baltimore, serving an apprenticeship to the coopering trade, and sustaining excellent characters to the close of their lives.

Gilbert having predilections favorable to the Catholic religion, soon after he became of age went to confession, according to the requirements of that society, but, as he told the writer, he never went to confession but once. He felt so much condemned and ashamed for having knelt to a man, that he could do so no more. He afterwards joined the Methodist society, of which he was a constant and sincere-hearted member for many years. But for about the last twenty-five years of his life he was a member of Friends' society, and although not prominently active among them, he always took a lively interest in their concerns, and for a number of years filled with propriety the station of overseer. He was of a generous and confiding disposition, his friendships not being at all confined to those of his own profession, but he was a well-wisher and friend to all with whom he had personal intercourse, and is no doubt gone "where the wicked cease from troubling and the weary are at rest." J. M.

THE COMPASS.

The first man who made the discovery that there is an iron stone—the magnet—which attracts other iron, may have wondered not a little at this quality in an unsightly stone. As the animal seizes the food, so the magnet seizes the iron, but it does not consume it, it converts it into its like; for if a steel needle (a common sewing needle,) remains for a space of time in union with the magnet, then after it is withdrawn, it is not only attracted more powerfully by the magnet, but it now also attracts other needles or small particles of iron. With an iron needle, thus become magnetic, the experiment was probably made in the first instance merely by way of amusement, by letting it float, like our little artificial magnetic fishes, in a dish of water on a little chip of wood or cork, or by suspending it by a thread, in order the more easily to observe the readiness with which it followed the magnet In this case it must have been remarked that the magnetic needle with its two ends constantly stood when at rest in the same direction. In some way of this sort, the compass was invented, which, in its earliest form, was a simple magnetic needle, suspended by a thread or floating upon some light substance in water, which by its constant position, north and south, even under the cloudiest skies, pointed out the situation of countries, and thus, especially when a better and more convenient form was given to it, became a sure guide to travellers by land and sea.

VIRTUE.

Virtue is the daughter of Heaven; happy those who cultivate it from their infancy; they

pass their youth in serenity, their manhood in tranquillity, and their old age without remorse. There is nothing in this world fit to be compared with it; all its wishes and desires tend to celestial enjoyments, which are not liable to change. The virtuous man looks back on his past conduct without regret, because his fate cannot but be happy. His mind is the seat of cheerfulness, and his actions are the foundations of felicity; he is rich amidst poverty, and no one can deprive him of what he possesses, he is all perfection, for his life is spotless; and he has nothing to wish for, since he possesses every thing. Alexander was celebrated for his courage; Ptolemy for his learning; Trajan for his love of truth; Antoninus for his piety; Constantius for his temperance; Scipio for his continence; and Theodosius for his humility. O! glorious virtue, which, in some way or other, rewards all its admirers, and without which there can be no real happiness!

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 12, 1857.

DIED, At the residence of her mother, Elizabeth Gawthrop, in Londongrove township, Chester Co., Pa., on the 8th of 10th mo., 1857, ANN GAWTHROP, in the 54th year of her age.

——, In Marmington, Salem Co., N. J., on the morning of the 11th of 9th mo., BURTIS BARBER, in the 70th year of his age, a member and elder of Salem Monthly Meeting.

——, Suddenly, in Friends' Meeting House, on Race street west of 15th, during the morning sitting of First day, 1st of 11th month, PETER LIPPINCOTT, of Cinnaminson, N. J. His death is a sad bereavement to his family and a large circle of friends, and his loss is deeply felt in the community in which he has been a valuable citizen for a number of years.

THOMAS STORY.

[Continued from page 600.]

About this time, George Keith, that infamous and contentious apostate from the truth of God once made known to him, made great disturbances in and about London, as he had done before in divers parts of America; endeavoring to impose some unprofitable, hurtful and false notions of his own and others upon Friends, contending fiercely about them; and had also obtained some regard from envious and prejudiced persons of divers sects and societies.

*And as I was going one day to attend the Lord Chief Justice, in order to have a fine passed upon an estate offered in mortgage for security of a sum of money, there came to me upon the pavement near the office a man well dressed, and of grave behaviour, desiring to have some conversation with me, in which I could not gratify him then, being instantly engaged in the business I went about; but when I had finished it, and was come out from the office, I found him waiting; and advancing towards me, he began to discourse about George Keith, saying, "That we (meaning the body of Friends) had missed our way in contending with him as we did; for he being a man of learning and knowledge might have been very serviceable to our Society, in helping us over some mistakes we labored under."

I replied that we were not under any mistake about the Christian Faith, or religion, or any part of it; and did not want instructions from George Keith or any other like unto him, we being taught of the Lord, and by such as he raises, qualifies, and sends in his own name and power; and these we know, own, and receive, in the same love in which they are sent.

Then he moved one of George Keith's notions and subjects of debate by way of question; "whether we believe that Jesus Christ is now in heaven, in the same body in which he suffered on the cross on earth?" I replied that we believe all that the Holy Scriptures relate concerning the Lord and his body; that he ascended until a cloud received him out of the sight of the witnesses who saw him ascend; but as to the identity or sameness of his body, or the mode of its existence now in heaven, as I do not remember that to be revealed in the Holy Scriptures, 'tis a little too presumptuous, I think, in George Keith, or any other, to take upon him to define or meddle with it; being a mystery of which he hath no knowledge or idea, nor could he transfer the true notion of it to the understanding or apprehension of any other person, if he had any such thing himself. Therefore all he pretends to on that subject, can be no other than an unprofitable dream of his own head, on a subject undeterminable by any mortal, tending only to strife and envy, as fully appears by his exercise therein, and its evil fruits of division and separation, and if persisted in would remain so to the end of the world; and is to be declined as a snare and temptation of the adversary, for mischief and destruction.

Then he urged "That the body of Christ in heaven must be a real body; and if so, then material, and circumscribed, as all such bodies are, yet wonderfully glorified." I replied, this is like Satan disputing about the body of Moses: (Jude 9.) These words "*wonderfully glorified,*'

*I have in several cases given the substance of the arguments and position of our author on subjects Friends in our day fully unite in. But in this instance, as the whole is not very lengthy, and the oppositions of George Keith constituted a large portion of the sufferings and troubles of Friends soon after the death of George Fox, and especially the afflictions of William Penn, I propose giving it entire, as it shows the danger of unwarrantable speculations on subjects wisely vailed from human wisdom.

exhibit nothing to the understanding; though I do not intend to enter into a disquisition concerning bodies material or immaterial; glorified or not glorified; circumscriptive or not so. But I remember what the Apostle Paul hath written concerning the Lord Jesus on this point, viz: *In that he ascended, what is that but that he also first descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things:* (Eph. iv. 9–10.) If then he filleth all things, how and by what is he circumscribed? To this he answered, "That his filling all things was spoken of him as he is God omnipresent, and not as man; who is, as such, not omnipresent, that being an attribute of the divine nature only."

I returned to this, That it would not be spoken of Christ as he is God, because he who is omnipresent is so from all eternity, and at all times, and cannot properly be said to ascend or descend into any place; for that would imply his absence from those places to which he was said to ascend or descend; which in the notion of it would oppose the essential and necessary attribute of his divinity, and confound the rational consideration of it, so that the apostle's assertion here, I think, must refer to Christ in some other way than as he is the Word of God.

"Then (said he) these are secret and intricate things, hard to be understood or defined; so that it may be proper to decline any farther procedure thereon at this time." That I grant, (said I,) and it was not of my moving; nor did I engage in this discourse with any other view, but to demonstrate to thee how little good can be reaped or expected by contests on the subject, or by any of George Keith's notions, or of any others about it. And so we parted in a friendly manner, after he had made himself known to me under the character of Doctor English; a Scotchman by nation, and a physician by profession.

In this same year (1696) I was concerned in the love of Truth to visit the meetings in a general way in the north of England, and likewise in Scotland, and in discharge of that duty, set forward from London, on the 6th or 7th of the Fifth month, accompanied by Henry Atkinson; who was at that time a very tender and hopeful young man, but had not appeared in a public ministry, though Truth was working in him towards it.

We went by Waterford, where I made a visit to the Countess of Carlisle, (intending to have seen the Earl, but he was gone to London,) and she received me in her closet with respect, none being present but Helen Fairly, who had been her gentlewoman; but having been lately convinced, another was then in her place. The Countess asked me divers questions concerning the way of Truth as professed by us; of the sacraments, commonly so called; of women's preaching; of our marriages; and of the grace of God, &c., to all which I answered in much plainness, and I believe to her satisfaction, viz.

As to the two sacraments; the National Church owns that a sacrament is an outward and visible sign of an inward and spiritual grace; and if it is a sign, it cannot be the thing itself. That grace, of which those symbols are called signs, hath appeared, and doth appear, unto all men, as well where those signs are used, as where they are not used or heard of; so that there can be no advantage in the use of such things, but in that grace, which through Christ, is given of the Father unto all men, being a divine, active principle and power, illuminating, instructing and guiding the minds of all that believe therein, into all Truth necessary for the salvation of the soul, &c.

[Thus he proceeded, establishing the doctrine that Friends were called to turn all from a dependance on shadows, signs and symbols, to the substance; to call all away from the shadow to the substance, and from the mere name of a thing to the thing itself. In relation to women's preaching, his last paragraph runs thus:]

And though the Apostle Paul takes some exceptions, and that with sharpness, against some women as to that exercise in the church, yet not against all; for himself declares how women, using the exercise, ought to be circumstanced; and recommends Phebe as a minister of the Church which was at Cenchrea: and Philip had four daughters, all preachers: and Priscilla, as well as Aquila her husband, was a preacher in the days of the apostles; and she, as well as he, instructed Apollo, further in the way of Christ, though he had been a preacher before. I conclude, therefore, with truth, that women both may and ought to preach, under the gospel dispensation, when the spirit of the Lord is upon them, and thereunto called, and qualified thereby; and many such we have now among us, very acceptable in their ministry, so that we know by experience that they are sent of God according to the various degrees of their gifts, as well as the men, and receive them accordingly in the Lord.

She heard what I said with candor and patience, and I took leave of her with great satisfaction in my mind. And this visit being over, I returned to the house of our friend Alice Hays; where I related the passage, with other circumstances here omitted, to several Friends there at that time, which well affected them; and we were all favored with the divine presence on the occasion, and had a very comfortable time together in prayer, after which we departed thence towards Albans, where we had appointed a meeting that afternoon, after which we went to Hartford.

The next day we had a meeting there (at Hartford) which was at first very hard and shut up, but ended well, in a weighty sense of the divine presence. [Thus he travelled on to about twenty

six meetings, and giving an account of an "act of the General Assembly of the Kirk of Scotland," and writing a long but interesting letter to an unknown friend, occupying together, with an account of the meetings, about thirty pages, he states on page 121 :] After this, the same summer, I had an interview and conference with the same person, who was convinced of the way of Truth; but being engaged in election of marriage, would not decline that, nor embrace the cross of Christ, and despise the shame; and so fell back, and never made any profession with us.

On First-day, about this time, came Thomas Kent, preacher to the separate meeting at Harp Lane, London, and Arthur Ismay, another separate preacher out of the country, to our meeting in Whitehart Court, in Grace-Church street, and many of the separates of Harp Lane meeting with them, with intent (as appeared by their management) to impose themselves and preachment upon our said meeting, which was very large. And Ismay, being of a large body, and a bold and unmortified soul, with a loud, strong voice, began early, before the meeting was half gathered; and went on with abundance of ranting matter, such as he used to vent, and held it till near the time to break up the meeting; and then Thomas Kent snatched an opportunity to pray; in which he made many protestations to the Almighty of his innocence, in things of which several persons there present knew him to be guilty. But as his own disciples, and several other weak and inadvertent persons, together with some strangers, not of our communion, moved their hats in posture of prayer at the same time; though Friends generally kept their hats on, and some reproved Thomas Kent in the mean time for his imposition on the meeting; and I being there and under a very great concern, by reason of this attempt and usurpation, as soon as the meeting was broken up over his head, I called to the people to stay, and hear me a few words, which generally they did. And then I said, "That considering the disturbance and confusion which had then happened; where when one goes to prayer, or pretends to pray to the Almighty, as if he were the mouth of the assembly in that exercise, some seem to join with him, some reprove and forbid him in the meantime, and the greater part reject him and his performance, as not having any unity with him therein; (which might perplex many, and be offensive to several sober persons there present, who could not know the reason of such conduct,) I therefore put them in mind of the direction of our Lord Jesus Christ, where he saith, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.'" (Mat. v. 23—24.)

(To be continued.)

IMPROVEMENTS IN AGRICULTURE.

The improvements in manufacturing textile fabrics, especially those made of cotton, have been so great during the last century, that progress in other directions has been almost overlooked. The attention which has been concentrated on one branch by the productive arts, has withdrawn observation from all others.

Yet the changes which a hundred years have wrought in agriculture, are scarcely less wonderful than those which have been brought about in manufactures during the same period. If the spinning jenny has supplanted the household wheel; if one power loom now does the work of fifty family ones; if ingenious machines have emancipated woman from the drudgery of the distaff and shuttle, not the less have the steam-reaper, the steam-thresher, and the steam plow lightened the severe labors of the farmer, trebled the capacity of mother-earth, and produced an entire revolution in husbandry.

In these improvements, England, in the main, has led the United States. When Arthur Young wrote, eighty years ago, whole counties of Great Britain, which are now among the richest corn-producing regions in the world, were comparatively barren heaths. The introduction of roots, the practice of drilling, the cultivation of finer breeds of cattle, the study of scientific manures, and a general reform in agricultural implements of all descriptions, had wrought miracles in English farming, even before steam began to be applied to husbandry. It has only been within the last fifteen years that this mighty motive power has come into use in farming, even in Great Britain; but in that period it has spread with great rapidity. The single town of Lincoln turns out annually five hundred agricultural steam engines. In all the purely rural counties there are one or more firms wholly devoted to this business. The reform, too, is only in its infancy. Long before the century is out, steam will be employed in farming, to an extent which few, except the most sanguine, dream of even now.

And these United States will be the theatre on which its greatest victories will be achieved. The vast plains of the West seem as if created for this very purpose. Over their level surface the steam plow will move, in a few years, as unnoticed as the locomotive does at present; for it will have become a fixture in every neighborhood, if not on every farm. It was but a few months ago that a spectator, standing on a swell of land in Illinois, counted more than a hundred reaping machines cutting grain all around the horizon. In less than another generation, the steam-plow will be as ordinary a sight. Already, in England, experiment has demonstrated the practicability of a machine of this description. An engine and apparatus, costing about four thousand dollars, has there ploughed its ten acres

daily, working well over all soils except rocky ones, but especially on clays. The steam-plow, however, is only in its infancy. It is destined to be greatly simplified and cheapened, as has been the case with all other similar inventions; and when thus made more practically available, who can doubt that it will come into almost universal use?

These improvements in agriculture, it is worthy of note, make their appearance precisely when most needed. The tendency of modern civilization is to aggregate masses into cities, to the neglect of the country and the disturbance of the true equilibrium of society. This tendency has its origin, in part, in the less laborious character of handicraft occupations. But the introduction of machinery into agriculture removes much of the drudgery of farming, and so far forth obviates a principal objection to that pursuit. The period of time is rapidly approaching, indeed, in consequence of these reforms, when agriculture will be regarded as a pursuit peculiarly fitted for intelligent men. In fact, it has already become so, and needs, only time to have it acknowledged. Happy will it be for the world, when the cultivation of the soil occupies, once more, a just proportion of mankind.—*P. Ledger.*

HOW RAIN IS FORMED.

To understand the philosophy of this phenomena, essential to the very existence of plants and animals, a few facts, derived from observation and a long train of experiments, must be remembered. Were the atmosphere everywhere, at all times, at a uniform temperature, we should never have rain, hail or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cease to be absorbed by the air, when it was once fully saturated. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder we find the atmosphere. Hence the perpetual snow on very high mountains, in the hottest climates. Now when, from continued evaporation, the air is highly saturated with vapor—though it be invisible—if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, is such an arrangement for watering the earth.—*Scientific American.*

THE INVENTION OF SPECTACLES.

Familiar as we are with spectacles, they were not invented immediately upon the invention of transparent glass. A writer of old Rome, Seneca, has indeed remarked, that through a glass-ball, filled with water the letters of a book were seen in a magnified form; and an Arabian writer of the eleventh century, named *Alhazen*, states, that by means of a glass ball, all kinds of small objects may be seen enlarged. There was a long interval, however, between the knowledge of this fact, and the representation of such flattened, round (convex) ground glasses, as render the same service in a much better and more convenient way. The use of such glasses, raised on both sides, for eye-glasses or spectacles, was taught to modern nations by the Italians. The first inventor of spectacles was a nobleman of Tuscany, named in the inscription on his gravestone in the Church of Maria Maggiore at Florence: *Salvino degli Armati.* He died in 1317. According to others, to the Dominican monk, *Alexander de Spina*, who died in 1313, belongs a part of the glory of the invention, or at least of its more common application. For when Spina had seen and admired a pair of spectacles and he in vain inquired of the man, in whose possession they were, how they were made, he betook himself to work, and without further delay, fell upon the plan of giving a convex surface to a round disk of glass by placing it in a saucer-like concave cup, and by rubbing or grinding it down for a long time with a fine powder of rotten stone or emery. Two glasses of this description, were at first placed in a frame, at a distance from each other corresponding to the distance between the eyes, and fastened to a cap which was drawn over the brows when the spectacles were to be used, and afterwards pushed back. Soon the bows or arms of the spectacles were added, made of horn, and the spectacles were bent in front so as to rest upon the nose.

AN EASY METHOD FOR KNOWING THE PRINCIPAL STARS.

When the almanac shews the rising, setting, or southing of a star, observe which of the first magnitude is so posited at the given time; and, by then noting its arrangement with other stars or constellations, it may be known ever after, if a fixed star; or for the present season of the current year, if one of the planets. Thus, even children may innocently and instructively amuse their friends and one another, by pointing out several of the most conspicuous, by name, and finding the time of night by them with the almanac.

Flowers are the alphabet of angels, wherewith they write on hills and plains mysterious truth.

"*Be still and know that I am God.*"—PSALM 46:

When anguish chills the wildered heart,
And seals the eyes that long for tears;
When words no comfort can impart;
When through the storm of doubts and fears,
Comes a still voice—a voice from Heaven,
That bids us humbly bear the rod:
And to the trusting soul is given
To feel in silence—it is God.

Be still, and know that I am God—
Thus came the word in days of old,
To men who paths of suffering trod;
And now, though myriad days have rolled,
Like a warm sun of blessed power,
To melt the iciness of woe,
To us it comes;—and sorrow's hour
Is light—and prayerful tears o'erflow.

Boston Courier.

EXTRACT.

There's not a heath, however rude,
But hath some little flower
To brighten up its solitude,
And scent the evening hour.

There's not a heart however cast
By grief and sorrow down,
But hath some memory of the past
To love and call its own.

From the New York American.

THE HEBREW REQUIEM.

"*They made a funeral oration at the grave, after which they prayed, then turning the face of the deceased towards Heaven, they said—"Go in peace."* HEBREW ANTIQUITIES.

Go thou in peace—we may not bid thee linger
Amid the sunlight and the gloom of earth,
Where every joy is touched by sorrow's finger,
And tears succeed the brightest hour of mirth;
Thine upward gaze is fixed upon the dwelling
Where sin and sorow never more are known,
And seraph lips, the loud hosanna swelling,
Have caught the music of celestial tone.

Go thou in peace—thy home on earth now leaving
In the lone chamber of the dead to dwell,
Thou hast no portion in the sorrow heaving
The hearts whose anguish tears but feebly tell—
A path of light and gladness is before thee,
The hope of Israel in fruition thine,
And thou wilt gaze upon the beams of glory
Around the throne of Israel's God that shine.

Go thou in peace—why are the loved ones weeping
Around the spot where now thy form is lain,
There is no cause for grief that thou art sleeping,
Free from each trial, and untouched by pain;
Thy path has been through many a scene of sorrow,
The weary form has needed this repose;
Calm be thy rest until the eternal morrow
Its light and glory on thy dwelling throws.

Go thou in peace—temptation cannot sever
The tie that now unites thee to thy God;
The voice of sin—of unbelief—can never
Enter the precincts of thy low abode:
We leave thee here with mingled joy and sadness,
Our hearts are weak, our faith is low and dim,
Yet to the Lord we turn with chastened gladness,
And yield our friend—our brother up to him.

M. J. W.

MY SISTER.

Up many flights of crazy stairs,
Where oft one's head knocks unawares;
With a rickety table and without chairs,
And only a stool to kneel to prayers,
Dwells my sister.

There is no carpet upon the floor,
The wind whistles in through the cracks of the door;
One might reckon her miseries by the score,
But who feels an interest in one so poor?
Yet she is my sister.

She once was blooming and young and fair,
With bright blue eyes and auburn hair;
But the rose is eaten with canker care,
And her visage is marked with a grim despair.
Such is my sister!

When at early morning, to rest her head,
She throws herself on her weary bed,
Longing to sleep the sleep of the dead,
Yet fearing, from all she has heard and read,
Pity my sister.

But the bright sun shines on her and on me,
And on mine and hers, and on thine and thee;
Whatever our lot in life may be,
Whether of high or low degree,
Still she's our sister,
Weep for our sister,
Pray for our sister,
Succour our sister.

Household Words.

THE MOUNTAIN IN THE MAIN.

Lord Dufferin sailed from Iceland in his schooner-yacht, the *Foam*, a little vessel of about eighty tons burden, being accompanied in his expedition by a French steamer of 1100 tons, the *Reine Hortense*, on board of which was his Imperial highness Prince Napoleon. The prince suggested that the *Reine Hortense* should take the *Foam* in tow; and in this way over 300 miles of the voyage to Jan Mayen was performed. At this point, however, the French vessel, falling short of coal, was obliged to return, leaving Lord Dufferin, who was unwilling to go back, to buffet his way forward amidst fog and ice, as well as the skill and hardihood of himself and crew, and the sailing powers of his little schooner, might enable him. 'I confess,' says he, 'our situation, too, was not altogether without causing me a little anxiety. We had not seen the sun for two days; it was very thick, with a heavy sea, and dodging about as we had been among the ice, at the heels of the steamer, our dead reckoning was not very much to be depended upon. The best plan, I thought, would be to stretch away at once clear of the ice, then run up into the latitude of Jan Mayen, and, as soon as we should have reached the parallel of its northern extremity, bear down on the land.'

The ship's course was shaped in accordance with this view, and as about mid-day the weather began to moderate, there appeared a prospect of getting on for some time favorably. By four o'clock in the afternoon, they were skimming

along on a smooth sea with all sails set; and this state of prosperity continued for the next twenty-four hours. 'We had made,' says his Lordship, 'about eighty knots since parting with the Frenchman, and it was now time to run down west and pick up the land. Luckily, the sky was pretty clear, and as we sailed on through open water, I really began to think our prospects very brilliant. But about 3 o'clock on the second day specks of ice began to flicker here and there on the horizon, then large bulks came floating by in forms as picturesque as ever—one, I particularly remember, a human hand thrust out of the water with outstretched fore-finger, as if to warn us against proceeding further—until at last the whole sea became clouded with hummocks, that seemed to gather on our path in magical multiplicity.

'Up to this time, we had seen nothing of the island, yet I knew we must be within a very few miles of it; and now, to make things quite pleasant, there descended upon us a thicker fog than I should have thought the atmosphere capable of sustaining; it seemed to hang in solid festoons from the masts and spars. To say that you could not see your hand, ceased almost to be figurative; even the ice was hid—except those fragments immediately adjacent, whose ghastly brilliancy the mist itself could not quite extinguish, as they glimmered round the vessel like a circle of luminous phantoms. The perfect stillness of the sea and sky added very much to the solemnity of the scene; almost every breath of wind had fallen; scarcely a ripple tinkled against the copper sheathing as the solitary little schooner glided along at the rate of half a knot or so an hour, and the only sound we heard was a distant wash of waters; but whether on a great shore, or along a belt of solid ice, it was impossible to say. At last, about four in the morning, I fancied some change was going to take place; the heavy wreathes of vapor seemed to be imperceptibly separating, and in a few minutes more the solid roof of gray suddenly split asunder, and I beheld through the gap—thousands of feet overhead, as if suspended in the crystal sky—a cone of illuminated snow.

'You can imagine my delight. It was really that of an anchorite catching a glimpse of the seventh heaven. There at last was the long-sought-for mountain actually tumbling down upon our heads. Columbus could not have been more pleased when, after nights of watching, he saw the first fires of a new hemisphere dance upon the water; nor, indeed, scarcely less disappointed at their sudden disappearance than I was, when, after having gone below to wake Sigudr, and tell him we had seen bonâ-fide terra firma, I found, on returning upon deck, that the roof of mist had closed again, and shut out all trace of the transient vision. At last the hour of liberation came: a purer light seemed gradually to penetrate the atmosphere; brown turned to gray, and gray to white, and white to transparent blue, until the lost horizon entirely reappeared, except where in one direction an impenetrable veil of haze still hung suspended from the zenith to the sea. Behind that veil I knew must lie Jan Mayen.

'A few minutes more, and slowly, silently, in a manner you could take no count of, its dusky hem first deepened to a violet tinge, then gradually lifting, displayed a long line of coast—in reality but the roots of Beerenberg—dyed of the darkest purple; while, obedient to a common impulse, the clouds that wrapped its summit standing in all the magnificence of his 6870 feet, girdled by a single zone of pearly vapor, from underneath whose floating folds seven enormous glaciers rolled down into the sea! Nature seemed to have turned scene-shifter, so artfully were the phases of this glorious spectacle successively developed.

'Although by reason of our having hit upon its side instead of its narrow end—the outline of Mount Beerenberg appeared to us more like a sugar-loaf than a spire—broader at the base and rounder at the top than I had imagined—in size, color, and effect it far surpassed anything I had anticipated. The glaciers were quite an unexpected element of beauty. Imagine a mighty river of as great a volume as the Thames, started down the side of a mountain, bursting over every impediment, whirled into a thousand eddies, tumbling and raging from ledge to ledge in quivering cataracts of foam, then suddenly struck rigid by a power so instaneous in its action, that even the froth and fleeting wreathes of spray have stiffened to the immutability of sculpture. Unless you had seen it, it would be almost impossible to conceive the strangeness of the contrast between the actual tranquillity of these silent crystal rivers and the violent descending energy impressed upon their exterior. You must remember, too, all this is upon a scale of such prodigious magnitude, that when we succeeded, subsequently, in approaching the spot—where, with a leap like that of Niagara, one of these glaciers plunges down into the sea—the eye, no longer able to take in its fluvial character, was content to rest in simple astonishment at what then appeared a lucent precipice of gray-green ice, rising to the height of several hundred feet above the masts of the vessel.'

As soon as they had got a little over their first feelings of astonishment at the panorama thus suddenly revealed by the lifting of the fog, Lord Dufferin and his companions began to consider what would be the best way of getting to the anchorage on the west side of the island. They were still seven or eight miles from the shore, and the northern extremity of the island, round

which they would have to pass, lay about five leagues off, bearing west by north, while between them and the land stretched a continuous breadth of floating ice. We need not detail all the elaborate manœuverings by which they worked the vessel among the hummocks; finding more than once, after making a little progress by arduous efforts, that there was 'no thoroughfare' in the direction chosen, and nothing was left them but to return back, and try their fortune through some other passage. They could effect no landing on the western coast; they put about and tried the eastern, and had no better success. Worse than this, on attempting to retrace their course, they found themselves in danger of being ice-locked. The wind having shifted, it was now blowing right down the path along which they had picked their way; and in order to return, it would be necessary to work the ship to the windward 'through a sea as thickly crammed with ice as a lady's boudoir is with furniture.' 'Moreover,' says the noble navigator, 'it had become evident, from the obvious closing of the open spaces, that some considerable pressure was acting upon the outside of the field; but whether originating in a current or the change of wind, or another field being driven down upon it, I could not tell. Be that as it might, out we must get, unless we wanted to be cracked like a walnut-shell between the drifting ice and the solid belt to leeward; so, sending a steady hand to the helm—for these unusual phenomena had begun to make some of my people lose their heads a little, no one on board having ever seen a bit of ice before—I stationed myself in the bows, while Mr. Wyse [the sailing master] conned the vessel from the square-yard. Then there began one of the prettiest and most exciting pieces of nautical manœuvering that can be imagined. Every single soul on board was summoned upon deck; to all, their several stations and duties were assigned, always excepting the cook, who was merely directed to make himself generally useful. As soon as everybody was ready, down went the helm, about came the ship, and the critical part of the business commenced. Of course, in order to wind and twist the schooner in and out among the devious channels left between the hummocks, it was necessary she should have considerable way on her; at the same time, so narrow were some of the passages, and so sharp their turnings, that unless she had been the most handy vessel in the world, she would have had a very narrow squeak for it. I never saw anything so beautiful as her behaviour. Had she been a living creature, she could not have dodged, and wound, and doubled with more conscious cunning and dexterity; and it was quite amusing to hear the endearing way in which the people spoke to her, each time the nimble creature contrived to elude some more than usually threatening tongue of ice.

'It had become very cold; so cold indeed, that Mr. Wyse—no longer able to keep a clutch of the rigging—had a severe tumble from the yard on which he was standing. The wind was freshening, and the ice was evidently still in motion; but although very anxious to get back again into open water, we thought it would not do to go away without landing, even if it were only for an hour. So having laid the schooner right under the cliff, and putting in the gig our old discarded figure-head, a white ensign, a flag staff, and a tin biscuit box, containing a paper on which I had hastily written the schooner's name, the date of her arrival, and the names of all those who sailed on board, we pulled ashore. A ribbon of beach, not more than fifteen yards wide, composed of iron sand, augite, and pyroxene, running along under the basaltic precipice—upwards of a thousand feet high—which served as a kind of plinth to the mountain, was the only standing room this part of the island afforded. With considerable difficulty, and after a good hour's climb, we succeeded in dragging the figure-head we had brought on shore with us up a sloping patch of snow, which lay in a crevice of the cliff, and thence a little higher, to a natural pedestal formed by a broken shaft of rock; where, after having tied the tin box round her neck, and duly planted the white ensign of St. George beside her, we left the superseded damsel, somewhat grimly smiling across the frozen ocean at her feet, until some Bacchus or a bear shall come to relieve the loneliness of my wooden Ariadne.'

Meeting with nothing of interest they soon determined to return to the vessel; 'but—so rapidly was the ice drifting down upon the island—we found it had already become doubtful whether we should not have to carry the boat over the patch which, during the couple of hours we had spent on shore, had almost cut her off from access to the water. If this was the case with the gig, it was very evident the quicker we got the schooner out to sea again the better. So immediately we returned on board, having first fired a gun in token of adieu to the desolate land we should never again set foot on, the ship was put about, and our task of working out towards the open water recommenced.' It was a difficult matter to get extricated from the ice; but after many hours struggling, the little *Foam* got free from it, and went spanking away at the rate of eight knots an hour in a direct line for Hammerfest—a port which was gained after eight day's sailing, at the rate of 100 miles a day.

The reader who has followed us thus far will know as much of Jan Mayen and its history as is known by anybody who has not visited the island. As Lord Dufferin himself only knew of its existence four years before he went in search of it, there can be no reason why anybody should

blush for the deficiency of his geographical knowledge, should this be the first he may have heard of it. Though one of the curiositics of the world, Jan Mayen has been so rarely visited, that few persons, even among arctic mariners, could render any account of it; and the belief has been current in some quarters that for many years it has been wholly inaccessible. M. Babinet, of the French Institute, made a statement to this effect in the *Journal des Débats*, as lately as the 30th of December 1856—he, apparently, having not then received intelligence of Lord Dufferin's exploit in the previous summer. It is now, however, an established fact that the island can be reached; and it is not unlikely that other spirited yachtsmen, emulating his lordship's bold example, will seek a new excitement in making it the object of some of their seafaring excursions.—*Chambers' Journal.*

CULTURE OF THE BLACKBERRY.

The Agriculturist has the following with reference to the Lowton blackberry:

As a market crop, we think this blackberry would pay well. They are as easily cultivated as a corn crop, and need no second planting. Set them six or eight feet apart, and the only care required is to keep out weeds, and the excess of plants that continually spring up all over the ground if not kept cut down. Mulching the ground, that is, covering it over with a layer of straw or refuse hay, is useful. It would be well to work into the soil a good supply of yard manure before setting out the plants. On poor soil, an occasional top-dressing of manure may be given. It will be noticed by those skilled in blackberry culture, that, like the raspberry, fruit is only produced upon canes of the previous summer's growth. The plants can be set in autumn or spring, though we much prefer autumn, as they get well rooted, and usually yield more new canes the following summer than if not set until spring. The plants bear transplanting and carriage well. The chief caution to be observed is, to have the ground ready prepared before opening the plants, and set them at once, without exposure to sun or wind. The same remark applies to raspberries, and, indeed, to all other plants. They appear, thus far, to grow well on almost any soil. Some recommend moist loam, or even clay. The best growth and fruiting we have seen is upon a rocky side hill, though perhaps not better than others on dark muck and peaty soil. We should not hesitate to put them upon any soil, except a very sandy one, or one subject to standing water.

God scatters love on every side,
Freely among his children all,
And always hearts are lying wide
Wherein some grains may fall.

Lowell.

BENEFITS OF ADVERSITY.

A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify a man for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill, and fortitude of the voyager. The martyrs and confessors of ancient times, in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, that was worth a life of softness and security.

PARENTAL DUTIES.

"I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not."

How shall I rule this child? How frequent, how important the question! It was asked of us not long since, by a mother in utter despair, and almost as though she thought the discharge of an acknowledged duty an impossibility. Such cases are not singular, the complaint is a common one, that children cannot be controlled. It may not be unprofitable to inquire the cause of this difficulty. Parents apparently competent to the full discharge of their sacred duties, pious, intelligent, and in other things decided, fail entirely in establishing their authority over even the gentlest natures.

Spoiled children are the plague of society: They are met with everywhere: They are the annoyance of visitors, the constant disturbers of the comfort of travellers, but their most to be commisserated victims are their parents. Slaves of their own caprice and accustomed to yield to every impulse of passion, they become as restless and unhappy as they render those around them. Is it not a strange fact that parents should blindly ignore these truths, and persevere in a course of conduct productive of so much misery and sin, when a simple obedience of the law of God would remedy the evil, and enable them to rear their little ones as reasonable creatures, happy in themselves, and a blessing to others. We believe the cause to be either ignorance or disobedience of the law of God. That law requires of the child honor and obedience to parents; unquestionably, therefore, it becomes the duty of the parent to teach them this, and to require what God requires. It is possible to do this long before they are able to know right from wrong. Even a babe that cannot speak may be taught by the modulation of the voice, the glance of reproof, or the warning frown, that it must obey—and we firmly believe that if parental authority be established and enforced before the child has reached the age of two years, very little trouble will in ordinary cases be afterwards required to sustain it. It is at this tender age the deepest impressions are made,

and it is then also that the greatest means may be used to coerce the will and bend it to the parental command.

We are aware that some weak minds oppose such a course on the ground that such coercion is *cruel*. This objection is almost too puerile to be met by argument, were it not that so large a class of even sensible persons act as though it were a valid one. Can the Christian believe that what God commands is aught but kindest and best? Can any one capable of reasoning from canse to effect doubt that the child taught to yield its wishes with respect and cheerfulness, to the will of his best friends, is happier than the poor victim of indulgence, whose days are passed in that fretful discontent which even in the youngest child, is the certain fruit of unrestrained gratification. Let us look for a moment at the future life for which childhood should be used as the time of preparation. What will be the virtues required in a life of goodness and integrity such as every parent may be supposed to desire his child to lead? We answer without fear of contradiction, *obedience to law*, (either human or divine,) *and self-denial*. To the man who through long habit of curbing his will in childhood, in compliance with the law of right, has acquired the command of life, the practice of these virtues will be easy and graceful; but to him who through a course of years has been accustomed to disregard the commands of his father and trample upon the authority of his mother, the discipline of life will be a new and irksome thing. His unbridled passions will become his sole rulers, and the mother who was too tender of her boy to restrain his will or allow the rod of correction to chastise his delinquency, will find too late that she has consigned her darling to the dominion of task-masters, so cruel that their demands shall be satisfied with nothing short of his absolute destruction.

It is you fond mother, who now allow that little laughing curly headed babe that scarcely lisps your name, to set its tiny foot upon your authority,—you are the *cruel* one,—aye, cruel as the grave. Why, did God give you the authority you possess, to be laid by as useless, while you reverse his divine order and become obedient to the whim of your child? Alas! you are bringing down upon your offspring the awful denunciations of Him who never allows his law to be broken with impunity. If we "sow the wind," we shall reap the whirlwind, and by and by, your prayers, and tears perhaps of agonized entreaty, will be as lightly disregarded by the man, as you have suffered your command to be by the babe. Beware in time—"correct thy son, and he shall give thee rest, yea, he shall give delight unto thy soul."—*Christian Observer.*

Many persons spend so much time in criticising and disputing about the Gospel, that they have none left for *practicing it*. As if two sick men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.

Keep exact accounts. It is seldom observed, that he who keeps an exact account of his income and expensas, and thereby has constantly under his view the course of his domestic affairs, lets them run to ruin. When any one breaks in Holland, their expression for it is, "Such a man kept not his accounts well."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues dull, but prices are steady. Standard and good brands are nominal at $5 a 5 25 per brand, and at $5 a 5 50 for small lots for home consumption; extra family and fancy lots are held at $5 75 a 6 25. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 25 and the latter at $3 00 per barrel.

Grain.—There is a light supply of Wheat offering, but the demand for it is limited. Last sales of good red at $1 15 a $1 20 per bushel, and good white at 1$ 20 a $1 25 per bushel. Sales of Rye at 75 a 78 c. Corn is still very dull—sales of old yellow is offered at 75 a 76 cts., and dry new at 56 a 58 cts. Oats—sales of Southern at 33 c per bushel.

Cloverseed is scarce at 5 25 a 5 50 per 64 lbs. Nothing doing in Timothy or Flaxseed.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.
10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 611.)

After an interruption of the engagement by a heavy cold, which confined her some days, she writes.

"My late indisposition has impeded the work, but being in the will of Him who knows what is best, I *ought* to be content, and I am very tenderly cared for, many ways. I attended the Monthly Meeting to-day; the first sitting was a season of some labor, and a visit to the men's not less trying to body and mind; but these exercises feel a part of the allotted burden in this place, where in a spiritual sense small indeed are my portions of pleasant bread.

"The labors of the last week have sensibly exhausted me, yet I got to meeting yesterday, and was mercifully strengthened to clear out in such a way that I trust much more is not likely to be called for in this line, while here. I hope I shall long gratefully remember the meeting last evening, one so large and quiet has scarcely been known here; and I think the covering of solemnity increased to the last. In both instances gracious help and relief of mind were afforded, to the bowing of my soul in reverent thankfulness, and only for the Monthly Meeting to-morrow, and wishing to see an individual or two lately come home, I believe I might have comfortably left Waterford."

She had opportunities with the individuals alluded to, and was enabled to perform some other religious service to her additional relief and satisfaction, besides attending the Monthly Meeting, and returned home the latter end of the 3rd mo. with feelings of peaceful poverty; which she often spoke of as a sufficient recompense for any labor she might be engaged in.

Before leaving home to attend the Yearly Meeting in Dublin this year, my dear mother obtained the concurrence of her friends for some religious service to which she apprehended herself called in the province of Leinster; and while in the Metropolis she wrote as follows.

"Sadness and silent mourning have been mostly my lot, and the labor assigned is of a close and arduous kind. According to my feelings things are sorrowfully low, and in the various sittings life has been sensibly oppressed; yet a sense of continued mercy has sustained, and in knowing that we, as a people, still have a gracious and long-suffering Father to do with, faith in His love is renewed, and the hope of a revival amongst us at times consoles.

On leaving Dublin the 10th of 5th mo. she was accompanied by Susanna Hill, a dear friend and fellow minister who felt inclined to join her, and proved not only a kind and affectionate helper, but a valuable associate in the labor that succeeded; respecting which the following account is taken from my dear mother's letters.

"The Monthly Meeting at Carlow on sixth day was tolerably attended by such as have not given up the practice, and was a suffering time. S. Hill exercised her acceptable gift in a short testimony, and the first sitting closed with supplication. I was soon attracted to the men's meeting, and there as well as among my sisters was relieved by communicating what impressed me, notwithstanding life was low. Friends in these parts who are concerned for the cause of truth, and take any share in maintaining the discipline, are greatly to be felt for.

"There are very few of our name at Athy, but several solid persons attended the usual week day meeting, which was a solemn season; yet my mind was not relieved without having one of a more public kind appointed for the next morning. This may be acknowledged as a very favored time. A large number of serious persons were present from among the Methodists, and Evangelical Society; one of their preachers, and a clergyman with his wife, &c. I trust the precious cause was not injured, while ability was renewedly given to proclaim the doctrines of the unchangeable gospel, and my mind felt so relieved that I could have left the place; but we had reason to be satisfied with that evening's detention. The preacher of the Evangelical Society, already mentioned, came to our lodgings, with whom I was very unexpectedly led to enter upon some points of doctrine held by that sect. I do not remember when a conversation of such sort left me more satisfied, or in the retrospect

afforded greater confirmation to the belief, that however the Christian world is separated into various forms, there is, when impartially enquired into, less *real* difference than we are aware of. This man seems on ground becoming a professor of the *one faith*, and breathing a spirit which would not exclude *any*, but longs for *all* to be gathered to the teachings of the true Shepherd. I was uncommonly thoughtful about him next morning, and felt desirous for another interview, but supposed he had gone off early; on coming down I found he had so designed, but inclining to call in at T. Chandlee's missed the boat. We breakfasted together, and a season to be thankfully commemorated succeeded, under which covering we took leave of one who had been made dear to our best feelings; he saying that he was 'thankful to that adorable Providence which had cast his lot *there* that week, and brought us to be acquainted.'

"We reached Roscrea seventh day afternoon; the meeting on first day morning was a trying one; the world is a cloud to our assemblies, and the concerns of it a bar to the growth of vital religion. A public meeting in the evening was largely attended, but the people being evidently under the feeling of expectation, and not gathered in mind, caused the labor to be proportionably arduous. At length, however, a precious covering was spread, and the meeting closed under a thankful sense of divine goodness.

In the second month, 1805, she obtained liberty from the Monthly Meeting for the performance of some religious service within the limits of her own Quarterly Meeting, and at Ross, in the county of Wexford; respecting which the following particulars are extracted from her letters and memoranda.

"*Youghall, 2nd mo. 9th*, 1805.

"The meeting here on fourth day was a solemn, relieving season, rather unusually so. Several not in profession with us were there, and I ventured to appoint a public meeting for next day, which was a very favored time; those present behaved solidly, and were of a description towards whom much liberty was felt in preaching the gospel, and for whom I trust prayer was acceptably made. I was more than satisfied, as I have had cause to be, through gracious unmerited regard, at different seasons since coming here. A solid young man who has attended meetings for a year past, was with us last evening, to my comfort, and I hope his also."

"Returned to Waterford on the 16th, and next day sat a low suffering meeting again with Friends there. Oh! the want of that spiritual exercise which would bring down the blessing, not only upon the head of Aaron, but every class of the people. In the afternoon meeting, the remembrance of Elijah's sufferings was awful, yet encouraging to the partakers of his spirit; and liberty was felt in saluting this description of the people, under a view of what the ministry, the state of eldership, yea of all called to active service in the church should, and might be. Close doctrine also flowed to the worldly-minded, the supine and unwatchful in spirit; but with how little hope does the poor servant sometimes labor, having as it were to plough up as he goes over the ground, instead of finding it in a softened, prepared state. Faith was however renewed, and the reaching forth of a love precious to feel, led to the appointment of a public meeting for the following evening. This was largely attended by persons of various professions, and ability mercifully extended to proclaim the doctrine of free and universal redemption through Christ Jesus. Somewhat of a different spirit was to be felt, even a degree of that which leads to a judging and reasoning down the simplicity of the pure unchangeable gospel. But while the mysteries of the everlasting kingdom are hidden from the wise and prudent, they are still revealed unto babes, the humble and the contrite; a precious remnant of whom could be saluted in the prevalence of love and life, and at the conclusion praise waited in Zion and thanksgiving was poured forth in the congregation. May the vessel (altogether unworthy such refreshing influence) be preserved by Him who can only keep it in sanctification and fitness to receive renewed fillings, or bear resignedly the emptyings which infinite wisdom may appoint, that the Lord may be all in all for evermore. Amen and Amen!

"Third month, 21st. Left Waterford for Pilltown, where a meeting was held at twelve o'clock. It was attended by a considerable number of serious Protestants, and a few Roman Catholics, and proved a time of remarkable solemnity. The people appeared to be measurably acquainted with the nature of spiritual worship, so that way readily opened for the gospel message, which through the renewings of holy help was proclaimed to some happily alive to its power.

"The succeeding day there was a meeting in the village of Portlaw, with a large company of very quiet orderly people; many having left their ploughs and other employments to come at the invitation of Friends. This season was also memorably owned by the spreading of the holy wing, and my spirit, with that of others present, bowed in thankfulness to the Author of all good. A clergyman who was at the meeting came afterwards to see us, and expressed satisfaction at having been there; making observations which affected me greatly, as evidencing an increase of that glorious light which is opening the spirituality of religion, where education and long habit had strengthened prejudice against it.

"I returned home next day, the 23rd of 3rd month, and was favored to find all well, which I had been helped to leave under the great Shepherd's care, to whom be the praise of His own

works, and conducting, preserving goodness, now and for ever!"

Soon after her return home my dear mother became indisposed with an affection of the lungs, and was wholly confined for several months, during which time she was brought very low both in body and mind; several afflicting circumstances in her family, and the circle of her friends, combining to mark the remainder of this year, and nearly the whole of the following, as a period of peculiar trial. For many months her own habitation presented a scene of sickness and sorrow, she and her daughter Hannah being ill at the same time, and confined in separate chambers, unable to see each other, and for a while with but little prospect of either being restored.

In the 6th mo. 1806, a bitter cup was administered in the decease of my dear brother Robert, who had resided for some time at a distance from his near connexions; and being removed after only a few hours illness, the stroke was indeed heavy, and as such keenly felt.

He was the last of five sons whom she had taken the charge of on her marriage, and being the *first* who addressed her by the endearing appellation of *mother*, and very affectionate in his behaviour, he had always been peculiarly near to her; though her love and tender care were uniformly manifested towards each of them; while, on their part, an attentive and respectful demeanor has frequently induced her to observe, with grateful emotion, that she never desired more affectionate or dutiful conduct from her own children, than what she received from some of her adopted sons.

When she had herself become a parent, she was so circumspect in preventing any discernible difference, that it was not until after the death of several of the former family, the younger part had any idea that such a distinction existed. She found one of her husband's sons far gone in a consumption, who died the year after her marriage at about the age of thirteen years; and another sweet youth was taken off before he attained that of twenty. The eldest, a valuable religious character, married agreeably, and seemed likely to possess length of days, but being attacked with rheumatic fever, his constitution rapidly sunk, and exactly fourteen weeks from the day of his marriage his remains were consigned to the grave. These three she had the satisfaction of attending to the last, as they all died under the parental roof, and bore ample testimony to the tenderness and unremitting care of their anxious mother.

Nor was this less the case with one who lived many years longer, and experienced her kind and efficient help under a suffering and tedious illness, which at length terminated in his death in the year 1801, at Clifton. When informed that his little children were taken charge of, in order to set his wife at liberty to visit and stay with him, he spoke of this *last* act of his dear mother's as crowning her invariable kindness, and calling forth from him lively feelings of gratitude.

(To be continued.)

THE HUMBLE HOME.

Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion, but if God be there, a cottage will hold as much happiness as might stock a palace.—*C. Hamilton.*

Communicated for Friends' Intelligencer.

Died, at his residence in Westminster Township, Bucks County, Pa., on Fourth day evening, 10th mo. 21st, 1857, ISAAC PARRY, in the 84th year of his age.

When one standing in the community as Isaac Parry has stood, is called from works to rewards, it is expedient that some brief sketch of some of the prominent points that have marked his life should be made public; not to exalt or honor any attainment of the natural man, but rather to hold up as an example one whose life has been subject to the cross of Christ, so that he could adopt the language of the Apostle, that "by the grace of God, I am what I am," and thereby promote the honor of truth, having but the one object in view, to encourage those that were following after, to place their whole reliance upon that Power which had protected and borne along in safety those who had gone before them.

Isaac Parry was born in the same habitation in which he died, having been a member of Horsham Monthly Meeting all his life. He was very early brought into extensive service, therein discharging all the various duties in the Church generally devolving upon a well qualified member. Early in life he was appointed to the station of an Elder, probably before he reached his 30th year. About the same time he was made a member of the Meeting for Sufferings; the former station he continued in until death; the latter he was released from at his ardent request, about eighteen months previous to that period. He discharged the duties assigned to him with a wisdom and propriety that gained him the confidence of his brethren, so that his judgment was sought in matters of much importance. And, to use a common expression, he could have exercised great influence amongst his brethren. But he has been frequently heard to say, that no Friend ought to have an influence of himself, but all ought to endeavor to weigh what was under consideration,

and thus obtain the mind of truth therein, letting the man be of no reputation.

Some of the correspondence he has left, shows the deep concern he felt in the cause of temperance. It is believed that when he first felt the weight of the subject, spirituous liquors were universally used in the harvest field, and very generally as a common drink on other occasions. He, with a few others, felt the necessity laid upon them to bear a testimony against the pernicious practice; and although it was generally believed that those who refused to give it in the field, would be unable to get help sufficient to collect their crops; they united in the sentiment that they would prefer to let their crops perish in the field rather than violate their testimony; but as they patiently and faithfully labored in the concern, it spread and became general with the Society, and they were always successful in getting sufficient help. Thus originated in the Monthly Meeting of Horsham the testimony against the unnecessary use of ardent spirits.

As an Elder, he was eminently gifted to administer counsel or reproof to ministers without giving offence, and by his kind and affectionate manner to encourage them in a faithful discharge of duty, as many yet living can bear testimony. He was very useful in his neighborhood in settling differences; his advice being much sought after by those thus involved. On some occasions both parties would appeal to him, neither knowing that the other consulted him, and by his friendly and consoling advice peace would very generally be restored, no doubt, in many cases preventing law-suits, that would have been disastrous in their consequences. In him the widow also found a true friend; to those that were left in tried situations, he was ever ready to render such assistance as lay in his power.

In early life he felt a lively interest in the political concerns of the country, and was frequently engaged in court and county business; but being convinced that it had a scattering effect, and tended to disqualify him for fulfilling the most important object of life,—a preparation to receive a crown of righteousness in the world to come, which it was not to be doubted, was his chief concern—he therefore withdrew from a participation in all concerns of the kind, not for many years even exercising the right of suffrage, though strongly urged thereto by politicians.

He was gifted with an uncommonly retentive memory, and being very intimate, and frequently in company with a number of worthies that have passed away with a former generation, he had stored his mind with a large number of very interesting anecdotes connected with their lives, which he would frequently relate to the instruction and delight of his family and friends.

From early life he was a diligent attender of all our meetings, and continued so to the close of life; and when there, his solid deportment will long be remembered with tender emotions by those that met with him.

The last year of his life was marked by a patient, serene spirit; being redeemed from the strife and confusion that abound in the world, he appeared to be quietly waiting for the last solemn change; and when it came, it was in the way that he had frequently spoken of as being a great favor, to be removed out of time suddenly without a lingering illness. He enjoyed good health and the possession of his mental faculties to the close, but it was observed that he was for some days previous to his death more inclined to conversation than usual, and there was no evidence of indisposition that could be observed by his family; though, on the evening of his death, he said he felt as if he had taken cold, but made no other complaint, but manifested a great concern for the family of his son, who at the time were indisposed. He went to bed about nine o'clock, after which, upon being enquired of as to how he felt, he answered, I am very comfortable. His affectionate wife, the companion that had shared with him the joys as well as the vicissitudes of life for many years, and to whom he had been a true helpmate, was not at his side to sympathize with him in the parting scene, but was on a visit to her daughter in the neighborhood. About half an hour after retiring, he called and said, "I am dying". His son going to his room, found him standing up and partially dressed, upon seeing him, he repeated the same words, "I am dying;" "I want to go down stairs to get in the open air." A reply being made, that it was not believed that he could walk under the great oppression he was then suffering, he quietly remarked, "I think I could," but did not attempt it. After standing a few minutes on the floor in a state of suffocation, and not being able to get any relief, he quietly sat upon the side of the bed, and it was evident that death had laid his hand upon him. He appeared to breathe easier, and seemed as though he was falling into a sleep, not making the least movement; but, upon observing his countenance, it was seen that consciousness had fled, and he was then laid down, and a sweet smile lit up the whole countenance. It seemed almost impossible to realize that death was there; but, short as the time was, it had finished its work, and he has gone, we trust, to wear that crown that Christ has prepared for all those that love his appearing.

P.

A DAILY conversation in heaven is the surest forerunner of a constant abode there. The Spirit of God, by enabling us hereunto, first brings heaven into the soul, and then conducts the soul to heaven.

MEMOIR OF JAMES COCKBURN.

(Continued from page 613.)

In my sixteenth year, I was put apprentice to Alexander Law, of Kennoway, in the linen manufactory. He was a member of our meeting, and maintained the same observances and example as my parents; and with him I served my time of three years to mutual satisfaction: after which I worked journeywork for some time.

As the powers of my mind advanced towards maturity, the enemy increased in strength, and led me deeper and deeper into Mystery Babylon: but as yet I dared not wander from the inclosure in which I was tutored.

A disposition to read was natural to me, but my reading had been hitherto confined to the Scriptures and a few sermons. Books of what is called polite literature never fell within my observation. Gesner's Death of Abel, and Hervey's Meditations, were the first productions that gave a direction to the exercise of those powers with which nature had endued my mind. In reading these works, I felt the movings of lively sensibility, and the glowings of a kindred affection, which animated me to become conversant in similar composition, although unacquainted with any of its rules, and hardly capable of writing intelligibly. The working of imagination which so early manifested itself in my mind, was now become subservient to the enthusiasm of poetic imagery, which seemed to have gained complete ascendency over the feelings of my heart.

In my twentieth year, I returned to my parents, who aided and took an interest in the business, and furnished a shop for six looms on their premises. This was a respectable beginning for a young man in that country; but my feelings soon became at variance with my situation in business. The expanding faculties of my mind, constantly pressed upon my attention the adoption and exercise of such means as were calculated to familiarize my mind with letters, and aid my progress in literary acquirements. With the view of obtaining a more perfect knowledge of grammar, I read in an evening school the Latin rudiments; but never made much progress in acquiring that language. I was already on the stage of active life, and had not patience to wait for the attainment of knowledge by passing through the rudimental forms. Instead of persevering through the elements of science, I became absorbed in the sensibility of my solitary musings, and felt a devotion as ardent as it was sincere, in the lone solitude of my native groves. I deemed it the inspirations of nature acting on the powers of rising genius, or rather, the effulgence beaming from the fountain of truth, encircling and expanding the general powers of my mind. To this source I owe whatever of intelligence, rectitude and virtue, has marked my progress through life. This in every situation has been my chief enjoyment;—my happiness in prosperity; my solace in adversity, and I hope may be my crown in the end.

About this time the British government proclaimed war against revolutionary France, producing considerable excitement in the public mind. I subscribed for the Edinburgh newspapers, and was soon launched on the sea of politics, although snugly located by my parental hearth. My attention was turned from the softening effusions of a pastoral life, to moral and political investigations, as connected with the essential rights of individuals, communities and nations. In a short time I became a confirmed republican, and of course an admirer of American public institutions. These investigations, stimulated by political impulse, greatly shook my educational structure of theology, and eventually laid it in ruins. To clear the rubbish has been a task through life, perhaps not yet fully accomplished. Such is the power of early impressions, that it is difficult wholly to eradicate them.

Being on a visit to Glasgow in the year 1796, I had an opportunity of attending a religious meeting appointed by a mission of Quakers from America. Their appearance and demeanor entirely coincided with my own ideas of innocence, simplicity and piety—a favorable predilection for the Society was formed in my mind, which induced further inquiry into their principles and practices. For this purpose I obtained from one of the Edinburgh Friends, a copy of Barclay's Apology; which claiming my very deliberate attention, fully satisfied my understanding respecting those principles which govern the practice of the consistent members of the Society. Living remote from the locations of the Society of Friends, I had little opportunity of cultivating an acquaintance with its members. I never, however, lost sight of their fundamental principle; or rather, it had always been present in my mind from my infantile years, through all my solitary musings, during the progress of my youth. It was this that tendered my heart,—that restrained me from levity and pernicious conversation, and disposed me to meditation, reflection and pious feelings; producing also humane, benevolent and kind actions.

But at this period my ardor for political reform absorbed every other mental pursuit, except the emotions of that tender passion stimulated by female attractions. My provincial location prevented me from taking an active part with those denominated "the friends of the people;"—but my impressions and principles on political affairs became settled and fixed, and, at least negatively, influenced my practice. I declined the usual obeisance to the surrounding gentry, so called, and other dignitaries, whether in church or state. I stood aloof from all military associations, at that time prevailing in every district, under the

appellation of volunteers;—of course, I became marked as one unfavorable to the established order of things. My retired habits and inoffensive life, however, probably screened me from direct trouble from those who were opposed to me.

A few years passed away in this manner, with various success in business. Sometimes there was an extra demand for linen, followed by great stagnation and loss to all concerned in its manufacture. The perplexities of business, and the anxieties connected with the unwise indulgence of tender affection, contributed greatly to imbitter my youthful days, and laid the foundation of a morbid feeling which has required all my reason and fortitude to regulate in after life. Among my female acquaintances, my affections settled on Isabella Primrose; who had partly received her education among the Friends in Edinburgh, and was come to reside with her mother in our district of country. After an acquaintance of three years, I married her in the spring of the year 1800, before a Presbyterian minister, according to the form of his church. My wife was young and beautiful, and sedate as beautiful. She had caught the living manners of the female Quakers as they rose. Her amiable disposition and engaging manners strengthened my predilection for the Society of Friends; of the correctness of whose principles my judgment had already been convinced.

Although my parents had settled me on their own premises, in a dwelling near the shop, I did not feel satisfied or content. The disturbed state of the country, the fluctuations of trade and business, and the apparent progress of a revolution in the government;—all tended to unsettle my mind, and dispose me to look towards North America as a place of desirable retreat, where I might enjoy my political and religious principles, and obtain the means of an independent living, by cultivating a few acres of land. With this view, my parents finally agreed to my departure for America in the spring of 1801, concluding, if the country and climate answered their expectation, they would sell their property and remove after me, in company with my wife whom I left with them. My immediate departure was considerably prompted by a brother-in-law having already engaged a passage from Greenock to Philadelphia, for himself and family, to which I might readily be attached. This crisis was productive of a severe struggle in my mind, as well as great mental suffering.

(To be continued.)

FILIAL SPIRIT.

The judicious Hooker, used to say—"If I had no other reason and motive for being religious, I would earnestly strive to be so, *for the sake of my mother*, that I might requite her care for me, and cause her widow's heart to sing for joy."

For Friends' Intelligencer.

"LO, I AM WITH YOU ALWAY."

The world is burdened with weariness, and sorrow, and anguish, and sin; the fairest flowers are fading; shadows darken our sunniest paths, and sometimes the darkness deepens until the future becomes a solid wall of rayless night.

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no household, howsoe'er defended,
But hath one vacant chair.
The air is filled with farewells for the dying,
And moanings for the dead;"

And oftentimes the living cause us deeper wo than the dear ones who have passed into that great future which, to our unspiritualized vision, seems a land of shadows; but worse than all, harder than all to bear, is the suffering we bring upon ourselves; the anguish of our struggling souls.

There come times to us all when we feel that life is a weary burden; when toil and care press heavily upon us, and we so long for rest; but let us remember Jesus has been before us in all our thorny ways; that his sandalled feet have trodden on the rock fragments which pave the paths through this world; that temptations pointed him, as they do us, to the flowery fields of unhallowed indulgence; that he knew and felt the weakness attendant on humanity, and that the harness which protected him was taken from the great armory of God, to which we also have access.

Life to the little band of believers lost its charm when Jesus died; they had loved him, and trusted in his mighty power that he would restore the kingdom of Judea; they had lived in his life, and had yielded themselves to the irresistible fascination of his presence; they were absorbed in him.

But he was dead! He would no more chain the multitude with his eloquence, or awe them with his majesty; the sick must suffer and die, the dead must sleep on still. Little children would no more gather about him, hiding their young faces among the folds of his seamless robe, or playing with the golden waves of his long hair; his hand would never more rest in blessing on their fair heads, or his low voice thrill to their finger tips as he talked to them of love, of goodness, and heaven.

He would never more rest himself under the olive tree at evening, when the pale moonlight fell over the mountain, flashing in and out among the leaves till the weary wanderer's form was flecked with glory; that clarion voice would never more ring through the arches of the temple, bearing its message of terror: "Wo to you Scribes and Pharisees, hypocrites;" that kingly form need never again to bow with the mighty anguish of a suffering God, or the pale lips

murmur meekly, "nevertheless, not as I will, but as thou wilt!"

Who now should gather them to be a conquering people, and rule them with the pomp and splendor their imagination had so often pictured? How bitter must have been their disappointment, for their faith saw not beyond the tomb; they could not comprehend a spiritual kingdom.

Truly, said Jesus, "It is expedient for you that I go away," and in the mountains of Galilee the voice whose memory they still worshipped again saluted them: "All power is given unto me in heaven and in earth." Then truly he is king! They had not been deceived; and he who showed himself superior to men by submission, had indeed a kingdom, a throne on the right hand of God! But came there no murmur that they must tread the path of life *alone*, exposed to all the temptations and sorrows which make it a weary wilderness? That clear, spiritual eye saw at one glance the far sketch of the future, and the calm music of his voice warbled over the dark waters of life: "Lo, I am with you alway, even to the end of the world." A.

For Friends' Intelligencer.

FOR THE CHILDREN.

The History of Moses.

[Concluded from page 615.]

To enumerate or to tell you of the many "statutes and judgments," the meat offerings, drink offerings, burnt offerings, and sacrifices which were observed and thought necessary for the government and purification of the Israelites, would be entering more minutely into their history than we have time or space for.

For the same reason we may pass over the numerous wars in which they were engaged with the old inhabitants of the land through which they passed; all of which may not only be interesting but instructive at some future period when you may be able to see how admirably this wilderness journey portrays the experience of the Christian mind in its pilgrimage from the house of bondage or the dominion of self-will, to the land of Canaan flowing with milk and honey, or to that state of entire resignation to the divine will, wherein peace flows as a river, and righteousness as the waves of the sea. Because they were "a stiff necked and rebellious" people, their sufferings and difficulties were greatly increased, and for this reason most of those who were brought out of Egypt did not reach the land promised to their father Abraham, the faithful, but died in the wilderness. Their children who were not accountable for the sins of their parents, with Caleb and Joshua, who walked in the path of obedience, entered it and shared the divine blessing. Even Moses, who had been so greatly favored, it is said, saw it only from the Mount of Abarim, because at the waters of Meribah he had not adhered strictly to the commandment which he had received, and *smote* the rock instead of *speaking* in the name of the Lord.

Moses being aware that the time was drawing near when he would be "gathered as Aaron had been gathered," said, Let the Lord, the God of the spirits of all flesh, set a man over the congregation who may go out and in before them, and lead them out and bring them in, that they may not be as sheep without a shepherd. "And the Lord said, take thee Joshua, the son of Nun, in whom is the spirit, and lay thine hand upon him, and give him charge before Eleazar, the priest, and before all the congregation." And Moses did as he was bidden. It was now about forty years since they left Egypt, and in the presence of "all Israel" Moses briefly rehearsed what had befallen them during that period. He reminded them of the many mercies which had been shewn them, and brought into view what they would have to suffer because of their disobedience. He told them he had besought the Lord after this manner, "O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon; and He said unto me, get thou up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan; but charge Joshua, and encourage and strengthen him, for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." Moses also exhorted them to take heed and keep the soul with all diligence, and beware that they forgot not the Almighty hand which had led them through that great and terrible wilderness, wherein were fiery serpents and scorpions and drought, which had brought water out of the flinty rock, and fed them with manna that their fathers knew not, that they might be humbled and proved and receive good at their latter end; and addressing the whole nation as one man he said, "When ye go over Jordan and dwell in the land which the Lord giveth you to inherit, observe and hear all these words which I command thee, that it may go well with thee and with thy children after thee forever, when thou dost that which is good and right in the sight of the Lord thy God. The commandment which I command thee this day is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to bring it unto us that we may hear it and do it; neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us and bring it unto us that we may hear it and do it;

but the *word* is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it." Observe, dear children, that Moses directed them to the *word* within them, just as you are often recommended in this day, to take heed to the spirit of Truth, which is the word "very nigh unto us," in the heart and in the mouth, that would preserve from evil if we would attend to its teachings; for when we do *wrong*, we feel its reproofs like a warning voice; and when we do "good and right," we are peaceful and happy.

Moses further said, "I am an hundred and twenty years old this day; I can no more go out and come in; also the Lord hath said unto me, thou shalt not go over this Jordan." And Moses called unto Joshua and said, be strong and of good courage, for thou must go with this people unto the land promised to their fathers, and the Lord goes before thee; He will be with thee. He will not fail thee, neither forsake thee; fear not, neither be dismayed." And foreseeing the evil which they would commit after they became rich and full and "waxen fat," he told them how they would turn aside from the way which he had commanded, and "go after the gods of the strangers;" he therefore directed the Levites, who bore the ark of the covenant of the Lord, to take the book containing the law, and put it inside the ark, that it might be there as a witness against them. He wrote a song the same day, and taught it to the children of Israel. It commences with this beautiful language, setting forth the mercies of Him against whom they had rebelled. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the tender grass; because I will publish the name of the Lord, ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment, a God of Truth without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is it not He, thy father, that hath bought thee? hath He not made thee, and established thee?" &c. We have not room here to insert the whole of it, but will refer you to the thirty second chapter of Deuteronomy, where you can read it for yourselves. And in the next chapter, the thirty third, you will find "the blessing wherewith Moses the man of God blessed the children of Israel before his death." Ending with "The eternal God is thy refuge, and underneath are the everlasting arms. He shall thrust out the enemy from before thee and shall destroy them. Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine, also His heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. He saw all parts of the land promised to the seed of Abraham, and then this servant of the Lord died and was buried in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day. Although Moses was one hundred and twenty years old, his eye was not dim, nor his natural force abated; and it is recorded that "there arose not a prophet since in Israel like unto Moses, whom the Lord *knew* face to face in all the signs and wonders which he was sent to do in Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses showed in the sight of of all Israel." T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 19, 1857.

DIED, On First day the 6th inst., MARK BANER, aged nearly eighty-one years; a member of Green street Monthly Meeting, Philadelphia. His close was marked with the peaceful assuranee that his work was finished. Upon being asked if there was anything in his way, he replied, "Oh! no, I see, as it were, the Lord upon his high and holy throne, and angels waiting to receive me."

——, On First day the 6th inst., WILLIAM WAYNE, aged 72 years, a member of the Monthly Meeting of Friends, of Philadelphia, held on Race st.

——, On the evening of the 8th inst., WILLIAM MARRIOTT, in the 56th year of his age.

——, In Mill Creek, New Castle Co., Delaware, on the 21st of 11th month, 1857, REBECCA, wife of Samuel Loyd, in the 53rd year of her age.

Heard ye not the joyful language,
As ye stood around that bier?
"Come ye blessed of my Father
Come and be partakers here." E.

——, Suddenly after a short illness, on 6th day morning the 27th ult., ELIZA W. COOK, wife of Marcellus S. Cook, and daughter of Thomas Branson, aged 31 years; a member of Fall Creek Monthly Meeting, Indiana.

In the death of this lovely and promising young woman, society has sustained a great loss. She had long felt a presentment that her time on earth would be short, and was daily concerned to live in a state of acceptance with her heavenly Father. The example of her consistency and faithfulness in the attendance of our religious meetings will long live in the memory of her friends, and the patience and meekness of her spirit were touching in the extreme to those who visited her during her last illness, which was such as would awaken the deepest sympathy, as she left two infants only a few weeks old. The propriety with which she discharged the various duties of a prudent wife and tender mother renders her loss an irreparable one to her own family, but they have the consolation and

assurance that through suffering and trial her spirit was purified and prepared to ascend unto God who gave it. C. S.

For Friends' Intelligencer.

"HOUSEHOLD SCIENCE."

This is the title of a work just issued from the press of Appleton, of New York, and already on the shelves of Friends' Library. It is from the pen of Edward L. Youmans, who is favorably known as an author by his Chemical Charts and School Books. This interesting man is a native of New York State. Some years since he became quite blind, in consequence of an attack of illness, and sought in the absence of the stimulus afforded by the sense of sight, to fill his mind with objects of contemplation, by the study of the Physical Sciences. With the aid of an attached sister as a reader, he mastered most of the works on Physics and Chemistry, and as his eye-sight was gradually restored under the treatment of a skilful surgeon, he became qualified to disseminate the knowledge he had gained, as a lecturer and writer. In his first efforts at writing, he was obliged to employ a working-machine, in consequence of his defective vision, but has since greatly improved in eye-sight and in facility in writing.

From an acquaintance with this talented man, and with his wide-spread reputation, the writer of this notice had formed a high estimate of his capacity for popularizing knowledge, and was prepared to find in the "Hand-Book of Household Science" a valuable accession to our popular literature. In this he is not disappointed; the style of the book is easy and flowing, and is most attractive to persons unaccustomed to concentrate their minds on systematic disquisitions, and yet it is comprehensive in the principles announced, and reasonably accurate in its statements of facts. Recent discoveries, and, in some instances, the results of investigations which are not yet found in the ordinary works of reference, are here inserted, and aid in giving a character of freshness to the work which must add much to its usefulness and popularity.

From the first chapter on *heat*, the following extracts are taken, as illustrating the manner in which the subject is treated:—

"*Temperature and Character.*

The effect of cold is to benumb the body and blunt the sensibility; while warmth opens the avenues of sensation, and increases the susceptibility to external impressions. Thus, the intensity with which the outward world acts upon the inward through the censory channels, is regulated by temperature. In cold countries the passions are torpid and sluggish, and man is plodding, austere, stolid and unfeeling. With the barrenness of the earth, there is sterility of thought, poverty of invention, and coldness of fancy. On the other hand, the inhabitants of torrid regions possess feverish sensibilities. They are indolent and effeminate, yet capable of furious action; capricious in taste, often ingenious in device, they are extravagant and wild in imagination, delighting in the gorgeous, the dazzling, and the marvellous. In the medium heat of temperate climates, these marked excesses of character disappear; there is moderation without stupidity, and active enterprise without fierce impetuosity. Society has more freedom and justice, and the individual more constancy and principle; with loftiness of thought, there is also chastening of the imagination. By comparing the effects of the climate in torrid, temperate and frigid zones, we observe the determining influence of external conditions, not only upon the physical nature of man, but over the mind itself.

"We may appeal to individual experience for the enervating effects of hot climates, or to the common understanding of men as to the great control which atmospheric changes exercise, not only over the intellectual powers, but on our bodily well-being. It is within a narrow range of climate that great men have been born. In the earth's southern hemisphere, as yet, not one has appeared; and in the northern, they come only within certain parallels of latitude. I am not speaking of that class of men who, in all ages and in every country, have risen to an ephemeral elevation, and have sunk again into their native insignificance so soon as the causes which had forced them from obscurity ceased, but of that other class of whom God makes but one in a century, and gives him a power of enchantment over his fellows, so that by a word, or even by a look, he can electrify, and guide, and govern mankind.

"*Influence of the supply of Fuel.*

"The abundance or scarcity of the supply of fuel, as it controls the amount of artificial heat, exerts a powerful influence upon the condition of the people in various ways; indeed, it may involve the health and personal comfort of whole nations, to such an extent, as even to contribute to the formation of national character. Where fuel is scarce houses are small, and their occupants crowded together; the external air is as much as possible excluded; the body becomes dwarfed, and the intellect dull. The diminutive Laplander spends his long dreary winter in a hut heated by a smoky lamp of putrid oil; an arrangement which afflicts the whole nation with blear eyes. Scarcity of fuel has not been without its effect in forming the manners of the polished Parisians, by transferring to the theatre and the cafés those attractions, which, in countries where fuel is common and cheap, belong essentially to the domestic hearth.

"*Reason of "blowing hot and blowing cold."*

"It was stated that when air or gases are condensed, heat is set free; on the contrary, when

they are expanded, their capacity for latent heat is increased, it is absorbed, and cold is produced. This is a main cause of the danger when streams of air reach us through cracks and apertures, although a part of the mischief is caused by conduction. This peril is expressed in the old distich—

If cold air reach you through a hole,
Go make your will and mind your soul.

"Air, spouting in upon us in this manner, not only cools by conduction and evaporation, but, having been condensed in its passage through the chink, it expands again, and thus absorbs heat. This is also familiarly illustrated by the process of cooling and warming by the breath. If we wish to cool any thing by breathing on it, the air is compressed by forcing it out through a narrow aperture between the lips; as it then rarifies, it takes heat from any thing upon which it strikes. If we desire to warm any thing with the breath, as cold hands, for example, we open the mouth and impel upon it the warm air from the lungs without disturbance from compression.

"*Advantages of open fire-places.*—They promote ventilation—afford a cheerful fireside influence—warm objects, without disturbing the condition of the air—and may furnish warm air from without.

"*Disadvantages of open fire-places.*—They are uncleanly—require frequent attention—are not economical—are apt to strain the eyes—heat apartments unequally—are liable to smoke.

"*Advantages of stoves.*—They cost but little—are profitable—are quickly heated—and consume fuel economically.

"*Disadvantages of stoves.*—They afford no ventilation—if not of heavy metal plates, they quickly lose their heat—yield fluctuating temperatures—are liable to over-heat the air—are liable to leakage of gases—and are not cleanly."

A long disquisition on different methods of heating houses, closes with the following summing up:

"*Advantages of hot air furnaces.*—They are out of the way, and save space, are cleanly, give but little trouble, may afford abundant ventilation, need waste but little heat, and warm the whole house.

"*Disadvantages of hot air furnaces.*—They are liable to scorch the air, cannot be easily adapted to heat, more or less space, are liable to leakage of foul gases, and they dry and parch the air if copious moisture is not supplied.

"*Advantages of hot water apparatus.*—They do not burn or scorch the air—give excellent ventilation—do not waste heat—and they warm the whole house. These remarks do not apply to those which heat rooms by radiation from coils of pipe.

"*Disadvantages of hot water apparatus.*—They are expensive in first cost—if adapted for an average range of temperature, they may fail in extreme cold weather, as may also furnaces, and may give a dry and parched air if moisture b not supplied."

Although, as its name implies, this work i eminently practical and adapted to explain an improve many of our daily pursuits, yet it is no exclusively addressed to this purpose; the beau tiful harmonies of the material universe, and th correspondence between the external world an the intelligence which is so admirably adapte to its study and contemplation, are eloquentl portrayed by a student of nature, who is evi dently no stranger to the highest import of th physical sciences.

In future numbers we may present additiona extracts from "*The Hand-book,*" and will clos our present notice of it by mentioning, tha among the subjects treated, are the following Light, composition and influence of color, har mony of colors in furniture, &c.; vision, th construction and use of spectacles; arrange ments for lighting gas burners, &c.; air and ventilation, aliments, different kinds of food, with their special adaptations; "the Vegetarian Question;" cooking and cooking utensils; cleansing properties and uses of soap; bathing; use of dentifrices; disinfecting agents; poisons and their antidotes. Numerous wood-cuts illustrate the difficult parts of the work, and it is followed by a series of questions, to be answered by reference to the text, which adapt it to use in the schools. P.

From the Watchman and Reflector.

DREAM OF A QUAKER LADY.

There is a beautiful story told of a pious Quaker lady, who was much addicted to smoking tobacco. She had indulged herself in this habit until it had increased so much upon her that she was not only smoking her pipe a large portion o the day, but frequently sat up in her bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed she died and *approached heaven.* Meeting an angel, she asked him if her name was written in *the book* of *life.* He disappeared, but replied on returning that he could not find it. 'Oh,' said she, 'do look again, it *must* be there.' He examined again, but returned with a *sorrowful countenance* saying, 'it is not there.' 'Oh,' said she in agony, 'it must be there, I have an assurance it is there, do look again.' The angel was moved to tears by her entreaties, and again left her to renew his search; after a long absence he came back, his face radiant with joy, and exclaimed, 'We have found *it,* but it was so clouded with tobacco smoke that we could hardly see it.' The lady upon awaking threw away her pipe and never indulged in smoking again.

THOMAS STORY.

[Continued from page 618.]

Now by this we may observe, that though the gift may be such as may, in itself, be proper to be offered, yet there is a qualification necessary in him that offereth, before he ought to offer; and that is reconciliation to a brother justly offended by him: you are therefore to know that this person and his accomplices have given just cause of offence, not only to one brother but to the community, by setting up and continuing a separate meeting, in opposition and contempt of his brethren at this time, and have thus imposed themselves and insulted this meeting, where they ought not to have come in this manner. Since then he that offereth an offering unto God, as he who prayeth doth, or pretendeth to do, is not acceptable until he be reconciled, even to a single brother, if justly offended, such an one must needs also be unacceptable unto the Almighty, whilst he standeth in opposition to the whole community and body of his brethren, throughout this nation and elsewhere, contrary to the order of Christ, in whose name alone he ought to pray. And this is the reason of the behaviour of them, who have thus publicly denied him and his performance at this time; lest by joining with him, as now stated, they should make themselves parties to his sin before the most High."

This plunged him and them into a furious rage, and they began (many at the same time) to bawl out aloud some pretences to a justification of their conduct herein; but the multitude immediately dispersed, and would not hear them, and they were then like madmen. I said no more to any of them, but went immediately into the passage that leads out of the court, in order to face them as they came out of the meeting house; when Thomas Kent, coming towards me in a great rage, said, "I had charged him with more than I could prove." I looked upon him and said, "I both could and would prove all that, and much more to his disadvantage, if, by contending, he would make it needful:" and then he shrunk and went off grumbling.

Then I went to Theodore Ecclestone's, where I was invited to dine, and in great peace in my mind; but soon after that peace withdrew, and a very great uneasiness appeared. This remained but a short time, till my peace returned; and in *that* my mind settled with great consolation. And then I observed that the uneasiness and dissatisfaction was the state of those opposers; and my peace confirmed me that I had done my duty, and that it was my present reward for that work the Lord had required and enabled me to perform, for his glory and the justification of his people at that time.

This had such effect upon Thomas Kent, that he came the next day to the morning meeting; and seeming in a very low and humble mind, desiring to be reconciled to Friends; and offered to bring back most of his said meeting. But one of the Friends of the morning meeting asked him if he expected to return as a preacher among us? And he owning that he did, the same Friend then said, "That he could not be received as such, till he had given ample satisfaction for his outgoings, and what he had done, in testimony of his sincere repentance:" which he did not comply with at that time, but never troubled our meetings any more as I can remember. [Here follows a debate with a priest on water baptism, after which he accompanies Gilbert Mollyson (Robert Barclay's wife's brother) to Peter the Great, Czar of Muscovy, to present him some of Robert Barclay's Apologies in Latin. After an interesting conversation with this eminent personage, he says in conclusion:] When this great Prince had in a good degree furnished himself with useful knowledge in natural things, necessary for the civilizing and improving the barbarous people of his kingdom and nation, he returned thither, accomplished with experience in many particulars, to the great advancement thereof in general. But since I may have occation to make mention of him again, in proper time and place, in the sequel of these accounts, I shall leave him at present and proceed to some other matters.

During my continuance in London, I employed myself in conveyancing, and the like; and having more business than I could manage alone, I had several clerks or apprentices offered, both in London and from the North, and considerable sums of money with them; but could not accept of any lest it should prove too great a confinement from my calling in the Truth. For though I was willing to take pains for my necessary support, and the charges of my travels, yet I suffered much in my mind by reason of confinement; since the calling of God cannot be rightly and fully answered by any one too much entangled in other concerns, though lawful and gainful, and to the view of reason needful. And here I stayed, attending the city meetings, and sometimes visiting those of the neighborhood in the country, until the year 1698, when having a letter from William Penn, then at Bristol, desiring me to meet him and John Everot at Holly Head, in Wales, at a day certain, in order to go for Ireland, I accordingly set forward from London on the 28th of the Second month; and that night went to Brickhill; and thence by Daventry, Coventry, Litchfield, Stone, Namptwitch and Chester, to Aberconway, in Wales; meeting in the way, with a great shower of snow, high wind and loud thunder, very unusual concomitants at that time of the year, (the third of the Third month*). But the inconvenience of that was soon forgotten; for in about half an hour, reaching Conway, I there met with my friends afore-

* Fifth month May, old style.

said, to our mutual satisfaction, and from thence we went to Hollyhead, in the Isle of Anglesea, where we arrived the next day about the 10th hour in the forenoon, and the next day, about two in the afternoon, we set sail, and arrived in Dublin Bay, in about twenty-four hours, for which we were thankful.

At the time of our landing there was a ship in the bay with a great many Friars, going to France, being sent out of Ireland by virtue of a law lately made there. And John Everot having something to say in some meetings after we landed, against several tenets, opinions, and practices of the Papists, a report was raised that William Penn had preached among those Monks and Friars at our landing, and had converted some of them; one of whom, being more zealous than the rest, was now with William Penn, preaching mightily against the Papists, meaning John Everot.

This was reverse to a report formerly invented against William Penn, that he himself was a Jesuit, and died so in Pennsylvania many years ago; and not only reported, but printed and published, and also confuted by his appearing soon after in England.

On the 6th of Third month we went to Dublin; and on the 8th, being the first of the week, was the half year meeting there, where we were greatly comforted, not only in the enjoyment of the blessed presence of the Lord, but also in observing the unity, mildness and order which appeared among Friends in the management of the affairs of the church on that occasion.

Great was the resort of people of all ranks, qualities and professions, to our meetings, chiefly on account of our friend William Penn, who was ever furnished by the Truth fully to answer their expectations; many of the clergy were there, and the people with one voice spake well of what they heard; and of the clergy, the Dean of Derry was one; who being there several times, was asked by his Bishop whether he had heard any thing but blasphemy and nonsense, and whether he took off his hat in time of prayer to join with us? He answered that he had heard no blasphemy nor nonsense, but the everlasting Truth; and did not only take off his hat at prayer, but his heart said amen to what he heard:" yet he proved like the stony ground, and brought forth no fruit. He said, "though he could die for the principles of religion the Quakers professed, yet to lose his living and character for some incidents they are tenacious of, as plain language, plain habits, and other distinguishing particulars, he did not think these of sufficient weight, or reasonable," and so came no further in the way of Truth, but proved unfaithful in the way of small things.

In the intervals of meetings William Penn visited the Lords and Justices of Ireland, and chief ministers of government there, in which he was very serviceable to Truth and Friends.

But the envy of Satan soon began to work against Truth and us, in such tools as he then had; for one John Plympton, a journeyman wool comber, and teacher among a few general Baptists, soon after we came there, published an abusive paper against Friends in general, and William Penn in particular; wherein he treated him with language much below common civility, calling him a wilful and desperate liar, &c.

Upon this several of us went to the chief elders of that people, and afterwards to that meeting, and enquired whether this work was by their consent; and they in a very modest manner and with concern, answered that it was altogether his own work, in which they had no hand, but disowned him therein. And finding him an impertinent wrangler, of little consequence, we took no further notice of him at that time, but afterwards published a sheet called "*Gospel Truths;*" drawn up chiefly by William Penn, and signed by himself and several others, of whom I was one. Plympton also published a paper which he called a "*Quaker no Christian;*" which William Penn answered by another, entitled "*The Quaker a Christian.*" He also reprinted the eighth and ninth chapters of his *primitive Christianity revived;* which gave the people a general satisfaction that Plymptom's charges were groundless. And as William Penn's travels through the nation at that time made the envy of the priests to boil against the Truth and us, the bishop of Cork wrote a book against the above sheet, entitled "*Gospel Truths;*" which gave occasion for much controversy, and many other books to be written.

[Having now accomplished the principal part of a concern that has lived with me for years, in publishing the early life of Thomas Story in "Friends' Intelligencer," and as I shall probably be from home some weeks, I will not be able to continue it as heretofore regularly. But should it meet with approbation I am willing to continue it, though it is a heavy tax upon my time in my travels. I find it has been a welcome visitor among our most reliable Friends, and even among too many circumstanced like the "Dean of Derry," above spoken of; but not so acceptable to those who may be compared to the ancient Athenians, Acts. xvii. 21. I hope, however, that our paper may ever abound with substantial, useful matter, and promote the cause of Truth, especially among our young people. The whole work I find has been published a few years ago in "Friends' Library," but this edition is scarce and dear. The abridgment of Kendall is out of print, and I have met with very few who were acquainted with the life of Thomas Story.] JOS. FOULKE.

LIVERPOOL, a city nearly as large as New York, is without a daily paper.

CONTENTMENT.

"*I have learned in whatever state I am, therewith to be tent.*"—[PHIL. 4: 11.

Father, I know that all my life
Is portioned out for me,
And the changes that will surely come,
I do not fear to see.
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart *at leisure from itself*,
To soothe and sympathize.

I ask Thee for the daily strength,
To none who ask denied;
A mind to blend with outward life,
While keeping at Thy side,
Content to fill a little space,
If *Thou* be glorified.

And if some things I do not ask
In my cup of blessings be,
I would have my spirit filled the more
With grateful love to Thee—
And careful less to serve thee *much*,
Than to please Thee *perfectly*.

In a service which Thy love appoints,
There are no bonds for me,
For my inmost soul is taught "the truth,"
That makes Thy children "free;"
And a life of self-renouncing love
Is a life of liberty

Anna L. Waring.

ART THOU A CHRISTIAN?

BY MRS. L. H. SIGOURNEY.

Art thou a Christian? Though thy cot
Be rude, and poverty thy lot,
A wealth is thine which earth denies;
A treasure boundless as the skies.
Gold and the diamond fade with shame
Before thy casket's deathless flame.
Heir of high Heaven! how canst thou sigh
For gilded dross and vanity?

Art thou a Christian, doomed to roam
Far from thy friends and native home?
O'er trackless wilds uncheered to go,
With none to share an exile's woe?
Where'er thou findest a Father's care,
Thy country and thy home are there;
How canst thou then a stranger be
Surrounded by his family?

Art thou a Christian, 'mid the strife
Of years mature, and burdened life?
Thy heaven-born faith its shield shall spread,
To guide thee in the hour of dread;
Thorns in thy flinty path may spring,
Unkindness strike its scorpion-sting,
Yet, in thy soul, a beacon light
Shall guide thy pilgrim steps aright,
And balm from God's own fountain flow,
To heal the wounds of earthly woe.

To be always intending to live a new life, but ever to find time to set about, is as if a man should put off eating, and drinking and sleeping, from one day and night to another, till he is starved and destroyed.—*Tilotson.*

THE FORCE OF PREJUDICE.

The greater part of the opinions of mankind, and generally those opinions which are of the greatest importance, and on which depend our present and future happiness, are formed in youth. These early opinions, too, are the most lasting; for ideas which are impressed on us in the cradle, scarcely quit us in the grave. But when opinions are almost universal, as well as early; when we see the bulk of mankind adopt them, and but very few oppose them, they "grow with our growth, and strengthen with our strength;" and the few who oppose them are considered as enthusiasts and fanatics, or fools and infidels. From having a contemptible opinion of their abilities, we begin to impeach their motives; and when we cannot answer their arguments by reason, we begin to think of silencing them by force, and thus the rack and the faggot have been called to the aid of what has been called reason and scripture. This no doubt, might be the case again, were it not that, happily, we are divided into so many sects, that no one has a majority over all the others, and a coalition of the weaker sects becomes absolutely necessary, in order to resist the encroachments of the stronger. But opinions, whether true or false, good or bad, when adopted without examination, are but prejudices, according to the literal meaning of the term. To prejudge, is to adopt an opinion before we examine it. But according to the constitution of things, it is absolutely necessary, that in our nonage, we should, at least for a time, adopt the opinions of our superiors; without this, the world would hardly go on, and great confusion would ensue. But it is an indispensable duty to examine our opinions, as soon as we arrive at an age to think for ourselves;—to call no man master;—to pin our faith on no man's sleeve; and it is owing to a contrary doctrine, that is, implicit obedience to authority, that a foundation has been laid for all the bigotry, intolerance and persecution, which has cursed the world for so many centuries, but which is now giving way before the doctrine of free inquiry.

At first view it appears wonderful, that we should be so sharp-sighted to the prejudices of others, while we are so blind to our own. We look with pity, and almost with contempt, on the Roman Catholic, with his indulgences, his auricular confession, his relics, his purgatory, his penance, and a thousand other absurdities;—we wonder that the light of the gospel which some of them now read, and the force of reason which some of them now hear, are not both together sufficient to open their eyes; but we never reflect that we ourselves are laboring under prejudices equally strong, and equally contrary to revelation and reason. The fact is, *they* refuse to examine the soundness of their own opinions, and of the opinions opposite to them. They will

not hear their opinions attacked without anger, and they will not examine an opinion against which they are prejudiced: the same is the case with *us*.

Now, had this been the case with all, and at all times, mankind would never have emerged from the barbarism of the dark ages; but all the absurdities of the Roman Catholic faith, mentioned above, together with the ordeal by battle, by hot and cold water, by the hot ploughshare, &c. and exorcism, and the doctrine of the Pope's infallibility, and the horrors of the inquisition, and chivalry, crusades and holy wars would have continued to this day.

But history informs us, that prejudices, however strong, and universal, are not invulnerable; and that *public opinion* has been, and may still farther be enlightened; and we may rationally infer that *we* have not yet arrived at the summit of human knowledge and excellence, and that we may have far to go, before we arrive at the knowledge and virtues of the primitive Christians.

THE PREACHER AND THE ROBBERS.

A Methodist preacher, several years ago, in Ireland, was journeying to the village where he had to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle-reins, another presented a pistol and demanded his money, and the third was a mere looker-on.

The grave and devoted man looked each and all of them in the face, and with great gravity and seriousness said:

"Friends, can you pray to God before you commit this deed? Can you ask God to bless you in your undertakings to-day?"

These questions startled them for a moment. Recovering themselves, one said: "We have no time to answer such questions; we want your money; we must have our will."

"I am a poor preacher of the Gospel," was the reply; "if you give me nothing, do not try to take from me the little I have. However, satisfy your thirst, ruin me, and answer it before the God whom I faithfully serve; the little money I have shall be given you."

A few shillings was all he had to give.

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking his watch from his pocket his saddle-bags were displayed.

"What have you got here?" was the question asked again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

"We must have them."

The preacher dismounted. The saddle-bags were taken possession of, and no further d mands were made. Instantly the preacher b gan to unbutton his great coat, and to throw off his shoulders, at the same time asking:

"Will you have my great coat?"

"No," was the reply; "you are a generou man, and we will not take it."

He then addressed them as follows:

"I have given you everything you asked fo and would have given more than you asked fo now I have only one favor to ask of you."

"What is that?"

"That you will kneel down and allow me t pray with you, and pray to Almighty God i your behalf; to ask him to turn your hearts an put you upon better ways."

"I'll have nothing to do with the man things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch; take your saddl bags; if we have anything to do with you th judgments of God will overtake us."

So all the articles were returned. That, how ever, did not satisfy the godly man. He urge prayer upon them. He kneeled down; one o the robbers kneeled with him; one prayed, th other wept, confessed his sin, and said it was th first time in his life he had done such a thing and should be the last. How far he kept hi word is known only to Him to whom the dark ness and the light are alike; to Him whose eye lids try the children of men.

ASTRONOMY.

The study of astronomy expands and strengthens the mental faculties and relieves the mind of vulgar fears. To observe the sun gradually change its form and assume the appearance o the new moon, or disappear entirely, remaining for a few moments like a black orb suspended in the heavens; to see the full moon, without any known cause, suddenly fade away into obscurity and darkness, or to behold that starry visitant, the comet, wheeling its rapid and erratic flight through the heavens, with its enormous train, are phenomena well calculated to strike the ignorant with horror.

Hence we are not surprised at being informed by ancient historians, that one eclipse of the moon portended the end of the Assyrian Empire and the estabtishment of the Babylonian, and that another was the precursor of the great famine at Rome, and of the Peloponesian war: that one eclipse of the sun foretokened the plague at Athens, and another the taking of Jerusalem by the Saracens. But the light of modern science has dispelled these delusions, and none but the grossly ignorant are any longer dismayed at the signs of the heavens. The solar eclipse no longer perplexes rulers with the fear of change; no longer the rushing comet, "from

s horrid hair, shakes pestilence and war;" and e enlightened astronomer, while viewing the tle meteors darting through the atmosphere, els no alarm lest the stars are leaving their bs.

The study of this science calls into exercise, d thus improves, the highest mental powers. he mightiest energies of a Kepler, a Halley, Newton, and a host of others, aided by the oundless resources of mathematics, have been rnished with full employment in tracing the ws which regulate the movements of the heres. The Author of our being never de-gned that our every effort, from the cradle to e grave, should be directed to the sole purpose f supplying the wants of the body. He fur-ished us with a mind as well as with a body, nd made an essential part of our happiness to epend upon its due improvement.

Exercise is the means by which all our facul-ies are improved, and what other science can rnish the mind with contemplations so grand, o overpowering as the system of astronomy? o look upon the earth, on which we dwell, roll-ng incessantly upon its axis, presenting its every ide to the sun, that every region and clime may e illuminated with its beams; to look upon that un itself, of a magnitude equal to nearly four-een hundred thousand such worlds as ours, lluminating with a flood of radiance, not only he world on which we dwell, but other and nore distant worlds, and sending forth an in-luence which, at the distance of eighteen hun-lred millions of miles, binds the most remote planet in its perpetual circuit around him, fur-nish the mind with subjects for the most pro-found thought and meditation.

To look upon those stars which we call fixed, nd of whose immeasurable distance we scarce an form the faintest notion, which circulate not around our sun, or borrow light from his beams, and which can be no other than suns themselves, radiant and glorious as ours, surrounded, perhaps, like our own, with their attendant retinue of worlds, the abodes, we must believe, of rational and immortal existence; to reflect upon the space within which they roll, and consider that be-yond all that the eye of man, aided by the tele-scope, has ever viewed, worlds may roll afar, occupying an extent of space compared with which all that has ever met the eye of man may shrink into insignificance, give rise to contemp-lations which cannot but ennoble the mind, by employing its highest faculties upon objects worthy of their exercise.

But beyond and above all that is lofty in the contemplation of this mighty scene, it is here that we trace, on a grand and most magnificent scale, the handiwork of Him whom the heaven, and heaven of heavens, cannot contain. This universe in all its splendor, in all its immensity, is the kingdom of Jehovah. What endlessly varied scenes of loveliness and beauty these in-numerable worlds may exhibit, or who dwell happy there, it is not ours to know; but enough is known to fix upon us the conviction of limit-less power, of unerring wisdom, of ineffable goodness.—*J. A. Gillett.*

SUGAR FROM THE CHINESE SUGAR CANE.

"Dr. D. Lee, of the *Southern Cultivator*, has shown us a sample of one or two pounds of well granulated and well-tested Sugar, made by him at the plantation of Mr. W. J. Eve, of this city, as the result of his *first experiment* with the juice of the Chinese sugar cane. This result is the more interesting from the fact, that scientific gentlemen in Boston have expressed the opinion that this plant contains no cane sugar, but grape or fruit sugar only. Dr. Lee's knowledge of chemistry has enabled him to correct this error, and demonstrate that the Chinese cane is nearly as rich in crystallisable sugar as that of the best cane grown in Louisiana."

The sugar above referred to was defecated by the use of a little cream of lime, four table-spoonfuls to three gallons of the recently ex-pressed juice of the cane, put in while the juice was cold; but which was immediately heated nearly to the boiling point, to form a thick scum. This being removed by a skimmer, the liquid was filtered or strained through a cloth bag into another pan or boiler, to separate fine particles not removable by the skimmer. Knowing that the juice of this plant contains a good deal of green coloring matter, (*chlorophylle*) glucose and caseine, and the usual amount of albumen and mucilage, all of which ought to be removed, I took extra pains in clarifying the syrup before attempting to crystallise sugar from it. The caseine is the most difficult of removal, whether in the true sugar cane of Louisiana, or in the Sorghum. Dr. Evans, in his *Sugar Planter's Manual*, recommends a solution of nut galls (*tannic acid.*) Another gentleman uses a little vinegar to coagulate the curd-like matter. I have not tested either sufficiently to warrant me in recommending them; yet I name them, be-cause, in skilful hands, both attain the ends sought. Where a whole plant is crushed to ex-press its sugar, the latter is necessarily far more contaminated with other substances than is the limpid sap of the sugar maple. Hence any one, even Indians, can make fair sugar from the sac-charine liquid obtained by tapping the sugar tree of the Northern and Middle States; but sugar making from beet roots, and canes of what-ever kind, is a more complicated process. It will, therefore, take some little time for farmers to learn the best ways and means to produce good sugar from either the Chinese or African cane. Of the latter, Mr. Peters has 40 acres, and 70 of the former, which I have recently seen.

The African seed was latest planted, and the crop is not ready to grind; it is much more like the true tropical cane than is the Sorghum. And I saw at Gov. Hammond's, a few days since, two vigorous plants growing from the two separate joints of the cane which had been cut off from the parent root, and planted precisely as cane joints are planted in Florida. This fact goes far to prove a close relationship between the two sugar-bearing plants, and Gov. H. regards them as one species. The accident of not bearing seed, but blossoms only, in the Florida cane, is ascribed to the long practice, in India and China, of cutting off the heads of the true cane early, to increase the sugar in the stems below. Both starch and sugar are largly consumed in plants while forming their numerous seeds. Gov. Hammond commences operations this week on a crop of 110 acres, which is late, owing to the late arrival of Mr. Wray, who has a very complete apparatus for making sugar in a small way. Mr. W. has a patent for his process for making syrup and sugar from whatever plants saccharine juice may be extracted. The practical value of his plan has yet to be tested in this country. Messrs. Hammond and Peters will soon put into the market over sixty thousand gallons of good syrup, while there are many whose crops range from ten to one hundred barrels. Where the syrup is properly manufactured, it sells as high as Stuart's best. After deciding to my own satisfaction the best way to clarify syrup for making sugar, or pure syrup, I will write you the particulars.—*D. Lee, Athens, Ga.*

LIBERIA A COFFEE RAISING COUNTRY.

The attention of capitalists and the public in general of the United States has recently been called to an important and interesting consideration, whether as regards its national and commercial or its economical and philanthropic features, for it abundantly possesses them all. We refer to publications made by the Rev. H. Roy Scott, in which he treats of the superior advantages and facilities presented by Liberia as a coffee raising country. He has resided both in Liberia and Brazil, and has thus enjoyed opportunities for judging as to the comparative circumstances of the two regions which entitle his opinion to respect. He claims for the Liberian coast a decided superiority in point of soil over the coffee raising districts of Brazil, and evidences in support of this claim the facts, that in the former country the coffee tree grows much larger than in the latter, and bears *twice* a year to the latter's once. In point of cost of production, of ease and cheapness of transporting the crop to market, and other minor but not unimportant matters, he yields the preference decidedly to the African colony. In answer to the possible interrogatory, why have not all these great advantages been before now availed of? he says that the poverty of the colored colonists, necessitating their immediate resort to labor for their own daily support, is the true reason why Liberia is not now a great coffee growing region. What is wanted is capital to establish coffee farms, which would pay, he thinks, at least thirty-three per cent. beyond the present profits of the Brazilian planters. The philanthropic classes of our country should urge this measure with their might; for it offers one, if not the most hopeful of all the resorts for the establishment of the colony upon a permanent and prosperous basis, whilst at the same time it would benefit every interest in the United States that should in any way be connected with it.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues dull, but prices are steady. Standard and good brands are nominal at $5 a 5 12 per brand, and at $5 25 a 5 50 for small lots for home consumption; extra family and fancy lots are held at $5 75 a 6 50. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 25 and the latter at $3 00 per barrel.

Grain.—There is a light supply of Wheat offering, but the demand for it is limited. Sales of good red were made at $1 13 a $1 15 per bushel, and good white at$1 12 a $1 27 per bushel. Some 400 bushels inferior red is reported at 102c in store. Sales of Rye at 75 a 78 c. Corn is still very dull—sales of old yellow at 68 a 69 cts., and 5000 bushels dry new at 54 a 57 cts. Oats—sales of Southern at 33 a 35 c per bushel, and Penna. at 34 c. A sale of Barley Malt at $1.

Cloverseed is scarce at 5 25 a 5 37 per 64 lbs. Nothing doing in Timothy or Flaxseed. A sale of the latter at $1 35.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th, and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 627.)

In the 3d mo. 1807, she spent a week or two in Cork, feeling bound to sit a few meetings with Friends there, and also to encourage some who were appointed to perform a family visit by joining in a few of the first sittings. She afterwards obtained from her own monthly meeting a certificate for some religious service among Friends, as well as those of other professions, in Leinster and Munster, and after attending the National Yearly Meeting in Dublin, had a public meeting in that city, and thence proceeded to Mount Mellick.

"The usual meeting at Mountrath was deferred to twelve o'clock on Fifth day, and an invitation circulated among the inhabitants; many solid persons attended, and He who prepareth the heart and from whom is the answer of the tongue, strengthened for the work which He required. At the conclusion, such as were in profession with us were requested to remain, and a time of labor succeeded which proved relieving to my mind.

"Sixth day we went to Rosenallis, where a barn had been niccely fitted up and a meeting appointed for the evening. It was nearly filled, principally with those of the laboring classes, while some few of a different description were present; and though it is not remembered by any Friends here that a meeting has been held in this place before, yet the manner of the people sitting was like those who were well acquainted with silent waiting. Their minds felt in such a prepared state, that it was no wonder a gracious Provider should see meet to afford something for their refreshment, which I trust was the case; and the labor was attended with a hope that it would not be all in vain. The manner of their withdrawing from the meeting was solemn, and I heard no word spoken, nor saw any one even whispering: a good lesson for *us* after solid meetings, to keep in quiet and digest what hath been given.

In Limerick she felt bound to visit the families of Friends, respecting which service and other religious engagements she thus writes:

"The path of public meetings is trying, but family visiting is the hardest by far. Ah! it is lamentable to feel how the precious seed is oppressed almost every where, while many who have not our privileges would thankfully partake of even the least of them.

"The meeting on First-day evening was largely attended by the upper class of inhabitants, several clergymen, the mayor, recorder, &c., being present. It was mercifully owned by the sweet influence of divine regard, under which ability was graciously vouchsafed for the appointed work; and a sustaining hope attended that the precious cause of truth and righteousness was not injured by the humble advocate, and that the efforts to promote it would not be altogether lost.

"In the meeting on First-day morning we passed through much close exercise; there is a variety of ground on which labor is to be bestowed, and truly there is very *hard soil* in the minds of many professors of the pure truth, but it felt like getting *through* the work, the sense whereof was thankfully accepted.

"Having felt much respecting Adair, a village eight miles from Limerick, I was not satisfied to defer the visit there longer than First-day afternoon; we therefore went soon after meeting, and I. M. H. having written to a serious clergyman on the subject, we found a large room preparing, and the meeting appointed for five o'clock. He came to see us a little before the time, and some interesting conversation occurred; but the season was too limited for all he appeared anxious to know or say, and we went to meeting, where a large number of solid people assembled. The stillness was remarkable, and the doctrines of the gospel seemed to have ready entrance into prepared minds, as truth qualified for declaring them. My soul was bowed in thankful acknowledgment of divine mercy, and we separated from this simple, religiously disposed company, under the impression of much love. They are called Palatines, being mostly descendants of Germans; they are generally farmers, who live in a neat and comfortable manner.

"Fourth day at twelve o'clock a meeting was held at Castleconnell, it was, to my feelings, an awful season. The room was crowded with different descriptions, some giddy and thoughtless, many disposed to be solid, two clergymen, and several of a superior class of the inhabitants; but a large number of such as know little beyond getting within sound of the voice, unsettled and at times disturbing to others; but gracious help was near, and we had reason to be thankful, whether the labor prove availing or not."

Before leaving Limerick, she addressed the folowing letter to the clergyman at Adair:

"*Limerick, 6th mo. 22d*, 1807.

"*Dear Friend*,—I regretted that we were so limited for time, yesterday, as to prevent our further acquaintance with each others' sentiments, in the line of free communication, to which thou appeared inclined; and wherein as far as I might be enabled and at liberty, I should have willingly met thee, believing it is consistent with the duty we owe one to another, to '*be ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear.*' I believe, when this is done in the spirit of love, which is that of the gospel, it will not have a tendency to raise a wall of separation; but even when we do not think exactly alike on some points, draw us nearer to that source of light and life, wherein the one blessed state of Christian unity is attained, and the acknowledgment produced that to such *as believe, to the saving of the soul*, there is but '*one Lord, one faith, one baptism.*' I doubt not thou earnestly desires that this precious experience may be that of thousands, and tens of thousands, yea, that '*the earth may be filled with the knowledge of the Lord, as the waters cover the sea.*' I can fully unite herein, and believe assuredly that the God of universal love and mercy is bringing many to the knowledge of that salvation so freely and fully offered; and also preparing many instruments who, in His holy hand, will be used in forwarding the great work which is evidently on the wheel of divine power. When led to contemplate this, I frequently consider that in order to be made as polished shafts in His quiver, such must abide in patient submission to His preparing, qualifying power, and wisely learn the times and seasons, which being in the Heavenly Father's hand, are in His wisdom measured out, and prove by His blessing times of refreshing from His holy presence.

"These remarks I had not a view of making when I took up my pen, just to say I sincerely wished thee well, and the Lord's cause well, in that and every part of His habitable earth; but having moved in the liberty which I trust the truth warrants, I hope it may not be unacceptable to thee, from whom in the same, I should be well pleased to hear at any time, shouldst thou feel inclined to write to me. I herewith send, and request thy kind acceptance of two little tracts, which I consider instructively explanatory of the religious principles professed by us as a Society: and with sentiments of esteem and gospel love, I am thy sincerely well wishing friend, MARY DUDLEY."

A visit to the families in Youghall succeeded her engagements at Limerick, and she also held several public meetings there, and in the city of Cork; respecting these services she observes:

"I have struggled on under a weight of bodily oppression, but faith is, at times, mercifully victorious over the weakness of the flesh and spirit. So doth our gracious Helper fulfil His own promise, and evince His power in the needed time.

"My conflicts have not been small for right direction, and I wish for the clothing of resignation, though my own will may be more and more crucified. Some seasons were in a very particular manner owned by the diffusion of solemn influence; and while I have a humble hope that the precious cause of truth has not suffered, I do gratefully accept the feeling of release from this part of the vineyard."

My beloved mother returned home from this journey early in the Eighth month, with a relieved and peaceful mind; but under such a sense of impending affliction as made her frequently sad, and induced the expression of a settled belief that something peculiarly trying to her nature was at hand. It was not long before her habitation became the scene of awful calamity; her beloved husband, the only son who was at home, and her eldest daughter, being attacked at almost the same instant with symptoms of fever. The latter, and another who subsequently caught the disease, were pretty soon restored, but to the two former it pleased Divine Providence to make this illness the means of translation to another state of being.

She was wonderfully supported during the long season of anxiety and fatigue which fell to her lot; her bodily and mental powers seeming to be renewed day by day, as she watched the declining strength, and ministered to the wants of her affectionate and tenderly beloved husband, who survived his son three weeks, and was favored to make a happy and peaceful close on the 14th of the 12th month, in the seventy-fifth year of his age.

The fruits of Christian faith and resignation were instructively manifested under this afflictive bereavement; for while the loss was deeply wounding to her affectionate feelings, and after a union of thirty years, my beloved mother found herself, '*a widow indeed, and desolate*,' she was mercifully enabled *to trust in God*; and so to supplicate for His saving help, that instead of sinking into gloomy sorrow she was

qualified to comfort her children, and set them an animating example of humble acquiescence with the divine will, and diligent attention to the performance of social and religious duties.

[To be continued.]

IMPORTANCE OF RESIGNATION.

"*All these things are against me.*" Gen. xlii. 36.

This was the desponding and disconsolate language of Jacob, when informed of the detention of Simeon in Egypt, and the necessity of sending Benjamin there also. It is in the order of Providence that the best of men should pass through many trials, and all that remains for us under them is to submit ourselves to them with patience, without complaint or murmuring. All will then be well in the end, and we shall be more thankful and grateful for the favors and blessings we do receive. The most common sin of the children of Israel in the wilderness, was their murmuring and complaining against the Lord's dispensations towards them, as if he dealt unfairly with them, and brought them into the wilderness to perish. They would have fared better if they had made no complaint, as He that delivered them at the Red Sea was able to provide all things necessary for their support, and would not fail to do it in the proper time, without their reproaches and complaints against the Lord and against Moses. Our own way, our own time, and our own wishes are not easily yielded up; but they are seldom best for us. He who is the father of all, and is infinite in wisdom, knows what is best for us, and he will order all things aright for those who put their trust in him; and it is our interest and duty, in every condition, and under all circumstances, to say thy will be done.

It is seldom or never given us to see the design and benefit of trying dispensations till after we have passed through them; and our patience and submission under them are often brought into the severest exercise, when, at the same time, as in the case of Jacob, all things are going on well, and will tend to our good and our ultimate happiness.

MEMOIR OF JAMES COCKBURN.

(Continued from page 630.)

On the 10th of 3d month, 1801, the brig Brandywine-Miller, captain Frame, sailed from the port of Greenock in Scotland, with twenty-eight passengers, bound for Philadelphia in Pennsylvania. Although we paid twelve guineas each for our passage, our accommodations were but poor, and our provisions of the most common kind of sea stores. The first storm we had was severe, being about the time of the equinox. We were driven backwards several days near the coast of Ireland: but the wind shifting, we were enabled to resume our course; and after seven weeks passage, arrived safely at the capes of Delaware; whence, in a few days, we reached Philadelphia, and obtained a landing at Chestnut street wharf. I was debilitated in body by confinement at sea; and from all I could see or learn respecting my new position, was rather discouraged in mind. My brother-in-law being a mechanic and machinist, soon obtained employment to answer the present purposes of his family. As to myself, not being able to find any satisfactory employment in Philadelphia, I proceeded into the country about sixteen miles, and obtained employment at weaving, near the Great Valley, on what was called the old Lancaster road. The family in which I became a resident, was from Ireland a few years previous, and possessed many of those prejudices and sentimental habits which distinguish the different districts of that country. They were, however, kind and attentive to me, and readily granted me indulgences not usually accorded even to their own countrymen in my condition.

At this period, religious feeling was cherished rather as a source of immediate gratification, than the means or prelude to future enjoyments. Separated from all previous associations, and placed in a new position, not very flattering to present emotions or future hopes, I could not well be otherwise than thoughtful, and inclining to serious reflections. I had left a small but certain independence, for uncertain hopes in a new country, in which I must make my way as I could. From a due consideration of all I saw and felt around me, I concluded to stay in the country of my adoption, and sent for my wife; but discouraged my parents, at their time of life, from making any change in their external affairs.

In the summer of 1801, I began to attend the meetings of Friends held in the Valley meeting-house, about four miles from my residence. My lone meditations in walking to and from meetings, proved a profitable exercise, in bringing me more acquainted with myself; and the light of Truth gradually opened to my understanding little streams of beneficial knowledge, I was soon noticed by some of the Friends in that neighborhood, and have maintained to the present time an unshaken friendship with members of the Walker and Stephens' families, who, as occasions required, have shown to me no small kindness.

Having acquired some acquaintance in the neighborhood, after a few months I rented a shop near Radnor meeting house,—bought a loom,—took in work, and boarded in the family of Jacob Maule. Here I formed an acquaintance with Joshua Maule, a valuable young minister, who taught school near me, and whose conversation was cordial and encouraging to my mind.

In the spring of 1802, my wife Isabella arrived with the return of the brig, and we soon

commenced housekeeping. She being favorably inclined towards Friends, and my own mind being satisfied that the Society, both in regard to doctrines and practice, was less objectionable than any other denomination of religious professors, in the year following we made a request to Radnor Monthly Meeting to become members; which in due time was complied with, and we were acknowledged as members of the Society of Friends. The state of my moral and religious feelings, at this period, may be understood from the following extract of a letter I wrote to John Tirpie, residing in Philadelphia, but recently come from Scotland.

Radnor, 2d of 9th mo. 1803.

"Amidst the vicissitudes of time, my friend, let us not be discouraged. Probation and trial, in some way or other, is the common allotment of humanity. One man has to encounter the difficulties of wealth—another has to grapple with poverty and want—one has to balance the uniform gratification of his dispositional powers—another has to sustain the reversion of every desirable wish; but serene happiness dwelleth above the fermentation of corporeal things, and may be enjoyed in all the varied circumstances attending mortals. In the constitution of humanity, there are energies capable of realizing high intellectual feeling—sensations tending to elevate the soul above the control of sense, and to dispose its powers for the participation of a devotion as pure as it is beneficial and consolatory. By the influence of this intellectual devotion, the mental powers are drawn to that rectitude which becomes the basis and means of promoting moral perfectability and conscious peace. What can disturb the possessor of such an attainment? What can such suffer in the concussion of circumstantial events?

"His hand the good man fastens on the skies,
And bids earth roll; nor feels her idle whirl."

How consolatory are these considerations! Whatever appearance religion may be made to assume, this is certainly the substance."

With these views and feelings, I attached myself to the Society of Friends: not because I entirely united with every dogma some of them held up; but because I deemed them as a Society less objectionable than any other known religious denomination. About this time I occasionally began to speak from religious impressions in families and social parties, and in the meetings for public worship and business. The simplicity of my manners and the innocence of my life, at this period, corresponded with the testimonies I bore; which probably rendered them acceptable to my friends. They were not always, however, satisfactory to myself, being often followed with great mortification of spirit. It has been but seldom that I have been entirely relieved by speaking, from the impressions made and settled on my mind. It is probable on some occasions I may have exceeded in words the nature of my feelings on particular subjects; but in general I have been rather in the habit of closing my communications prematurely or suddenly.

Of the origin and nature of the impressions made upon our minds, it seems difficult to speak correctly or understandingly. Those impressions will probably partake more or less of the medium through which they pass. Hence, in different states of mind, the same original impressions may produce different appearances, being transformed by the representative powers of different speakers. Some speak from understanding and judgment, with feeling and integrity; others occupy the recollective powers through the memory, aided by imagination, and of course produce different appearances as well as results. The former aims to enlighten the mind, warm the heart, and excite those virtuous and pious emotions which influence and direct the practice. The latter seems calculated to attract attention, move on the passions, and lead captive the affections or imaginations, which often soon evaporate. Perhaps very few thoroughly know themselves, or distinctly discern the position they occupy: of course, many mistake their calling, and too often give evidence of the uncertainty and confusion of their own perceptions. It is generally admitted by investigating and attentive observers of the human mind, that it is originally a blank, fitted for the reception of impressions which are produced by the action of concurrent circumstances operating on the essential elements or order of its being.

The physical organization is subject to certain and determinate laws; and according to the harmonious action and developement of these laws, the animal propensities germinate and grow, forming a medium for the display of the mental faculties; whereby the mind comes to discern objects, to discriminate one thing from another, and to observe and compare qualities, and, by deduction, to arrive at the realization of distinct ideas, and the power of reasoning. Consentaneous with this progress will be the unfolding of that germ of intellect, evidently intended to occupy the rational faculties, and become a governing principle to the whole man. This is that LIGHT which enlightens every man that cometh into the world, designed to lead and guide into all truth necessary for the knowledge of our proper organization, or the fulfilment of the duties of our being. Thus, the rational or reasonable faculties were evidently designed by the Creator to govern the animal propensities; and the appropriate exercises of the mental faculties, to form a vehicle for the essence or vital energy of intellectual life. From analogy, as well as from experience, it may safely be inferred, that the laws of intellectual life are as determinate,

fixed, and unchangeable, as those which are connected with our physical nature. With regard to the modus operandi, or manner of the union of the intellectual life with the rational, it does not appear to be within the present limits of our united powers, distinctly to understand. The Creator is represented by the Mosaic history as breathing into the human subject already made, the breath of life, and he became a living soul. Correspondent with this history is the ancient testimony, "There is a spirit in man, and the inspiration of the Almighty giveth it an understanding." The action of this inspiring influence on the mind of man, is probably in proportion to its attention, willingness, and fitness to receive it.

When animal sensation is subordinate to the legitimate exercise of the mental faculties, and when the mental faculties are brought into a harmony of feeling with the intellectual life, it is perceived there is no obstruction to the unfoldings of Truth, or good, upon the mind, according to the states or conditions of individuals. The devout attention, improvement and progress of individuals, under the unfoldings of good upon their minds, with a becoming deportment and practice, seem to furnish, or rather to bring under those feelings and that evidence of light and knowledge, which gives discernment and a sense of the particular applicability of specific declarations, or testimonies for truth or goodness, upon particular occasions. In this exercise, the most prominent mental powers are undoubtedly brought into action. Speaking by the spirit through the medium of the understanding, things new and old are brought forth to illustrate the nature of the present concern, as adapted to the condition of individuals to be benefitted. The harmonious action of the whole being of man in this service, becoming habitual and practical, seems as if it might be his highest attainment in time.

As the laws applicable to every part of our common nature, embrace the whole family of mankind, and as the results of those laws in their legitimate or appropriate action will uniformly be the same, it seems as if all might be called with this high and holy calling. And as with God there is no respect of persons, those who come to be attentive, faithful and obedient, will stand as chosen ones, without thereby acquiring any pre-eminence over their brethren as of right to control them. Hence, the gainsaying and inattentive are to be entreated as brethren of the same origin, the same calling, and the same hopes of future enjoyment. This spirit of entreaty, under the fresh anointing of divine good, spreading over our general being, seems to form what I understand by the gospel seeking to save that which is lost, and to restore all the powers of the human mind to their pristine harmony.

This was the gospel of Jesus Christ, so fully delineated in his sayings and precepts, and so perfectly illustrated in his practical ministry, and closing scene. Nothing new was introduced, but the exhibition of truth on its essential ground. No pristine principle of humanity, nor any essential law continually acting on the modification of its being, can ever be changed. The radical, essential principles constituting humanity at first, will intrinsically remain through all generations. The Creator being immutable and unchangeable, no deviation or contingency arising from the creature can ever reverse the essential order of things.

God made man upright: but man, by a wrong exercise of the powers of his mind, and an unwise choice of pursuits, has sought out many inventions; producing an artificial state of mind, and modes of action, distinctly marking a deviation from correct principles, and involving the general mass of human society in error and deception, the fruitful sources of barbarism and crime. All the general varieties of what is called civilization, pervading different countries and nations, form but a floating mixture of perverted good, continually casting up overwhelming waves of practical evil and suffering. Individual redemption from this chaos of error, evil and suffering, must be by a return to correct principles, or an observance of the established laws of God continually disposed to act upon us for the proper fulfilment of the objects of our being. Individuals thus realizing the restoration of their proper natures, acting harmoniously with the influence of Divine good, become a medium of gospel light, or means of help unto others; and according to their dedication, attention and faithfulness, may become effective ministers or stewards of the manifold gifts of God. The agency of the Divine spirit acting as the sun of the human mind, seems mysterious and incomprehensible to our inferior powers; but is not more so, than attraction and the laws of adhesion and gravitation in the material creation. But we know the fact, by the effect produced. When goodness comes habitually to prevail over the mind, it recognizes the primitive law of uprightness and integrity, restraining from inventions, and simply disposing to do in all things to others as we would wish to be done to us.

10th mo. 12th, 1802. Happiness consists in contentment; and both in obedience to the will of heaven: and it is my desire that the energies of my soul may flow in this channel.

O God, teach men wisdom, and they will adore thee; inspire them with thy love, and they will love one another.

(To be continued.)

Prayer in the morning is the key that opens unto us the treasury of God's mercies and blessings; in the evening it is the key that shuts us up under his protection and safeguard.—*Taylor.*

This brief sketch of LUCRETIA M. CLEMENT, whose death was published on the 21st ult., has been forwarded to us for insertion :—

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of Ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

It is seldom our lot to witness the passing away of one so young, and yet so ripe for immortality. The subject of this notice, though in the early morning of life, possessed the taste and aspirations of an exalted mind of mature years; desirous of, and seeking for mental and moral culture, she sought the companionship of those persons and books, whose example and language tended to lead the mind onward and upward to the pure fount of truth and love, whose never-failing streams alone are sufficient to satisfy the craving of an immortal spirit. She is gone, and we feel a loss; but can we grieve? can we grieve for one who, when about to embark for an unknown world, looked round with a calm and peaceful smile, while the bereaved and stricken sister smiled in return, in full assurance of the happy exit of the beloved one, from a world wherein they both had learned that to taste of sorrow is the lot of mortals? And though the bereaved feel a blank, a loneliness which cannot be filled, yet they bow in submission to Him who gives, and who has the right to take away, knowing that He doeth all things well. C. E.

Paulsborough, N. J.

The following address by Dr. Howe, who is well known as the instructor of Laura Bridgeman, contains much that is interesting. One of the violations of the natural laws to which he alludes, is the marriage of those too nearly related. The statistics collected with great care by those interested in the subject, fully justify the wisdom of that part of our discipline which forbids such connections.—Ed.

Address of Dr. Howe on laying the corner-stone of the Pennsylvania Institution for Idiotic Children.

You have gathered together this day to show your regard for a work which will awaken little public interest and excite no public enthusiasm. It will be unknown or disregarded by the many. Worldly men may shake their heads at you, with pitying looks of superior wisdom; and foolish men may even indulge in witticisms at your expense.

But the most unsympathetic and unappreciative of all will be those unfortunates in whose behalf you labor; who can never understand what you do for them, nor lessen your satisfaction by their thanks. Nevertheless, it is meet and proper that you should manifest by outward show and ceremony your sense of the importance of the work which you undertake.

Nature leads men to manifest their emotions by ceremonials, or more enduring movements; and these manifestations have their reflex action—for evil if the emotion be evil—for good if that be good.

We must not then abandon pomp and ceremony as childish, because they have been so much devoted to childish things; but rather adhere to them, and direct them upward. We are yet too feeble in our moral nature to be loyal to the abstract good, without the aid of concrete signs. In all times men have used public ceremonials to mark their sense of great occasions. In the early ages, to show their respect for bodily strength and courage; in the later ones for intellectual power and acquirement; but in all there must be the supposed element of greatness. This is the thing they honor.

Now the occasions which call forth public ceremonies are among the best tests of the height which a people has gained in true civilization; for people honor most what they most desire to be— strong and brave, rich and luxurious, powerful and dominant, learned and furious, or wise and good, according to the nature of the call, are they who hear and heed it. It was easy to call together vast multitudes to found a monument on Bunker Hill; it would be hard to get a dozen to found a light house—yet a light house is the nobler monument.

Hospitals are nobler monuments, even, than light-houses. They are the jewels which shine out with redeeming light through the cloud of greed and selfishness which broods over the land. To the eyes of angels they shine brighter than the church spires which tower so ambitiously above them. Works done in them, if done in the spirit of love, are more acceptable offerings to God than even prayers and praise.

But, as the stars differ in brightness, so do hospitals differ in the beauty and holiness of their mission. They differ in the nature of the works they have to do; and the order in which people provide them usually corresponds with the rising scale of their own civilization. Hospitals for the wounded usually precede those for the sick. Beside the honor in which war is held, a man struck down in battle, or in the street, seems more nearly like one of us than he who falls sick.

Provisions for the sick usually precede those for the insane, upon the same principle. Sickness seems nearer to people than insanity does. Every one feels that he, or his child, or his brother, may be sick at any time, but he thinks it less likely that any of his kith or kin will go mad. Hence you find hospitals for the sick among people who have not yet risen to a consciousness of their duty to the insane.

In appeals to the people and to government in behalf of hospitals, you have at first to press strongly the economical considerations. These are easily understood and promptly answered. Many a man's reluctance to vote an appropriation for an insane hospital has been overcome by the argument that it would restore many to reason, and so turn over to the public productive workers instead of insane paupers.

A hospital for incurables, even if it were not open to other objections, would obtain less favor than an ordinary one. You would have to adduce higher motives, and they might be above popular reach.

The same principle holds with regard to the treatment of different classes of the infirm. The wounded, the sick and the insane are usually provided for before any organized effort is made in behalf of the blind and the deaf mutes.

It is the same in the treatment of these two classes. People provide asylums for the blind long before they rise to consciousness of their spiritual wants, and provide schools for their instruction.

Tried by this test you will find that the extent to which public provision is made in the Old World for the suffering and the infirm, corresponds very nearly with the elevation of the different countries in the scale of civilization. There may be an occasional exception, as where a superstitious notion that the insane are possessed by a spirit causes Mussulmans to make provisions for their care. But it is in Christian and civilized Europe alone that hospitals are founded and maintained in a high spirit of beneficence.

But even there you will see that they flourish or languish according to the moral tone of the people. For instance, favored by the generous impulse of the French Revolutionary Government, schools for the Blind were planted by the Abbé Haüy, from Madrid to Petersburg; but, while they multiply and flourish in France, England, Germany, Holland and Belgium, they, for the most part, languish elsewhere; and you will find that a little Canton of Switzerland maintains schools better appointed than the royal establishments of Spain and Russia.

It is much the same in this country. Hospitals and Asylums abound everywhere in the North, nowhere in the South. A call for an effort in behalf of any class of infirm, who have been long neglected, is responded to eagerly by people and legislatures through the Northern and Western States, but finds only a faint echo in the South and South West, from an enlightened few. The social institutions do not encourage the spirit of humanity in the people. New York, Pennsylvania, and even little Massachusetts, each expend more for several classes of the infirm, than all the Southern and South-Western States together. This will not always be so; for the same humane impulses slumber in the hearts of the people, and circumstances will arise to awaken them to action.

Throughout the North there is a general admission of the justice of the claims of certain classes of the infirm upon their more favored fellows; and this, too, without putting them upon the mere ground of charity.

This is practically admitted with regard to the deaf mutes, and the blind, and places our institutions upon a higher plane than those of Europe, where they are considered, for the most part, as purely charitable, if not eleemosynary.

The institutions for the blind and those for the deaf mutes in New England, New York, Pennsylvania and the great States of the West, are not properly asylums or charitable establishments; they are public schools; and the pupils are as much entitled to the benefits thereof as ordinary children are to the benefits of common schools. It is true that the State pays for their board, which it does not do for ordinary children; but this is because it is cheaper to convey them all to one center school and keep them there than it would be to provide special means of instruction in the neighborhood of every citizen who, by paying his tax, has a claim upon the State for the instruction of his child, whether that instruction has to be given through the eye, or the ear, or the touch.

This is the true view to take of these institutions; and it is one which saves the self-respect of pupils and of parents.

(To be continued.)

MAXIMS FOR YOUNG MEN.

"Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any game of chance. Avoid temptation; though you fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak

evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week."

FRIENDS' INTELLIGENCER

PHILADELPHIA, TWELFTH MONTH 26, 1857.

All who are acquainted with the early history of the Society of Friends, know that our forefathers had much to endure from the spirit of persecution, manifesting itself in edicts by which they were subjected to imprisonment, ignominy, confiscation of property, and that some of them sealed their testimony with their blood. Did all these cruelties shake them from the foundation upon which their faith was built? a foundation upon the rock of ages? a faith in the immediate revelation of the will of God to the soul of man? a teaching of His spirit, adapted to every individual state, and a worship without creeds or forms, in spirit and in truth? Nay! they had digged deep, and could not be shaken from their foundation, though the rains beat and the winds blew.

A writer half a century since remarked, that "as a Society the frowns of the world were a ballast to our vessel, and contributed to its safety amidst the storm. Having now to substitute for this ballast, the lighter lading of its friendships and favors, we must be strictly on the watch not to unfurl our sails too much, but in all things implicitly submit to the control of our Heavenly Pilot."

Some of us who have been long on the stage of action, and to whom the testimonies of Truth, which have been so nobly borne and so ably advocated, are very dear, do long to find in those who are now entered and entering upon the stage of action, such an appreciation of their value as will induce a willingness to walk in accordance therewith. We do not want to speak of a degenerate Society, or to take up a lamentation over it, but rather to encourage to a faithfulness and devotion like that of the early sons and daughters of the morning, who were not ashamed of the simplicity of the gospel, but were exemplars of it in *life and conversation*, as well as in the support of a living ministry unshackled by human authority.

When we were young, we frequently heard the apostolic language feelingly quoted by our fathers and mothers in the Truth, which we are now fully prepared to adopt and reiterate: "That we have no greater joy than to see the children walking in the Truth."

We deprecate that state of mind which would desire to shut up the kingdom of heaven against men, or anathematise any for differences *of opinion* in religion; but believing as we do, that the Society of Friends has had a very important mission in the world, and *that its mission is not ended*, we deplore our short-comings, and earnestly desire that there may be such an unreserved submission to the divine will in the hearts of many, that they may become faithful laborers in His vineyard; and that the promise may be realized, "That judges will be raised up as at the first, and counsellors as in the beginning." We most assuredly believe, that the power remains the same, which qualified and supported the faithful in former generations in their advocacy of the Truth, and all that is wanting is a submission and devotion like theirs.

DIED, In Byberry, 23d Ward, Philadelphia, on the morning of the 19th of 11th mo., ELIZABETH W. NEWBOLD, widow of the late Samuel Newbold, in the 70th year of her age.

——, 11th mo. 23d, in Poughkeepsie, Duchess County, New York, after an illness of twenty hours, ARTHUR LOCKWOOD ARNOLD, son of Levi M. and Susan Arnold, in the 10th year of his age.

——, On First day morning, the 13th inst., REBECCA R. RHOADS, a member of Green st. Monthly Meeting.

——, In Frankford, Philadelphia County, on the 25th of the 11th month 1857, HANNAH K. MENDENHALL.

THE SLAVE AND COOLIE TRADES.

Advices from Havana state that the African Slave Trade was never more flourishing. Four cargoes of negroes had been landed on the island within ten days. Three of the vessels which brought them were built, and are, it is thought, owned in Massachusets. The French had placed a large steam propeller in the coolie trade, and landed from her eight hundred and forty-two Chinese, who were sold by first hands to others, and by them to sub-contractors, for labor, realizing a profit for each party. Each speculator made about $180 profit per head, and the full price for a Chinaman (with hair uncut) was $420 75. The authorities in the different ports of entry openly connived at the traffic.

It is only by labor that thought can be made healthy, and only by thought that labor can be

made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin.*

Correspondence of the New York Tribune.

NORWAY AND SWEDEN.

CARLSTAD, Sweden, Sept. 10, 1857.

We spent four days in Christiania, after completing our Norwegian travels. The sky was still perfectly clear, and up to the day of our departure no rain fell. Out of sixty days which we had devoted to Norway, only four were rainy —a degree of good fortune which rarely falls to the lot of travellers in the North.

Christiania, from its proximity to the Continent, and its character as capital of the country, is sufficiently advanced in the arts of living to be a pleasant resting-place after the *desagremens* and privations of travel in the interior. It has two or three tolerably good and very exorbitant hotels, and some bankers with less than the usual amount of conscience. One of them offered to change some Prussian thalers for my friend, at only 10 per cent. less than their current value. The *vognmand* from whom we purchased our carioles endeavored to evade his bargain, and protested that he had not money enough to repurchase them. I insisted, however, and with such good effect that he finally pulled a roll of notes, amounting to several hundred species, out of his pocket, and paid me the amount in full. The English travellers whom I met had not fared any better, and one and all of us were obliged to recede from our pre-conceived ideas of Norwegian character. But enough of an unpleasant theme, I would rather praise than blame, any day; but I can neither praise nor be silent, when censure is a part of the truth.

I had a long conversation with a distinguished Norwegian on the condition of the country people. He differed with me in the opinion that the clergy were to some extent repsonsible for their filthy and licentious habits, asserting that, though the latter were *petits seigneurs*, with considerable privileges and powers, the people were jealously suspicious of any attempt to exert an influence upon their lives. But is not this a natural result of the preaching of doctrinal religion, of giving an undue value to external forms and ceremonies? "We have a stubborn people," said my informant; "their excessive self-esteem makes them difficult to manage. Besides, their morals are perhaps better than would be inferred from the statistics. Old habits have been retained in many districts, which are certainly reprehensible, but which spring from custom rather than depravity. I wish they were less vain and sensitive, since in that case they would improve more rapidly."

In the course of our conversation the gentleman gave an amusing instance of the very sensitiveness which he condemned. I happened, casually, to speak of the Icelandic language. "The *Icelandic* language!" he exclaimed. "So, you also in America call it Icelandic, but you ought to know that it is Norwegian. It is the same language spoken by the Norwegian Vikings, who colonized Iceland—the old Norsk, which originated here, and was merely carried thither." "We certainly have some reason," I replied, "seeing that it now only exists in Iceland, and has not been spoken in Norway for centuries; but let me ask you why you, speaking Danish, call your language Norsk?" "Our language, as written and printed, is certainly pure Danish," said he; "but there is some difference of accent in speaking it." He did not add that this difference is strenuously preserved, and even increased, by the Norwegians, that they may not be suspected of speaking Danish, while they resist with equal zeal approach to the Swedish. Often, in thoughtlessly speaking of the language as Danish, I have heard the ill-humored reply: "Our language is not Danish, but Norsk." As well might we say, at home: "We speak American, not English."

I had the good fortune to find Professor Munck, the historian of Norway, at home, though on the eve of leaving for Italy. He is one of the few distinguished literary names the country has produced. Holberg, the comedian, was born in Bergen, but he is generally classed among the Danish authors. In Art, however, Norway takes no mean rank, the names of her painters, Dahl, Gude and Tidemand, having a European reputation. Prof. Munck is about fifty years of age, and a fine specimen of the Viking stock. He speaks English fluently, and I regretted that the shortness of my stay did not allow me to make further drafts on his surplus intelligence. In the Museum of Northern Antiquities, which is small, as compared with that of Copenhagen, but admirably arranged, I made the acquaintance of Prof. Keyser, the author of a very interesting work on the "Religion of the Northmen," a translation of which, by Mr. Barclay Pennock, appeared in New York some three years ago.

I was indebted to Prof. Munck for a sight of the *Storthing*, or National Legislative Assembly, which is at present in session. The large hall of the University, a semi-circular room, something like our Senate Chamber, has been given up to its use, until an appropriate building shall be erected. The appearance and conduct of the body strikingly reminded me of one of our State Legislatures. The members were plain, practical-looking men, chosen from all classes, and without any distinguishing mark of dress. The

speaker was quite a young man, with a moustache. Schweigaard, the first jurist in Norway, was speaking as we entered. The hall is very badly constructed for sound, and I could not understand the drift of his speech, but was exceedingly struck by the dryness of his manner. The Norwegian Constitution has been in operation forty-three years, and its provisions, in most respects so just and liberal, have been most thoroughly and satisfactorily tested. The Swedes, and a small conservative party in Norway, would willingly see the powers of the Storthing curtailed a little, but the people now know what they have got, and are further than ever from yielding any part of it. In the house of almost every Norwegian farmer one sees the Constitution, with the facsimile autographs of its singers, framed and conspicuously hung up. The reproach has been made that it is not an original instrument —that it is merely a translation of the Spanish Constitution of 1812, a copy of the French Constitution of 1791, &c.–but it is none the worse for that. Its framers at least had the wisdom to produce the right thing at the right time, and by their resolute and determined attitude to change a subject province into a free and independent State: for, carefully guarded as it is, the union with Sweden is a source of strength and security.

One peculiarity of the Storthing is, that a majority of its members are, and necessarily must be, farmers—whence Norway is sometimes nicknamed the *Farmer State*. Naturally, they take very good care of their own interests, one of their first steps being to abolish all taxes on landed property; but in other respects I cannot learn that their rule is not as equitable as that of most legislative bodies. Mügge, in his recently-published *Nordisches Bilderbuch* (Northern Picture-Book) gives an account of a conversation which he had with a Swedish statesman on this subject. The latter was complaining of the stubbornness and ignorance of the Norwegian farmers. Mugge asked (the remainder of the dialogue is too good to be omitted):

"The Storthing then, consists of a majority of coarse and ignorant people?"

Statesman.—"I will not assert that. A certain practical understanding cannot be denied to the most of these farmers, and they often give their sons a good education before giving them the charge of the paternal fields. One therefore finds in the country many accomplished men: how could there be 700 students in Christiania, if there were not many farmers' sons among them?"

Author.—"But does this majority of farmers in the Storthing commit absurdities; does it govern the country badly, burden it with debts, or enact unjust laws?"

Statesman—"That cannot exactly be admitted, although this majority naturally gives its own interests the preference and shapes the government accordingly. The State has no debts; on the contrary, its treasury is full, an abundance of silver, its bank-notes in demand, order everywhere, and, as you see, an increase of prosperity, with a flourishing commerce. Here lies a statement before me, according to which, in the last six months alone, more than a hundred vessels have been launched in the different ports."

Author—"The Farmer-Legislature, then, as I remark, takes care of itself, but it is niggardly and avaricious when its own interests are not concerned?"

Statesman—"It is a peculiar state of affairs. In very many respects this reproach cannot be made against the farmers. If anything is to be done for science, or for so-called utilitarian objects, they are always ready to give money. If a deserving man is to be assisted, if means are wanted for beneficial purposes, Insane Asylums, Hospitals, Schools, and such like institutions, the Council of State are always sure that they will encounter no opposition. On other occasions, however, these lords of the land are as hard and tough as Norwegian pines, and button up their pockets so tight that not a dollar drops out."

Author—"On what occasions?"

Statesman—"Why, you see (shrugging his shoulders,) these farmers have not the least *comprehension of statemanship!* As soon as there is any talk of appropriations for increasing the army, or the number of officers, or the pay of foreign ministers, or the salaries of high official persons, or anything of that sort, you can't do anything with them!"

Author (to himself)—"God keep them a long time without a comprehension of statesmanship! If I was a member of the Storthing, I would have as thick a head as the rest of them."

On the 5th, Braisted and I took passage for Gottenburg, my friend having already gone home by way of Kiel. We had a smooth sea and an agreeable voyage, and awoke the next morning in Sweden. On the day after our arrival, a fire broke out in the suburb of Haga, which consumed thirteen large houses, and turned more than two hundred poor people out of doors. This gave me an opportunity to see how fires are managed here. It was full half an hour after the alarm-bell was rung before the first engine began to play; the water had to be hauled from the canal, and the machines, of a very small and antiquated pattern, contributed little toward stopping the progress of the flames. The intervention of a row of gardens alone saved the whole suburb from destruction. There must have been from six to eight thousand spectators present, scattered all over the rocky knolls which surround Gottenburg. The fields were covered with piles of household furniture and clothing, yet no guard

eemed to be necessary for their protection, and he owners showed no concern for their security.

There is a degree of confidence exhibited ward strangers in Sweden, especially in hotels, post-stations and on board the inland steamers, hich tells well for the general honesty of the eople. We went on board the steamer Wener n the morning of the 8th, but only paid our ssage this morning, just before reaching Carlad. An account-book hangs up in the cabin, which each passenger enters the number of eals or other refreshments he has had, makes t his own bill and hands over the amount to e stewardess. In posting, the *skjutsbonder* ry often do not know the rates, and take imicitly what the traveller gives them. I have t to experience the first attempt at imposition Sweden. The only instances I have heard of re related to me by Swedes themselves, a large ss of whom make a point of depreciating their n country and character. This habit of deaction is carried to quite as great an extreme the vanity of the Norwegians, and is the less rdonable vice of the two.

It was a pleasant thing to hear again the mual Swedish tongue, and to exchange the indifrence and reserve of Norway for the friendly, nial, courteous manners of Sweden. What I d about the formality and affectation of manrs, and the rigidity of social etiquette, in my ter from Stockholm, last Spring, was meant to ly especially to the capital. Far be it from to censure that natural and spontaneous courty which is a characteristic of the whole peo. The more I see of the Swedes, the more I convinced that there is no kinder, simpler l honester people in the world. With a libl Common School system, a fairer representan, and release from the burden of a State urch, they would develop rapidly and nobly.

Our voyage from Gottenburg hither had but noteworthy point—the Falls of Rollhätten. en had I not been fresh from the Rinkan Foss, ch was still flashing in my memory, I should e been disappointed in this renowned cata. It is not a single fall, but four successive cents, within the distance of half a mile, none hem being over twenty feet in perpendicular ght. The Toppo Fall is the only one which all impressed me, and that is principally ough its remarkable form. The huge mass of Gotha River, squeezed between two rocks, es down a plain with an inclination of about , strikes a projecting rock at the bottom and s an upward curve, flinging tremendous vols of spray, or rather broken water, into the air. bright emerald face of the watery plane is red with a network of silver threads of ing spray, and gleams of pale blue and purlight play among the shadows of the rising es of foam below.

rains at last, and in torrents. But this shall not hinder us from setting out to-morrow on a tramp through Wermeland to the valleys of Dalecarlia.

B. T.

THE UNEDUCATED.

Excepting those who are destitute of reason, there are none who are, in truth, uneducated. We talk of educating the masses, while the masses are educating themselves, either for good or evil. A person, unable even to read or write, has a claim to be called an educated person. He has ways, and manners and habits all his own; he has principles founded in truth or error; and thoughts concerning the common things of daily life, which are inwoven with his very being. From his earliest boyhood, he has been busy educating himself, and the results of his work are seen in his character; just as the skilfulness of an architect is exhibited in the proportions of the building that he planned. The boy who runs in the street from morn till night, subject to no restraint, will surely educate himself. He may indeed avoid the school room, and the influence of the teacher, but he will, nevertheless, prove a ready scholar. He will learn to be vulgar, by hearing vulgarity; to be profane, by hearing profanity; to be base in all his motives, by constantly associating with those whose motives are never right or laudable. Vice will be his teacher, and the bar-room, the saloon, or the hamlets of the low and the vicious, his places of instruction. Unless he listens to experience, and deserts his school at once, he will "graduate with honors," thoroughly, though wrongly educated.

The most important part in the training children receive at home or at school, does not consist in what is often designated "book learning," because in after life, this "book learning" is discarded in part, and its place supplied by facts and thoughts drawn from experience alone. Thus the work of the teacher has advanced, as this truth has become more evident, and while it is none the less arduous, it is more honorable and more useful, because it seeks to make lasting impressions upon the mind of the child. It becomes important then that children have right examples placed before them. Practice and precept should join hand in hand, if we would save any from vice to virtue. Gentleness and love will teach a child to distinguish between the good and evil promptings of its own nature; to follow the one, to avoid the latter. The great moral want of our country is not educated men, for of these there is no lack, but of men *rightly* educated; and the great work of the teacher who would benefit the present, and desire a good name in the future, must be to teach those under his influence to educate themselves aright.

Connecticut School Journal.

MY SON, THOU ART MY HEART'S DELIGHT.

The following beautiful and touching lines were written by Daniel Webster, on the death of his son Charles:

My son, thou wast my heart's delight;
Thy morn of life was gay and cheery;
That morn has rushed to sudden night,
Thy father's house is sad and dreary.

I held thee on my knee, my son!
And kissed thee laughing, kissed thee weeping;
But ah! thy little day is done—
Thou'rt with thy angel sister sleeping.

The staff on which my years should lean,
Is broken ere those years come o'er me;
My funeral rites thou should'st have seen,
But thou art in the tomb before me.

Thou rear'st to me no filial stone,
No parent's grave with tears beholdest;
Thou art my ancestor, my son!
And stand'st in Heaven's account the oldest.

On earth my lot was soonest cast,
Thy generation after mine,
Thou hast thy predecessor past;
Earlier eternity is thine.

I should have set before thine eyes
The road to Heaven, and showed it clear;
But thou, untaught, spring'st to the skies,
And leav'st thy teacher lingering here.

Sweet seraph, I would learn of thee,
And hasten to partake thy bliss!
And oh! to thy world welcome me,
As first I welcomed thee to this.

Dear Angel, thou art safe in Heaven;
No prayers for thee need more be made;
Oh! let thy prayers for those be given,
Who oft have blessed thy infant head!

My father! I beheld thee born,
And led thy tottering steps with care;
Before me risen to Heaven's bright morn,
My son! my father! guide me there.

TWO WAYS TO LIVE ON EARTH.

BY CHARLES SWAIN.

There are two ways to live on earth—
Two ways to judge, to act, to view;
For all things here have double birth—
A right and wrong—a false and true!

Give me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind hath care for all.

Whose inmates live in glad exchange
Of pleasure, free from vain expense;
Whose thoughts beyond their ways ne'er range,
Nor wise denials give offence.

Who in a neighbor's fortune find
No wish, no impulse to complain;
Who feel not, never felt, the mind
To envy yet another's gain.

Who dream not of the mocking tide
Ambition's foiled endeavor meets—
The bitter pangs of wounded pride,
Nor fallen power that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that gold can purchase more,
Are guards, it is no less to lose!

O, happy they who happy *make*,—
Who, *blessing*, still themselves are blest!
Who something spare for others' sake,
And strive in all things for the best!

FOR WHAT SHALL I PRAISE THEE?

For what shall I praise Thee, my God and my King
For what blessings the tribute of gratitude bring?
Shall I praise Thee for pleasure, for health or for eas
For the sunshine of youth, for the garden of peace?

Shall I praise Thee for flowers that bloomed on m
breast,
For joys in prospective, and pleasures possessed?
For the spirits which brightened my days of delight
And the slumbers that fell on my pillow by night?

For this I should praise Thee, but if only for this,
I should leave half untold the donation of bliss.
I thank Thee for sickness and sorrow and care,
For the thorns I have gathered, the anguish I bear.

For nights of anxiety, watching, and tears,
A present of pain, a prospective of fears.
I praise Thee, I bless Thee, my Lord and my God,
For the good and the evil Thy hand hath bestowed.

The flowers were sweet, but their fragrance is flow
They yielded no fruit, they are withered and gone!
The thorn it was poignant but precious to me,
'Twas the message of mercy, it led me to Thee!

CAROLINE FRY.

EXTRACTS FROM "LANGSTROTH ON THE HON BEE."

Ventilation.

If a populous hive is examined on a war summer day, a considerable number of bees w be found standing on the alighting board, w their heads turned towards the entrance, the e tremity of their bodies slightly elevated, a their wings in such rapid motion that they a almost as indistinct as the spokes of a wheel, swift motion on its axis. A brisk current air may be felt proceeding from the hive, and a small piece of down be suspended by a thre it will be blown out from one part of the trance, and drawn in at another. What these bees expecting to accomplish, that th appear so deeply absorbed in their fanning cupation, while busy numbers are constan crowding in and out of the hive? and what the meaning of this double current of air? Huber, we owe the first satisfactory explanat of these curious phenomena. The bees ply their rapid wings in such a singular attitu are performing the important business of *ve lating* the hive; and this double current is c posed of pure air rushing in at one part, supply the place of the foul air forced out another. By a series of the most careful beautiful experiments, Huber ascertained t the air of a crowded hive is almost, if not qu as pure as the atmoshphere by which it is s rounded. Now, as the entrance to such a h is often, (more especially in a state of natu very small, the interior air cannot be recei without resort to some artificial means. I

mp is put into a close vessel with only one all orifice, it will soon exhaust all the oxygen d go out. If another small orifice is made, e same result will follow; but if by some de- ce the current of air is drawn out from one ening, an equal current will force its way into e other, and the lamp will burn until the oil exhausted.

It is precisely on this principle of maintaining double current by *artificial means*, that the es ventilate their crowded habitations. A dy of active ventilators stands inside of the ve, as well as outside, all with their heads rned towards the entrance, and by the rapid ning of their wings, a current of air is blown iskly out of the hive, and an equal current awn in. This important office is one which quires great physical exertion on the part of ose to whom it is entrusted; and if their pro- edings are carefully watched, it will be found at the exhausted ventilators, are, from time ne, relieved by fresh detachments. If the in- rior of the hive will admit of inspection, in ry hot weather, large numbers of these venti- ors will be found in regular piles, in various rts of the hive, all busily engaged in the la- rious employment. If the entrance at any ne is contracted, a speedy accession will be ade to the numbers both inside and outside; d if it is closed entirely, the heat of the hive ll quickly increase, the whole colony will com- ence a rapid vibration of their wings, and in ew moments will drop lifeless from the combs, want of air.

It has been proved by careful experiments, at pure air is neccessary not only for the re- iration of the mature bees, but that without neither the eggs can be hatched, nor the rvæ developed. A fine netting of air-vessels vers the eggs; and the cells of the larvæ are led over with a covering which is full of air- les. In winter bees if kept in the dark, d neither too warm nor too cold, are almost rmant, and seem to require but a small allow- ce of air; but even under such circumstances, ey cannot live entirely without air; and if they e excited by being exposed to atmospheric anges, or by being disturbed, a very loud hum- ng may be heard in the interior of their hives, d they need quite as much air as in warm ather.

If at any time, by moving themselves, or in y other way, bees are greatly disturbed, it ll be unsafe to confine them especially in warm ather, unless a very free admission of air is ven to them, and even then the air ought to admitted above as well as below the mass of es, or the ventilators may become clogged th dead bees, and the swarm may perish. nder close confinement the bees become ex- ssively heated, and the combs are often melted wn.

When bees are confined to a close atmosphere, especially if dampness is added to its injurious influences, they are sure to become diseased; and large numbers, if not the whole colony, perish from dysentery. Is it not under circumstances precisely similar, that cholera and dysentery prove most fatal to human beings? How often do the filthy, damp and unventilated abodes of the abject poor, become perfect lazar-houses to their wretched inmates?

I examined, last summer, the bees of a new swarm which had been suffocated for want. of air, and found their bodies distended with a yellow and noisome substance, just as though they had perished from dysentery. A few were still alive, and instead of honey, their bodies were filled with this same disgusting fluid: though the bees had not been shut up more than two hours.

In a medical point of view, I consider these facts as highly interesting; showing as they do under what circumstances and how speedily, diseases may be produced.

Few things in the range of their wonderful instincts, are so well fitted to impress the mind with their admirable sagacity, as the truly scientific device by which these wise little insects ventilate their dwellings. I was on the point of saying that it was almost like human reason, when the painful and mortifying reflection presented itself to my mind, that in respect to ventilation, the bee is immensely in advance of the great mass of those who consider themselves as rational beings. It has, to be sure, no ability to make an elaborate analysis of the chemical constituents of the atmosphere, and to decide how large a proportion of oxygen is essential to the support of life, and how rapidly the process of breathing converts this important element into a deadly poison. It has not, like Leibig, been able to demonstrate that God has set the animal and vegetable world, the one over against the other; so that the carbonic acid produced by the breathing of the one, furnishes the aliment of the other; which in turn, gives out its oxygen for the support of animal life; and that in this wonderful manner, God has provided that the atmosphere shall, through all ages, be as pure as when it first came from His creating hand. But shame upon us! that with all our intelligence, the most of us live as though pure air was of little or no consequence; while the bee ventilates with a scientific precision and thoroughness, that puts to the blush our criminal neglect. I trust that I shall be permitted to digress, for a short time, from bees to men, and that the remarks which I shall offer on the subject of ventilation in human dwellings, may make a deeper impression, in connection with the wise arrangements of the bee, than they would, if presented in the shape of a mere scientific discussion; and that some who have

been in the habit of considering all air except in the particular of temperature, as about alike, may be thoroughly convinced of their mistake.

[To be continued.]

THE OCEAN.

What is there in nature so grand as the mighty ocean? The earthquake and volcano are ever sublime in their destructive power, but their sublimity is terrible, from the consciousness of danger with which their exhibitions are witnessed, and their violent agency is impulsive, sudden and transient. Not so the glorious ocean. In its very playfulness you discover that it can be terrible as the earthquake, but the spirit of benevolence seems to dwell in its bright and open countenance, to inspire your confidence.

The mountains and valleys, with their bold lineaments and luxuriant verdure, are beautiful; but theirs is not like the beauty of the ocean; for here all is life and movement. This is not the solitary beauty of rural scenery, in which objects retain their fixed and relative position, and wait to be examined and admired in detail. No, the ocean presents a moving scenery, which passes in review before and around you, challenging admiration.

These gentle heavings of the great deep, with its ruffled surface; these breaking up of its waters into fantastic and varied forms; these haltings of the waves, to be thrown forward presently into new formations; these giant billows, the sentinels of the watery wilderness; all, all are beautiful. In their approach they may seem furious, and pregnant with destruction, but there is no danger, for they come only with salutations for the pilgrim of the deep; and as they pass her bow or stern, retiring backward, they seem, as if from obeisance, to kiss their hands to her in token of adieu.

At one time the ocean is seen reposing in perfect stillness under the blue sky and bright sun, and at another slightly ruffled, when the sun's bright rays tremble and dance in broken fragments of silvery or golden light, and the sight is dazzled by following the track from whence they are reflected, while all besides seem to frown in the darkness of the ripple.

Again it may be seen somewhat more agitated and of a darker hue, under a cloudy sky and a stronger wind. Then you see an occasional wave raising a little above the rest, crowning its summit with a crest of white, which breaks from its top and tumbles over like liquid alabaster. Now, as far as the eye can reach, you see the dark ground of ocean enlivened and diversified by these panoramic snow-hills. As they approach nearer, and especially if the sun be unclouded, you see the light refracted through the summit of the wave, in the purest pale green that it is possible either to behold or imagine.

Bishop Hughes.

The following account of the origin of the celebration of Christmas, is taken from an old paper. It will be interesting, and perhaps new to many, to be informed that it is of Popish and heathen origin. ED.

CHRISTMAS DAY.

Christmas is of popish origin, as the name *Christ-mass* imports, the *mass* on the 25th of December being in honor of Christ. This feast was established by the usurping, tyrannical church of Rome in the fourth century, 350 years after the death of Christ. The Christian in the East celebrated the birth and baptism of Christ together on the 6th of January, and this day was called by them the *Epiphany* or *manifestation*, as on it the Saviour was manifested to the world; but the Christians of the West under the authority of the bishop of Rome, confined the celebration of the nativity to the 25th of December, which is the day now generally observed throughout Christendom. For what reason this particular day was selected, it would at this distance of time be useless to inquire, and perhaps, could we discover it, we should find it to be a mere conceit. Archdeacon Blackburne suggests that it was actually a *pun* upon a text of scripture, which he had somewhere met with, though the probability is that this gloss upon the passage was suggested by the time of which Christmas was observed, rather than that it fixed the time of that festival. "We are told," he says, "in the 3d chapter of John's gospel, that John the Baptist being informed by the Jews and some of his own disciples that the man to whom he had borne witness had begun to baptize, and had many followers, took occasion from thence to magnify our Saviour's character and office in comparison of his own among other things to this effect, he says, v. 30 *He must increase, but I must decrease;* from which words occasion has been taken to argue from the probability that John the Baptist was born on the longest day of the year, because the days begin then to *shorten* or *decrease*, and that by the same rule our blessed Saviour was born on the shortest day, after which the days are gradually increasing."

It is said that the testimony of Chrysostom proves that it was matter of tradition in his time that the birth of our Lord took place on the day which is now observed. "Alas!" exclaims the truly Protestant divine above mentioned, "that a matter which the church makes of such moment, should be left upon the sandy foundation of *tradition*, three hundred and eighty years after it happened!" But, in fact, the testimon

of Chrysostom is against the primitive observance of Christmas day; for he expressly says, when speaking of it, that *it was not quite ten years since he was informed of the right day;* an acknowledgment which proves that 400 years after the birth of Christ the religious commemoration of the anniversary of it was still a novelty.

The birth of Christ has been placed by learned divines in almost every month of the year. Lightfoot, who is followed by many scholars, makes it fall in September. There is perhaps less evidence for December than for any month whatever.

Sir Isaac Newton traces up Christmas to a heathen origin. By the establishment of Julius Cæsar, the winter solstice, or shortest day, was fixed to the 25th of December, which the heathens made the nativity of the sun, as it then began to return. Now the Christians applied the observation of the same time to the sun of righteousness; and expressions to this purpose occur in the works both of Chrysostom and Ambrose, written about the time they fixed the name of the day. The words of Sir Isaac Newton are as follows:—"The heathens were delighted with the festivals of their gods, and unwilling to part with those delights; therefore Gregory, to facilitate their conversion, instituted the annual festivals to the saints and martyrs. Hence it came to pass, that for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room—as, the keeping of Christmas with ivy, feasting, play and sports, in the room of the *Bacchanalia* and *Saturnalia*—the celebrating of May-day with flowers, in the room of the *Floralia*, &c.

It is a custom yet, in many parts of England, to deck the houses, and even the churches, at Christmas, with ivy. Our climate will not allow the addition of vine-leaves, otherwise the emblems of Bacchus would be complete, nor would the usual festivities and intemperance of this season displease the former votaries of the jolly god!

The end of the year was in all heathen countries given up to religious festivals. Our Saxon heathen ancestors began their year, according to Bede, on Christmas day, and that day and the night before were celebrated with many festivities. From them we derive the *Yule-Clog*, or *Gule-Clog*, or *Log*, or *Christmas block*, which "seems to have been used as an emblem of the return of the sun and the lengthening of the days: for as both December and January were called *Guili*, or *Yule*, upon account of the sun's returning and the increase of the days, so (says an author learned in antiquities) I am apt to believe the Clog has had the name of the *Yule-Log*, from its being burnt as an emblem of the returning sun and the increase of its light and heat."

From the Pagans are also borrowed the *Yule Dough* or *Cake*, a kind of baby or little image of paste, which came to be considered as an image of the child Jesus, *Christmas candles*, the adorning of churches and houses with evergreens, and the like mummeries; but the *Christmas box* is probably the invention of the Romish priests. "We are told, in the Athenian Oracle (says Bourne) that the Christmas-box money is derived from hence: The Romish priests had masses said for almost the very thing: if a ship went out to Indies, the priests, had a box in her under the protection of some saint; and for masses, as their cant was to be said for them to that saint, &c., the poor people must put in something into the priest's box, which is not to be opened till the ship return. The *Mass*, at that time, was called *Christmass*, the *Box*, *Christmass-Box*, or *money* gathered against that time, that *masses* might be made by the priests to the saints to forgive the people the debaucheries of that time: and from this servants had the liberty to get *box money*, that they too might be enabled to pay the priest for his *masses*, knowing well the truth of the proverb,

"No penny, no Pater-noster."

Such seems to be the history of Christmas and its attendant customs and ceremonies. The superstitions belonging to this holiday would form a large chapter. Happily, the day is becoming, every year, of less importance.

It is not pretended that there is any scriptural authority for the celebration of Christmas. Whether the day shall be religiously kept, is left to the discretion of every individual and every Christian society. There are two considerations of some weight in this determination; the first, that the apostle Paul reckoned the observation of religious holidays by the Galatians, a proof of his having *labored in vain;* the second, that it is a Christian duty to get good and to do good *out of season* as well as *in season*, that is, always; by the one or the other of which a Christian will be swayed according as his desire of improvement and usefulness, or his abhorrence of superstition, is more predominant. Whichever way he inclines, he will, however, as a Christian, and as far as he is such in character as well as name, neither forget the birth of Christ nor confine the remembrance of it to a particular day. He will habitually reflect, and practically show, that he believes, that *to this end was Christ born, and for this cause came into the world, that he might bear witness to the truth.* He will bless God that Christianity is not a bodily service, a religion of times and seasons, meats and drinks, and that the power of Antichrist, which strove to make it such, and which persecuted such as resisted the progress of superstition and corruption, has been long on the wane in this happy land. At the same time, he will not oppose false religion with irreligion, but with true religion, testifying by the witness of a good life, that, whilst he is re-

gardless of the day, month or year, he is most mindful of the design of Christ's birth, and recommending to the world by his virtues the manly maxim, the evangelical principle, that he best celebrates the nativity of his Saviour, who makes himself most acquainted with his doctrine, is most obedient to his precepts, and conforms most faithfully to his example.

AFRICAN PRODUCTIONS AND DISCOVERIES.

Two arrivals at our port last week from the Western Coast of Africa, brought nearly seven thousand bushels of pea or ground nuts. It is said that from fifty to sixty thousand tons a year are shipped from Africa to this country and to Great Britain and France. The export of pea nuts and palm oil only to America and Europe represents the annual value of at least fifteen millions of dollars! So much for merely two articles of African produce.

Barth's travels cover Central Africa as far as to within eight degrees north of the Equator. Livingstone's researches come to within the same distance South. So that there is still a belt of sixteen degrees, with the equator as a centre, which no white man has yet visited. Lieutenant Burton, celebrated for his successful visit to Mecca and Medina, is now travelling in that portion. He hopes to cross the entire Continent, midway between the routes of Barth and Livingstone.

Meanwhile, we now know enough to be sure that we have heretofore known but little of Africa or its inhabitants. Both Barth and Livingstone, the latter especially, prove the whole immense tracts from the Sahara on the North, to the Kalabari desert on the South—with a breadth of from five hundred to two thousand miles—is a wonderfully fertile and well watered country, probably not inferior in natural productiveness to the valleys of the Mississippi and the Rio Grande, capable of yielding all tropical productions, and inhabited by a most interesting people, or rather by a group of races, all of whom differ materially in character from the natives of the Slave Coast, who have hitherto stood as the types of the population of Africa. These revelations are the great significant facts of modern discovery, and point the way to results exceeded by nothing since the discovery of America.

Penna. Inquirer.

A MEXICAN BAROMETER.

On board the Mexican steamer is a barometer of the most simple construction, but the greatest accuracy. It consists only of a long strip of cedar, very thin, about 2½ feet in length, about an inch wide, cut with the grain, and set in a block, or foot. This cedar strip is backed, or lined, with one of white pine, cut across the grain, and the two are tightly glued together. To bend these when dry is to snap them, but on the approach of bad weather the cedar curls over until the top at times touches the ground. The simple instrument is the invention of a Mexican guitar maker, and such is its accuracy that it will indicate the coming on of a "norther" full twenty-four hours before any other kind of barometer known on the coast. Had this been the production of Yankee ingenuity it had been patented long ago, and a fortune made by its inventor.—*Mobile Register, March* 1.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues dull, but prices are steady. Standard and good brands are nominal at about $5 per brand, and at $5 00 a 5 25 for small lots for home consumption; extra family and fancy lots are held at $5 75 a 6 50. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 and the latter at $3 00 per barrel.

GRAIN.—There is a light supply of Wheat offering, but the demand for it is limited. Sales of 12000 bus. good red at $1 09 a $1 11 per bushel, and 1000 bushels good white at $1 20 per bushel, afloat. Sales of 1100 bushels Maryland red at 111c. Last sales of Rye at 70 c. Corn is in little request—sales of 2000 bus. new yellow at 50 a 55 cts. Oats—sales of 1500 bus. Penna. at 35c.

CLOVERSEED is selling at $5 00 per 64 lbs. Nothing doing in Timothy or Flaxseed. A sale of the latter at $1 35.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

TERMS—$70 per session, one half payable in advance the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.

10th mo. 3—3 m.

BOARDING SCHOOL FOR GIRLS, near the Chelton Hills Station, on the North Pennsylvania Railroad.

Gayner Heacock will open a school 12th mo. 7th and continue 16 weeks, where the usual branches of an English education will be taught, and every attention paid to the health and comfort of the children.

Terms $40. No extra charges. Books furnished at the usual prices.

Address JOSEPH HEACOCK,
Jenkintown P. O., Montgomery Co., Penna.
9 mo. 26—8 t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Ban

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 643.)

From 12 mo. 1807, to the end of 1814. My dear mother had for several years believed that her measure of gospel labor in Ireland was nearly filled up, and her husband uniting in the desire of a removal to England, they had for a considerable time contemplated this change, and were arranging for its accomplishment when he was attacked with the disease which terminated in his death. This awful event rather tended to confirm her feelings; and the sense of release from that part of the vineyard was accompanied by a belief, that she should be called to labor in different parts of her native country, while she clearly saw that the place of her future abode ought to be within the limits of the Quarterly Meeting of London and Middlesex.

During the last two years of her residence in Clonmel, she frequently mentioned feeling herself but as a sojourner, and waiting for the season of departure. In the mean time she paid a religious visit to the families of her own Monthly Meeting, wherein she was joined by her dear niece, and child in the gospel, Hannah Grubb, who lived but a few years afterwards.

The necessary preparations for so important a removal occupied more time than was anticipated; and before these were completed, it pleased Infinite Wisdom again to diminish the family circle, and keenly try the tender feelings of this affectionate mother, by depriving her of a much beloved daughter; one who at the age of twenty-five, and with qualities rendered increasingly valuable by being submitted to the regulating influence of religion, was an endeared companion and friend, as well as an attentive and dutiful child.

She had long suffered from ill health, but was so much benefitted by spending the summer of 1809 in the neighborhood of a chalybeate spring, that the impending voyage and journey were looked to as a probable means of completely restoring her. Such, however, was not the will of Him who only knows what is best for His creatures; and to the praise of His great name it may be recorded, that under this deeply proving affliction the Lord granted adequate support. To this the bereaved parent was strengthened to testify at the grave of her precious child; and near the spot where the remains of her husband and son had been recently laid, poured forth the humble acknowledgment of her soul to Him who had been her refuge in many troubles, and was then sustaining in holy confidence, and granting resignation to His will.

The attendance of the Quarterly Meeting, held at Waterford in the 10th mo. 1810, was the concluding service of my beloved mother in the nation of Ireland, where she had resided thirty-three years, and left a great number of dear and valuable friends. The separation from these was sensibly felt on both sides, but the bond of Christian union which had been experienced with some, was such as neither time nor distance could destroy; and to the end of her days, she was frequently animated with the feeling of this gospel fellowship, while many in that land have testified that to them her memory is precious.

She arrived in London with her family, early in the 11th month; and took up her abode within the compass of Southwark Monthly Meeting, to which she was soon after recommended by certificate.

The first religious service for which my dear mother obtained the concurrence of this Monthly Meeting, was a visit to the families composing it. In this extensive and important work she was joined by her friend and fellow-member J. H., and neither of them being able to move on rapidly, it was a considerable time going forward; but through merciful assistance was ultimately accomplished to their relief and peace.

She also held public meetings in various parts of the city and neighborhood, feeling her heart enlarged in gospel love, and some of the prospects under which she had been long exercised so matured, that it felt as though her time and strength were to be wholly devoted to the service of her Lord.

In the summer of 1812 she was much tried with illness, and but partially recovered when she laid before her Monthly Meeting a concern to visit Friends and others, in Dorsetshire and

Hampshire. She left home the 18th of the 8th mo. and returned the 5th of the 10th, having travelled above four hundred and sixty miles, and held twenty public meetings, besides attending all belonging to Friends in those counties, and paying family visits in most of the places visited.

For these various services my beloved mother was strengthened beyond her expectation, and the following is transcribed from a short account of the whole:

"In retracing the merciful dealings of the Almighty throughout this journey, it may be thankfully acknowledged, that although many close exercises, and deeply proving baptisms, have been experienced, yet holy help has been so graciously vouchsafed as to produce the tribute of gratitude to Him who has indeed been strength in weakness."

In the 11th mo. she performed a visit to the families of Longford Monthly Meeting, and held public meetings in several places within and near its limits, in which service D. C. was her companion. The following account is taken from her letters, and some short memoranda:

"A meeting at Ripley is fixed for to-morrow; it is heavy in prospect, but surely we may trust a good and gracious Master who has never withheld His assistance, and whose promise remains immutable: '*I am with you always, even to the end of the world.*' Ah! if to the *end*, in mercy and in love, of what small importance will the conflicts be, should these even reach to *this* period. '*The Lord sitteth upon the flood, yea the Lord sitteth King for ever.*'

"If we only had a little more faith, what a blessed soaring would there be above the troubles of time; how would the spirit rise into the treasures of eternity, the rich '*inheritance, incorruptible, undefiled, and that fadeth not away.*' To receive a little renewed capacity to cast a *look here*, is a great favor; but though it is good, when in the divine will, to be thus helped, the *descendings* must also be borne; and perhaps we are never so fitted to arise as when we have afresh partaken of a state, where, as at '*the bottom of the mountains, earth with her bars*' have been about us, and the head wrapped as with weeds.

"Twelfth month 1st. Attended the proposed meeting at Ripley, which was held in a dissenting chapel; it was a solemn, relieving time, among a people willingly receiving the important doctrines of the gospel, as ability for proclaiming them was afforded; the pastor, a solid looking young man, cordially shook hands with us, and desired that the blessing of heavenly goodness might be ours. What a day of openness and Christian unity is the present!"

The concluding service in this embassy was a public meeting at Windsor, which had cost my beloved parent much thoughtfulness, and was appointed under a deep sense of its importance, and her own insufficiency for any good word or work. Almighty assistance was, however, proportioned to the occasion, and she thus relates the fulfilment of what had been a heavy prospect.

"To the praise of divine mercy it may be thankfully acknowledged, that by the all sufficient help of a gracious Master, this long borne burden is removed: this has been a solemn day, a season of renewed goodness, and one which afresh encourages the hope of continued aid in every remaining step that infinite wisdom may appoint."

Early in the year 1813, my dear mother obtained the necessary concurrence of her friends, for such religious service within the Quarterly Meeting of London and Middlesex as she might apprehend herself called to, and be favored with strength to perform.

Her first engagement was a visit to the families which composed the Monthly Meeting of Barking, wherein she was accompanied by E. J. F. During this service she felt her mind attracted to several places, both in the neighborhood of Friends, and where the principles we profess were but little known, and held numerous public meetings to the relief and comfort of her exercised spirit, and there is good ground to believe to the help and instruction of others.

In briefly noticing some of these seasons she makes the following remarks.

"Held a public meeting this evening, in a barn, for the inhabitants of East-Ham, the first which I have ever ventured to appoint in a place where opposition was threatened. This was the case by a magistrate in that parish, but either from fear or conviction of being wrong, he was restrained, and the meeting was, through divine favor, satisfactory and solemn, being also largely attended.

"A sweet and precious feeling accompanies the belief, that in some of these little villages there is a people under the gracious care of Israel's Shepherd, and whom he is gathering by His almighty arm nigh unto Himself."

After this she was similarly engaged within the precincts of Kingston Monthly Meeting, at the termination of which service she writes as follows:

"We concluded this work and labor of gospe love, by a visit to a family, which completes th fiftieth sitting. I hope that where the seed has been honestly sown, all will not be lost; but that, through the heavenly blessing, some in crease may appear; yet whether this is the cas or not, the servant is to receive and follow th word of holy command, and leave the issue t Him who hath all power.

"It has been a field of labor indeed, and als a time of entering into near sympathy with som who appeared to want strengthening and encour agement, in order that they might manifest in

creasing attachment to the cause of righteousness, and experience qualification to advocate it, according to the purposes of infinite wisdom and to their own peace. That no stratagem of the adversary may defeat the Lord's work in any of these, is the earnest desire of my spirit."

A visit to the various schools conducted by Friends, in the vicinity of London, constituted part of the present service; and in conjunction with her dear friend Stephen Grellet, she also visited many of the public institutions in the metropolis. She was religiously concerned that the inmates of such charitable asylums should duly estimate and improve their great advantages of leisure, and incitement to *gratitude;* a *feeling* which my beloved mother was accustomed to represent as worthy of being cherished by young and old, and peculiarly acceptable in the sight of Him from whom every mercy is received.

The annexed letter will not, it is believed, be unsuitably introduced here.

"*Camberwell, 6th mo. 18th,* 1813.

"*To Louis Majolier, and other Friends of the meetings in the South of France, visited in* 1788.

"I may truly say, that although so many years have passed over, and various have been your and my conflicts, beloved friends, many waters have not quenched love; but that this sweetly banding influence, being from time to time renewed, hath made, and still keeps you as epistles written in my heart; and while there has been no communication with the tongue or pen, desires, yea fervent prayers, have often ascended, that the God of all grace might preserve, strengthen and settle you, in the faith of His unchangeable and glorious gospel. This remains the power of God unto salvation to all who happily obey it, though patience, as well as faith, may be closely and painfully proved.

"Trials were part of the legacy which our dear Lord and Master, Jesus Christ, bequeathed to His humble followers. '*In the world ye shall have tribulation;*' but ah! my beloved brethren and sisters, in Him the light, life, and power, is the treasure of *peace*, the pearl of great price. In possessing Him as the way, the truth, and the life, in the soul, all is rightly estimated; every sublunary good, or what may be termed evil or afflictive, are kept in their proper subordinate places, and through all and in all, He is the one source of solid hope, the spring of all our help.

"May you grow then, my dear brethren and sisters, in the root of life, and may this lie so deep, and spread so widely, that the branches may be lively and the fruit abundant, to the Lord's praise.

"I sit up in bed, where illness has kept me some days, just to tell those in that dear nation whom I have seen, and so long loved, that they are truly dear to my heart; as were those who have gone from your little church to that of the first-born in heaven. The feeble but sincere salutation is designed to be handed you by a brother dearly beloved and your countryman, Stephen Grellet, whose heart the Lord has so enlarged as to make Him willing at this time of trial to visit you, and such others as he may be turned towards in the pure disinterested love of the gospel. You will doubtless receive him with gladness, and may you be mutually refreshed and comforted, if it be the will of Him who is thus remembering His flock and family, scattered up and down on the habitable earth. These the Lord is graciously regarding, not only by calling His devoted messengers to run to and fro, and declare His counsel in the ability received, but causing many to know Him by blessed experience, as the everlasting Shepherd, ready to lead beside the still waters, and in the green pastures of spiritual life.

"Such will not want, as they humbly and resignedly follow Him in the paths of righteousness; but through His abundant mercy, when walking through the valley and shadow of death, be preserved from the fear of evil, and feel His rod and staff to support to, and at the end of all danger, conflict, and pain. This is the rich inheritance, my dear brethren and sisters, which I pray we may each of us diligently seek, and happily obtain; then in due season we shall meet where parting can be no more, and unite in the one song of harmonious praise through eternal duration.

"I feel the extension of Christian love to the various classes among you, and with all my heart say farewell in the Lord! Your poor feeble, but affectionate sister, MARY DUDLEY."

(To be continued.)

Letter from Friends in England to Governor Shirley—1741.

GOVERNOR SHIRLEY:

Be pleased (as thy absence prevents our waiting on thee in person) to accept this salutation on behalf of our friends here, who heartily wish thy Government may be to the honour of God, acceptable to the King, a blessing to the Province, easey and happy to thyself.

We beg leve to recommend to thy favour and protection, our Brethren who live under thy government, and permit us to say, as their practice conforms to their principals, they will be justly entitled thereto.

For tho' they conscienciously scruple
To pay those who preach for hire,
To use an oath to verify their testimony,
To bear armes,

It is because they believe our Blessed and Heavenly High Priest is come by His Holy Spirit to teach his Church and People himself,

and doth require those whom he commissionates to preach his Gospell, that they preach it freely, as they freely receiv'd it.

By this Holy Spirit they are taught every man to speke truth to his neighbour, how much more in Courts of Judicature and on other solemn ocations.

To be loyall to Kings, obedient to Governers, and to exercise every social virtue towards all mankind.

Yet for our consciencious scruples, we have suffer'd greatly; but it haveing pleased God to give us favour with Kings, Parliaments, and other executive and legislative powers, we now in most things enjoy liberty of conscience; and perticularly, thy imediate predecessor did pass a law to exempt our friends from paying towards the maintanance of the ministers of the established religion under his government; a favour we mention with gratitude to that Gentleman, his Council and Assembly, as well as to our Gracious King and his Council, who ratified the same.

We humbly hope, that in thy goodness, thou wilt not only protect our friends in the priviledges they now enjoy, but also use thy influence to extend and render them more effectual; which will lay them under great obligation of gratitude, and very much oblige our friends here; on whose behalf we renew our salutation, and remain, with great respect,

Thy sincere Friends,

Simeon Warner,	Jacob Hagen,
John Haywood,	Thomas Hyam,
John Bell,	Richard How.

MEMOIRS OF JAMES COCKBURN.

(Continued from page 644.)

Letter to J. B.

Radnor, 2d mo. 12th, 1803.

Dear Friend,—I suppose I am next to an entire stranger to thee, as to the outward; but the sympathy which I have often felt with and for thee, in meetings and at other times, seems to lay it upon me to communicate to thee what may arise in the overflowings of love in my mind.

I have believed thou has not only turned thy face Sion-ward, but hast also been brought under the exercise of that Power which bows down and raises up,—which shakes the heavens and the earth within us,—debases self, and exalts the ministration of free *grace*. In the feeling of this power, I have been engaged in spirit that thou mayst be encouraged quietly to wait, and patiently to bear the ministration of love, mercy and grace to thy soul; and that thou mayst keep a single eye to the great Teacher in the secret of the heart, who will bring forth judgment unto victory. He will indeed take the prey from the mighty, and spoil the strong man of his goods. He will subdue and deliver from the power of the evil nature within; and bring the soul into the obedience of his life-giving love, which will assimilate every power within us to the image of the Divine nature, and inspire the soul with that Divine life which is hid with Christ in God.

This is that, dear friend, which I wish for thee and for all men; that they may come to the real experience of the Divine life in the soul; by which the lusts of the flesh are crucified, and which redeems from the spirit of the world, raising the mind above the things of time to the communion and fellowship of the spirit of love and peace; wherein consists the communion of saints and the enjoyment of the redeemed ones. I am persuaded thou hast often felt the refreshing influences of this love, mollifying thy heart into tenderness, and awakening desires after a fuller participatiou of its renovating power; and it arises with me to say, dear friend, they that hunger and thirst after righteousness, shall be filled; and that the desires of the longing soul shall be satisfied. Whatever dispensations thou may have to pass through,—whatever trials may oppose thee, or temptations beset thee,—stand steadfast in thy desires after him who openeth the way to the kingdom, and thou wilt assuredly experience the salvation of thy God;—salvation from sin, from self, from the spirit of the world, and from every thing that opposes or obstructs the progress of the Divine life in thy soul. Be not surprised, dear friend, if sufferings sometimes occur in the way. There is a perfection arises through sanctified sufferings. The axe must be laid to the root of the corrupt tree, and the transgressing nature must be purged by judgment. Condemnation must pass upon disobedience and its works; that so every let and obstruction between thy soul and the source of Divine life may be removed.

Every dispensation of the heavenly Father, however apparently severe, I believe flows from pure love. If we neglect or misapply the communications of grace, perhaps darkness and poverty may be our lot, in order to convince us of our weakness, and to teach us that it is by and through grace we are saved. But let us, dear friend, dwell low with the visitations of free grace in the soul; for it is by it alone we can obtain dominion over corruption and lust. Those who despise or neglect the reprovings of the witness for God in the heart, and disesteem the tendering influences of that mollifying power, or grace, which has appeared, and which will appear at some time to all men,—are surely in danger of falling before their inward foes. But those who endure the dispensation of condemnation, and close in with the visitations of Divine grace by surrendering up the soul to its influence, will experience strength against inward corruption, and be made partakers of that power which overcomes.

"If any man will hear my voice," saith the spirit of truth, "and open the door of his heart,

will come in and sup with him, and he with me:" plainly implying that obedience is all that is required on our part,—and that the communion of the spirit is the life of the soul. It is in this communion, I am persuaded, that the substance of what is called *religion* consists. The soul, bowing under the influences of grace, becomes transformed into the Divine image; and being thereby gradually redeemed from the power of sin, it aspires more and more after a nearer communion with the great Source of all goodness. These aspirations will be satisfied with more abundant communications of grace, which tend more and more to purify the soul and strengthen it in its advances in the Divine life, until it comes to a state of abiding in that *light* and universal *love*, wherein is the communion of saints.

How desirable is the possession of this *Divine communion!*—to feel the soul raised superior to passion, superior to every impression of earthly things, and conversant with the beauties of holiness! Compared with this, what are all other acquisitions? Ere long, to every one of us, time and all the things of time will be no more; but this Divine communion will expand the soul in the uncreated glory when all nature shall be hushed to repose, and eternal ages stand displayed. How delightful such contemplations! What shall divert us from so glorious an attainment? Oh! that we may lay aside every weight, and so run our probationary race as to be transformed into the communion and fellowship of the spirit of Christ, which is heir to such glorious privileges. Surely this is to be attained by yielding to the tendering visitations of this spirit in the heart; bowing to that which humbles, and which begetteth love, patience and meekness, with a disposition to seek after the attainment of universal goodness. This appears to me to be the way to obtain possession of this holy communion, in which old things are done away, and all things become new in the peaceable kingdom of God.

Without this saving change being wrought in the heart, what will avail all outward professions? What will avail the different distinctions among men, if the soul be not introduced into this renewed and redeemed state? Let us then, dear friend, look to our own particular state, and be engaged to aspire after this life-giving communion in our own souls, which will purify and render us acceptable to God through the ministration of his holy spirit.

JAMES COCKBURN.

On the 25th of the 3rd month, 1803, I received the following letter from John Elliot, of Philadelphia:

Respected Friend, James Cockburn,—I have often thought of thee since I was at thy house, and was pleased to see thee come with Joshua Maule to Haverford meeting: and as I believe the visitation of Divine love has been extended unto thee, I wish to encourage thee to a steady perseverance in the way of faithfulness to whatever may be required of thee; that thou mayst be willing to follow our dear Redeemer, not only in times of rejoicing, but also in times of suffering; remembering that those who suffer with Christ, shall in due time come to reign with him. Those who are obedient to his Divine call, which holds forth the same terms now as formerly, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me;" such, no doubt, will witness the gracious promise to be fulfilled, "Where I am, there shall my servant be."

I may now tell thee how my mind was affected while sitting with thee and thy wife, in company with my friend Peter Andrews. This encouraging language was brought to my remembrance, "The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." A state of humility and meekness was also encouraged by our blessed Lord, who declared that he was meek and lowly in heart; and he promised that those who followed him, and took his yoke upon them, should find rest to their souls.

With love to thee and thy wife, and desires for your perseverance in the way of true peace, I remain thy friend, JOHN ELLIOTT.

Philadelphia, 3rd mo. 12th, 1803.

In a few days, after acknowledging the reeeipt of the above letter as a token of love, I wrote in answer thereto, as follows:

3rd mo. 28th. I am glad there are still some who are impartially and disinterestedly concerned for the promotion of Truth on earth, and the advancement of real, practical piety in the hearts and lives of mankind, without regard to party distinctions, and the limits of those prejudices which too often involve individuals and societies. I believe the love of God is extended to all men, independent of any particular form of outward observations; and that those who yield unfeigned obedience to the ministration of the Spirit, will surely experience its efficacy in purifying the heart from evil, and redeeming it from the spirit of this world, whatever may be their name among men, or esteem in the professional world.

The awakened soul, in a day of power and willingness, receives the communications of Divine grace, which produces desires for the arising of Truth and the flowings of love. By this the enmity is slain, and the heart becomes purified. It is this which vivifies and nourishes every virtuous disposition, and strengthens the soul in the powers of the new birth; so that old things are done away, and the renewing of the spirit in the Divine anointing conforms it to the Divine image, and raises it to the participation

of a union with the Father of spirits, in which consists the communion of the saints. Here, the redeemed of every nation, kindred, tongue and people, are united in the invisible power of Divine life, and the bond of universal love. What a pity that so many should fall out by the way, and be estranged from one another (while perhaps their souls are under the same mollifying power) so that they do not as yet see eye to eye! We all of us see but in part, and have need to exercise much charity, doing good to all men, and sincerely wishing the progress of the Divine life in the souls of all, whatever be their nation, circumstance, or condition in the great family of mankind.

It is the wish of my heart to feel my soul weaning from the things of time, and rising to the participation of the catholic and holy communion of universal love.

9th mo. 20th. Suffering has of latter time been my lot, and inward affliction as my daily bread. Outwardly and inwardly I seem to be in the wilderness: but it is the Lord; let him do what seemeth him good. The desire of my heart is, that nothing may be spared, that "the refiner's fire" may be known to consume all that stands in the way of purification; so that I may become what Divine mercy would have me to be, and what he is able and willing to make me. But the accuser of the brethren has arisen against us with deceivable words, seeking to defame the innocent, to draw a snare and to work reproach. This dispensation has come hard upon me; but I must not look to man for help. I must eye the Lord and the workings of his hand, so that I may know Jerusalem to be a quiet habitation, and a resting upon the everlasting Rock of ages, against which the gates of hell shall not prevail. I bless God that my heart is preserved from hardness, and that he enables me to pray for the bitterest of our hidden foes, who lurk privily to do mischief and sow discord among brethren. "Father, forgive them, for they know not what they do."

We have had a visit from Peter Andrews and Sarah Harrison, at the Valley meeting; whence they proceeded to Enoch Walker's; where was a large meeting in the afternoon. At both places Sarah was largely opened in preaching the everlasting gospel.

In the early part of the year 1804, through the kindness of his friend Mary Witchell, a proposal was made to James Cockburn to superintend the concerns of a farm in Byberry. On this occasion he made a visit to the neighborhood and attended Friends' meeting there. Shortly after, on deliberate consideration, he sent the folfowing letter, dated

Radnor, 4th mo. 1st, 1804.

Respected Friend,—I have maturely considered thy proposal, and it seems to me as though the cloud rested on the tabernacle, which precludes our moving forward in it.

"The life is more than meat," was a language deeply sounded in my mind at Byberry; and I thought it appeared to my view, that the Divine feelings of the soul are more valuable than all the treasures comprehended in outward nature. These united, only contribute to sustain the animal life; but those concentrate the energies of intellectual being, elevate the soul superior to the impressions of mundane things, and, under the auspices of the quickening Spirit, beget into an union and communion with the Father of spirits, which modifies the soul into the likeness of his image, under the influence of communicative goodness and operative love. From this view, how careful should we be to attend to the inspeaking Word of life, which is heard in the stillness of all flesh, that so we may become intimately acquainted with our Guide, and be preserved from those snares of death with which the enemy lies in wait to deceive.

A dissatisfaction with mere food and raiment, or desires to obtain them in our own way, seems to me to be a path in which many are deceiving themselves, and running into those entangling snares which bring spiritual death. The desires of my heart are that I may be preserved on the right hand and on the left, that whatever may be my outward condition, my soul may live before the Lord in the enjoyment of Divine communion, though in the quiet retreat of solitude. This being my most ardent desire, I have seen the necessity of avoiding those situations in which my dispositions might too often infringe my responsibility. I suppose I may not see thee soon again, but believe I shall often think of thee, with desires that thou and thy companion may be preserved in the salt of the covenant in your undertaking, so as to example successive trains of youth, instructing them in the rudiments of knowledge, and leading them in the paths of virtue. JAMES COCKBURN.

(To be continued.)

THREE GOLDEN RULES OF EDUCATION.

A young man about to set out for a distant country, where he intended to make himself useful as an instructor of youth, called upon a gentleman at Edinburgh, desirous of receiving advice as to the means which he ought to adopt for teaching the young. "My dear friend," said the gentleman, in reply to his inquiries, "it would be almost impossible to give you a complete view of any system of instruction in the short time which must necessarily be allotted to one interview; but I consider it of greatest importance to establish principles, and to leave these to be applied by every one according to the circumstances in which he is placed. I shall name over to you a few of those which I think

of most importance. Be so good, therefore, as to take a note of them in their order." The young man drew out his pocket-book and copied the following:

"Teach the most useful things first, and never let those things which are less useful supersede those things which are more so.

"Teach well what you do teach, however little, on this account, that may be; and never pass from anything until it be taught perfectly.

"Train your children to search out the use of whatever they read or learn; and for that purpose never teach them anything without making them perceive its use, and the influence which it ought to have on their conduct."

"These," added the gentleman, "are the golden rules of education. Though simple, they involve the most important principles; and, if acted on, would produce a revolution in the existing systems of education. The public is not yet prepared for all the results to which the pursuit of principles would lead; and therefore it is best to urge a consideration of these principles, and leave their application to the convenience and inclination of each inquirer. My advice to you is, to make them your study in your leisure moments, and to examine all your plans and methods of teaching by each of them in their turn."

Extract of a letter from John Woolman to Abraham Farrington.

Mount Holly, 1st day, 10th mo. 1757.

Dear Friend,—

Thine from Liverpool to J. White and me, came to hand, of which I was glad, and intended to have returned an answer soon, but in the Spring was prevented by an embargo,—the fore part of the Summer was in Virginia and Carolina, and since my return till now have had no agreeable opportunity. * * * * *

I may say with thankfulness, that the kindness of Providence is still near to his people, to give counsel in times of distress and difficulty. The need we have of His help, some of late have been more sensible than heretofore.

After raising 1000 men for this Province by a draft of the Militia, to go out on an emergency, was fresh orders in our county to draft three times that number, to hold themselves in readiness to march at any time when called upon. In this second draft several young men of our Society were chosen. On the day appointed to meet the captain, in our town, several of our young men, not less than four or five, came and acquainted him in substance as follows: that for conscience sake they could not fight, nor hire any one to go in their stead, and that they should not go out of his way. They were all dismissed at that time with orders to remain in readiness, and soon after there came an account from the general that they were not likely to want them this time. It was a day of deep trial to the young men, yet the effect it appeared to have on their minds was such, that I thought I saw the kindness of Providence in it, and trust that if it should please Him to try us with further and heavier sufferings than what we have yet had, his arm will be sufficient to uphold them who really trust in Him. In the first draft I know not of any of our young men in our town being drafted, but in some places they were, and to such who stood true to their principles, tho' they were taken away and nearly tried, I have not heard the officers were inclining to severity.

There are degrees of growth in the Christian progress, and all well meaning people are not in the same degree entered into that resignation, wherein men are crucified to the world; hence sometimes ariseth a diversity of sentiments in regard to matters of faith and practice. Tho' this be in some measure the case of our Society in regard to paying money raised for the defence of our country, love and charity is however in a good degree preserved. Thy friend,

JOHN WOOLMAN.

EDUCATION OF GIRLS.

The subject of physical education is beginning to attract attention. The following remarks are from the Boston Courier, written by the editor after having attended a school festival in Faneuil Hall.

"But there was one thing we noticed which did throw a little shadow over our thoughts. We stood on the platform, very near the boys and girls, as they passed by to receive a boquet at the hands of the Mayor. We could not help observing that not one girl in ten had the air and look of good health. There were very many lovely countenances—lovely with an expression of intellect and goodness—but they were like fair flowers resting upon a fragile stalk. Narrow chests, round shoulders, meagre forms, pallid cheeks, were far too common. There was a general want in their movements of the buoyancy and vivacity of youth and childhood. The heat of the day and the nervous exhaustion of the occasion were to be taken into the account, and due allowance should be made for them. But this was not the first time that we were forced to the conclusion that here in Boston, in the education of girls, the body is lamentably neglected. And it is a very great and serious neglect, the consequences of which will not end with the sufferers themselves. Of what use is it to learn all sorts of things during the first sixteen years of life, and to stuff the brain with all kinds of knowledge, if the price be a feeble or diseased body? A finely endowed mind shut up in a sickly body is like a bright light in a broken lantern, liable to be blown out by a puff of wind

or extinguished by a dash of rain. If the destiny of woman were to be put under a glass and looked at like a flower, it would be of little consequence; but woman must take her part in performing the duties and sustaining the burdens of life. These young model scholars, in due time, will marry men whose lot it is to earn their bread by some kind of toil, in which their wives must needs aid them. To this service they will bring intelligent capacity and conscientious purpose; but how far will these go without health, and the cheerful spirits which health gives? A sickly wife is no helpmate, but a hindermate. If we neglect the body, the body will have its revenge. And are we not doing this? Are we not throwing our whole educational force upon the brain? Is not a healthy city-born and bred woman getting to be as rare as a black swan? And is it not time to reform this altogether? Is it not time to think something of the casket as well as the jewel—something of the lantern as well as the light. ?"

FRIENDS' INTELLIGENCER

PHILADELPHIA, FIRST MONTH 2, 1858.

We have received two communications of similar import, one of which deplores "the inconsistencies we, as a Society, are sanctioning." If the concern expressed by the writers has reference to particular individuals, we think the pages of the Intelligencer too public a channel for its expression. The precept of Jesus, and also our excellent Discipline, prescribe the course to be pursued when uneasiness is felt toward any of the brethren; and in the deep searching of heart, which is necessary before we can be qualified to go and tell a brother what appears to us a fault, we may, peradventure, find that we have no command to meddle in the matter.

The Society of Friends, above all others, should avoid Biblical controversy: they have not the learning of schoolmen to fit them for such discussions, and the attempt will not only be found unprofitable, but will expose them to the ridicule of the *learned*, as they are termed, many of whom, after all their research to find out the true meaning of many parts of Scripture, are forced to acknowledge their ignorance.

Our Society has ever held, as a fundamental principle, that the Divine influence which acted upon the minds of "the holy men of old," who wrote the Scriptures, is equally necessary to enable us to understand and apply them. Our belief in the Divine origin of those parts which are clear to our understandings, is not based upon the fact that we are able to go back to the original manuscripts, and read them in their original language, or to trace their authenticity through a long array of learned authorities: even were we able to do this, it could not carry to the devoted heart that conviction with which the *swift witness* attests their truth, and their Divine source.

Over many of the narrative parts of Scripture much obscurity rests, which learned commentators have not been able to dispel; and their peurile attempts, in some instances, gives evidence that a higher light than that of reason is necessary. If we are about to abandon this simple ground, then will there be a necessity that our youth shall be educated in Biblical literature, and we must receive as authoritative that which a degenerate church has pronounced to be so. But we hope better things: even that rallying to first principles, which shall save us from such declension.

"A New Year's Gift for my Neices and Nephews" has been published.

DIED,—On the 20th inst., of pneumonia, after a painful illness of three weeks, at the residence of her brother Wm. T. Kemp, Talbot County, Md., ELENOR eldest daughter of Robert Kemp, deceased, in the 55th year of her age; a member of Thirdhaven Monthly Meeting.

——, On the 18th of 12th mo., 1857, at his residence in Woodbury, JOSEPH SAUNDERS, in the 68th year of his age. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

——, On the 23d of 12th mo., 1857, ELIZABETH WALTON, aged about 106 years; a member of the Monthly Meeting held at Green st., Philadelphia.

——, At his residence Willistown Township, Chester Co. Pa., on the morning of the 17th of First mo., 1857, DAVIS GARRET, Sr., age 79 years, 8 months and 20 days.

A meeting of the Association of Friends for the Relief of the Suffering Poor, will be held at the store of Wm. Hawkins, No. 120 North 4th street, 7th day evening, 1st mo. 2d, 1858, at 7½ o'clock.

It is no less a fatal error to despise labor, when regulated by intellect, than to value it for its own sake. We are always, in these days, trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas *the working man ought often to be thinking, and the thinker often to be working; and both should be gentlemen* in the best sense.—*Ruskin.*

Address of Dr. Howe on laying the corner-stone of the Pennsylvania Institution for Idiotic Children.

(Concluded from page 647.)

But it is a law of our nature that every successful humane efforts increases the desire and the ability of people to make others; and the awakened spirit of humanity will not rest satisfied while any sufferers are left uncared for. Now, therefore, that the sick, the insane, the deaf and the blind, are provided for, another, and yet more unfortunate and truly wretched class, presents itself, and claims to be embraced by the tender mercies of society from which they have hitherto been entirely cut off.

Now, in regard to this claim, there will be the same course as in regard to others, and the spirit of the people will show itself. In most communities, it cannot be heard. In others, it will be heard, but scouted as absurd. In others, it will be considered, but set aside as inadmissible. Even in the most advanced, it will be disputed and censured, and it will have to be pushed long and patiently by its friends before it finds general favor. It must, however, finally prevail, by force of the principles which underlie our civilization.

Idiots form a certain proportion of the population of every generation, in every large community; and this proportion may be ascertained by considering certain principles and data, about as well as by the census. They will continue to exist in the same proportion until the physical condition of the race is greatly improved.

Meantime, these unfortunates cannot provide for themselves. Born chiefly among the ignorant, they cannot be properly cared for at home. But they cannot always be left to sink into the brutishness toward which their infirmity makes them tend, when it is left unaided. Society will not long bear the sight of neglected idiots, nor suffer in itself the demoralization that certainly follows such neglect; and therefore some organized provision for this class is sure to be one of the wants of advanced civilization.

In presenting to the public the claims of the idiot for a share of its beneficence, we cannot urge those economical considerations which enter into the account in the case of the insane, the blind, and the deaf. We cannot remove idiocy; and we must be careful not to hurt our cause by promising too much in the way of lessening its evils. It is a terrible, it is a radical, it is an incurable defect. Do all that we may, we cannot make out of the real idiot a reasoning and self-guiding man. We may teach him to read and write, and cipher a little, and what is more important, we may give to him habits of decency, order, and propriety; and, even what is more important still, we may draw out and strengthen his moral and social faculties, so as to make them lessen the activity of his animal nature; but he must everbe in child-like dependence upon others for guidance and support.

I speak not of exceptional cases—of those whose mental development has heen arrested or retarded by external circumstances, nor of those where children of peculiar organic action have been pushed by mistake or by cruelty into the category of idiocy, from which careful and special training may redeem them; I speak of the great class of idiots—a class much larger than it is usually thought to be, and numbering thousands in its sad array in these United States—and I say of this class generally that we cannot urge the argument of economy in favor of public institutions, as we can in favor of some others. They can only be made less burdensome, not materially productive. They are idiots for life.

Upon what ground, then, shall we put the appeal in their favor? Clearly, upon the broad ground of humanity—upon the fact that they are human and helpless—we, human and strong.

Your community is civilized enough to hear and admit this claim. There has been some organized effort among you for years in behalf of this unfortunate class, and the building which is to be reared upon the foundations you this day lay will be one of the results of those efforts.

The material structure, however, will be of small account, compared with the principles upon which your institution shall be conducted.

This is a very important and difficult matter. The difficultes which meet us in making public provision for other classes of the infirm, here meet us in even greater numbers. There is danger of our traversing some of the great laws of nature.

We must recollect that public charitable institutions, as they are called, are, in many respects, social evils, and only to be tolerated so long as they remedy or lessen greater evils.

While we recognize the facts that idiocy constitutes one of the present phenomenal conditions of our race—that of every million children born a certain number are idiots—that this will doubtless continue for some generations—we must still bear in mind that this phenomenal condition is not inherent and essential, and not necessarily permanent.

Saving the very rare cases arising from accidental mechanical injury, idiocy is the plain consequence of violation of some of the natural laws. It is a punishment drawn down upon offenders and their children; and though the sin may have been committed through ignorance, the punishment will not be abated one jot or tittle. This is intended to be correctional in its operation; and when properly regarded, it will be so.

A community intelligent and religious enough to live up to the laws of our nature—not restricting their obedience to ten, but obeying all God's commandments, however numerous and

however revealed—such a community would have no idiot.

Now we must take care that while doing our duty to these unfortunates, and also to ourselves, by following the impulses of our hearts in their service, we do not follow so blindly as to traverse some of the correctional effects of this great and beneficent law.

I hesitate not to say that immense evils have followed and do follow the neglect of this consideration, in laying down rules for the establishment and support of most public charities.

I know very well that, do what we may, nature will finally carry out her purposes; but we may do much toward hastening or retarding them.

For instance, if the enormous expenditures now made by Government in preparation for war should be turned to humane purposes, it would be easy for the State to assume the whole charge of idiotic children, blind children, and deaf mutes; to teach them, board and clothe them, and take care of them for life, thus relieving the parent of all care and anxiety on their account. This, however, would be a very foolish course, and would have many bad effects.

No! the law was intended to bear hard upon society, but hardest of all upon the parents, the immediate offenders; and though we must see that they do not utterly break down under it, we must not shield them entirely.

But should I follow out the train of thought which this subject naturally suggests, I should weary you out, and take time from abler speakers. I would therefore only say that, to urge upon you the considerations in favor of wise provisions by the public for teaching and training idiotic children, would be like trying to prove the truth of mathematical axioms, or the beauty of Christian precepts. I will therefore only add the expression of my earnest wishes for the speedy success of your humane enterprise, and bid you God speed in your work.

The Twenty-eighth Annual Report of "The Female Association of Philadelphia, for the Relief of the Sick and Infirm Poor with Clothing.

In submitting our Annual Report, we congratulate our members on the increased interest manifested, to extend availing sympathy to such as are struggling to assist themselves.

The scarcity of employment, and the high price of provisions, have rendered the aid of the benevolent unusually acceptable, and we are gratified to feel that our labors during the past season were beneficial in their results.

The proceeds of the sewing furnished by our Association enabled many indigent women to procure the means of subsistence for themselves and families, and the garments thus made were distributed among the sick and infirm poor, whose insufficient clothing rendered them peculiarly the objects of disease and suffering.

1305 garments were bestowed upon 288 families, who by this temporary relief were encouraged to persevere in gaining an honest livelihood.

We gratefully tender our acknowledgements for the various contributions and donations received, and offer the following account of our receipts and expenditures.

Elizabeth Jenkins, Treasurer, in account with The Female Association for the Relief of the Sick and Infirm Poor with Clothing.— Dr.

To Dividends on Bank Stock,	$72 00	
" Subscriptions and Donations,	516 00	$588 00
		Cr.
By Balance due Treasurer,—	$9 00	
" Cash paid for goods,—	$365 71	
" Cash paid for Sewing,—	$221 16	$595 92
Balance due Treasurer,—		$7 92

Donations in Goods,—

43 yards cotton flannel, 40 yards gingham, 41 yards of calico, 89 yards woollen plaid, 19 yards of muslin, 5 dozen pairs of hose, 105 lbs. of soap, 1 box of candles, and a lot of trimmings.

We learn that there has been a misunderstanding in regard to the class of poor who are relieved by this Association, and think it proper to state that it is for the benefit of all, without regard to their religious profession.

President, Hannah Miller, 1416 Arch street.
Treasurer, Elizabeth Jenkins, 937 Franklin.
Secretary, Anna Wharton, 336 Spruce street.

All donations sent to either of the above named officers will be gratefully received.

EXTRACTS FROM "LANGSTROTH ON THE HONEY BEE."

(Continued from page 654.)

Recent statistics prove that consumption and its kindred diseases are most fearfully on the increase in the Northern, and more especially in the New England States; and that the general mortality of Massachusetts exceeds that of almost any other State in the Union. In these States, the tendency of increasing attention to manufacturing and mechanical pursuits, is to compel a larger proportion of the population to lead an indoor life, and breathe an atmosphere more or less vitiated, and thus unfit for the full developement of vigorous health. The importance of pure air can hardly be over-estimated; indeed, the quality of the air we breathe, seems to exert an influence much more powerful, and hardly less direct, than the mere quality of our food. Those who by active service in the open air, keep their lungs saturated, as it were, with the pure element, can eat almost anything with impunity; while those who breathe the sorry apology for air which is to be found in so many habitations, although they may live upon the most nutritious diet, and avoid the least excess, are incessantly troubled with

head-ache, dyspepsia, and various mental as well as physical sufferings. Well may such persons, as they witness the healthy forms and happy faces of so many of the hardy sons of toil, exclaim with the old Latin poet,

"Oh dura messorum illia!"

It is with the human family very much as it is with the vegetable kingdom. Take a plant or tree, and shut it out from the pure and invigorating light, and though you may supply it with an abundance of water, and the very soil which, by the strictest chemical analysis, is found to contain all the elements that are essential to its vigorous growth, it will still be a puny thing, ready to droop if exposed to a summer's sun, or to be prostrated by the first visitation of a winter's blast. Compare, now, this wretched abortion, with an oak or maple which has grown upon the comparatively sterile mountain pasture, and whose branches in summer are the pleasant resort of the happy songsters, while under its mighty shades the panting herds drink in a refreshing coolness. In winter it laughs at the mighty storms, which wildly toss its giant branches in the air, and which serve only to exercise the limbs of the sturdy tree, whose roots deep intertwined among its native rocks, enable it to bid defiance to anything short of a whirlwind or tornado.

To a population who for more than two-thirds of the year are compelled to breathe an atmosphere heated by artificial means, the question, how can this air be made at a moderate expense to resemble, as far as possible, the purest ether of the skies, is, (alas! that I should rather say ought to be,) a question of the utmost interest. When open fires were used there was no lack of pure air, whatever else might have been deficient. A capacious chimney carried up through its insatiable throat immense volumes of air, to be replaced by the pure element, whistling in glee through every crack, crevice and keyhole. Now the house builder and stone mason, with but few exceptions, seem to have joined hands in waging a most effectual warfare against the unwelcome intruder. By labor-saving machinery they contrive to make the one, the joints of his woodwork; and the other, those of his iron-work, tighter and tighter; and if it were possible for them to accomplish fully their manifest design, they would be able to furnish rooms almost as fatal to life as "the black hole of Calcutta." But in spite of all that they can do, the materials will shrink, and no fuel has yet been found which will burn without any air, so that sufficient ventilation is kept up to prevent such deadly occurrences. Still they are tolerably successful in keeping out the unfriendly element; and by the use of huge cooking stoves with towering ovens, and other salamander contrivances, the little air that can find its way in, is almost as thoroughly cooked as are the various delicacies destined for the table.

On reading an account of a runaway slave, who was for a considerable time closely boxed up, a gentleman remarked that if the poor fellow had only known that a renewal of the air was necessary to support life, he could not have lived there an hour without suffocation. I have frequently thought that if the occupants of the rooms I have been describing could only know as much, they would be in almost similar danger. Bad air, one would think is bad enough, but when it is heated and dried to an excessive degree, all its original vileness is stimulated to greater activity, and thus made doubly injurious by this new element of evil. Not only our private houses, but our churches and school rooms, our railroad cars, and all our places of public assemblage, are, to a most lamentable degree, either unprovided with any means of ventilation, or to a great extent supplied with those which are so deficient that they

"Keep the word of promise to our ear,
And break it to our hope."

That ultimate degeneracy must surely follow such entire disregard of the laws of health, cannot be doubted; and those who imagine that the physical stamina of a people can be undermined, and yet that their intellectual, moral and religious health will suffer no eclipse or decay, know very little of the ultimate connection between body and mind, which the Creator has seen fit to establish.

The men may, to a certain extent, resist the injurious influences of foul air; as their employments usually compel them to live much more out of doors; but alas, alas! for the poor women! In the very land where women are treated with more universal deference and respect than in any other, and where they so well deserve it, there, often, no provision is made to furnish them with that great element of health, cheerfulness and beauty, heaven's pure, fresh air.

In Southern climes, where doors and windows may be safely kept open for a large part of the year, pure air is cheap enough, and can be obtained without any special effort; but in Northern latitudes, where heated air must be used for nearly three quarters of the year, the neglect of ventilation is fast causing the health and beauty of our women to disappear. The pallid cheek, or the hectic flush, the angular form and distorted spine, the debilitated appearance of a large portion of our females, which to a stranger would seem to indicate that they were just recovering from a long illness, all these indications of the lamentable absence of physical health, to say nothing of the anxious, care-worn faces and premature wrinkles, proclaim in sorrowful voices our violation of God's physical laws, and the dreadful penalty with which He visits our transgressions.

Our people must, and I have no doubt that eventually they will be most thoroughly aroused to the necessity of a vital reform on this important subject. Open stoves and cheerful grates and fire-places will again be in vogue with the mass of the people, unless some better mode of warming shall be devised, which, at less expense, shall make still more ample provision for the constant introduction of fresh air. Houses will be constructed, which, although more expensive in the first cost, will be far cheaper in the end, and by requiring a much smaller quantity of fuel to warm the air, will enable us to enjoy the luxury of breathing air which may be duly tempered, and yet be pure and invigorating. Air-tight and all other *lung-tight* stoves will be exploded, as economizing in fuel only when they allow the smallest possible change of air, and thus squandering health and endangering life.

The laws very wisely forbid the erection of wooden buildings in large cities, and in various ways prescribe such regulations for the construction of edifices as are deemed to be essential to the public welfare; and the time cannot, I trust, be very far distant, when at least all public buildings erected for the accommodation of large numbers, will be required by law to furnish a supply of fresh air, in some reasonable degree adequate to the necessities of those who are to occupy them.

The man who shall succeed in convincing the mass of the people of the truth of the views thus imperfectly presented, and whose inventive mind shall devise a cheap and efficacious way of furnishing a copious supply of fresh air for our dwellings and public buildings, our steamboats and railroad cars, will be even more of a benefactor than a Fenner, or a Watt, a Fulton or a Morse.

BEAUTY EVERY WHERE.

There's beauty in the mountain steep.
That rears its summit high;
There's beauty in the forest deep,
Where gentle zephyrs sigh.

We find it on the gentle hill,
Which rises, then reclines;
It glitters in the rippling rill,
That trips mid flowers and vines.

We see it in its tall pine tree,
That dares the lightning's wrath;
It nestles in the little flower
Which blossoms in our path.

Gaze upward to the starry sky,
There beauty has her home;
Look now upon the billows high,
It sparkles in the foam.

There's beauty in the ocean wave,
That breaks upon the strand;
It hides within the tiny shell,
Washed out upon the sand

We see it in the lightning's flash,
We see it in the blast;
We see it in the gnarled oak
That bends and breaks at last.

It glimmers in yon morning sun,
Now rising o'er the hill;
It sleeps within the lucid moon
So peaceful and so still.

From mountain top, to sloping hill,
In valley and in stream,
On dew bent flower, in murmuring rill,
Fair beauty reigns supreme.

By request.

REFLECTIONS ON THE NEW YEAR.

Procrastination is a thief;
Our precious time it steals away;
This we shall find a solemn truth
In the last awful judgement day.

How many, since revolving time
Has rolled away another year,
From works unto rewards have gone,
Before their Maker to appear.

Shall we unthankful then presume
To enter on another year?
Grant, Heavenly Father, that we may
Live more devoted to thy fear.

Let us improve the present time,
Repent the past; offend no more
That mercy which we hope to find
When time to us shall all be o'er.

A WOMAN'S TESTIMONY.

There is no end to the motives which should constrain women especially to efforts against war. It has inflicted on them a world of evils. I know we are required to take no active part in its prosecution; yet we are still among its deepest sufferers. It seems to take little of our money; but its enormous taxes keep millions of our sisters on the brink of starvation from year to year. True, we go not forth to its battles; but our fathers and brothers, our husbands and sons are compelled to go, and leave not a few of us to want and grief. The sufferings of war are not all heaped upon the battle-field; but for every victim there, many a female heart at home must writhe in anguish. Not a battle can be fought, not the slightest victory won, without sending grief through hundreds, if not thouands of domestic circles. Alas! how many mothers must lose a son; how many wives a husband; how many daughters a father; how many sisters a brother beloved! Here is anguish which no historian records; but, if you would learn the widest, keenest, most incurable sufferings of war, you must go through the land, enter its humblest dwellings, and there behold the disconsolate mother, the heart-broken widow, the lonely helpless orphan, doomed to want and sorrow, that can end only in the grave.—*Book of Peace.*

God will bless your endeavors, not your idleness.—*Bridges.*

WONDERS OF SCIENCE.

The often quoted correspondent of the Newark Daily Advertiser, in one of his latest letters from Italy, says:

Stethoscopic ausculation established a principle —thanks to M. Laennec—which has at length produced the *Dynamoscope;* perhaps its greatest service. Other Frenchmen had made some approaches in their efforts to find a mechanical guage for the animal economy—M. Bonnet, for example, with his age-telling Spirometre, and M. Guillet with his Pneumatometre—but M. Colloagues appears to have won all the honors of discovery by his little steel ear-trumpet, which reports to the practiced ear the organic action and actual condition of the entire body at any given moment—guages its vital force, its age, health and temperature—indicates the course and the event of diseases, &c. The marvellous little instrument, which would seem to leave "clairvoyance" without an apology, is said to be the final result of a serious of experiments in auscultation which led to the discovery that all vital organization gives out an audible sound—a low hum, accompanied by very distinct crepitation or crackling.

These sounds may be discerned, we are told, by an acute ear, but more distinctly with the aid of a steel or cork conductor: and they are said to vary in a measurable manner with the age, temperament, health and seasons, to indicate the difference between the effects of fatigue and disease, apparent and real death, &c. In complete paralysis, epilepsy and the like, they entirely disappear, though they continue for ten or fifteen minutes after the cessation of pulsation and respiration in death. They are also heard in amputated limbs for some minutes after the operation—as some creatures appear to be alive after losing their heads. The humming (*bourbonnement,*) appears in every part of the body to which the instrument may be applied, but the crepitation only at the extremities of the fingers and toes—when one of them is placed in its bowl. I am not aware that any theory has been deduced from these singular results of this new course of physiological enquiry.

BODILY CARRIAGE.

Instead of giving all sorts of rules about turning out the toes, and straightening up the body and holding the shoulders back, all of which are impracticable to the many, because soon forgotten, or of a feeling of awkwardness and discomfort which procures a willing omission, all that is necessary to secure the object is to *hold up the head and move on!* letting the shoulders and toes take care of themselves. Walk with the chin but slightly above a horizontal line, or with your eyes directed to things a little higher than your head. In this way you walk properly, pleasurably, and without any fear or restraint of awkwardness. If any one wishes to be aided in securing this habitual carriage of body, accustom yourself to carry your hands behind you, one hand grasping the opposite wrist. Englishmen are admired the world over for their full chests, and broad shoulders, and sturdy frames, and manly bearing. This position of body is a favorite with them, in the simple promenade in a garden or gallery, in attending ladies along a crowded street, in standing on the street or in public worship.

Many persons spend a large part of their walking existence in the sitting position. A single rule, well attended to, in this connection, would be of incalculable value to multitudes—use chairs with the old fashioned, straight backs, inclining backward, and sit with the lower portion of the body close against the back of the chair at the seat; any one who tries it, will observe in a moment a grateful support of the whole spine. And we see no reason why children should not be taught from the beginning to write, and sew, and knit, in a position requiring the lower portion of the body and shoulders to touch the back of the chair all the time.

A very common position in sitting, especially among men, is with the shoulders against the chair-back, with a space of several inches between the chair-back and the lower portion of the spine, giving the body the shape of a half-hoop; it is the instantaneous, instinctive and almost universal position assumed by any consumptive on sitting down, unless counteracted by an effort of the will; hence parents should regard such a position in their children with apprehension, and should rectify it at once.

The best position after eating a regular meal, is to have the hands behind the back, the head erect, in moderate locomotion, and in the open air, if the weather is not chilly. Half an hour spent in this way after meals, at least after breakfast and dinner, would add health and length of days to women in early life, and to all sedentary men. It is a thought which merits attention.—*Hall's Journal of Health.*

THE HIGHEST MOUNTAIN IN THE WORLD.

An interesting paper was recently read before the Academy of Science, in Paris, on an expedition sent out to the East Indies in 1854, by the King of Prussia, for scientific purposes. The members of the expedition consisted of three brothers, namely: Hermann, Adolphus, and Robert Schlagenweit, two of whom returned last year; the third, Adolphus, is still exploring the Himalaya Mountains, but is expected to return soon. During the winter of 1854–'55, these enterprising travellers visited the region lying between

Bombay and Madras; in the following summer Hermann explored the eastern part of the Himalaya, the Sikkim, Bhootan and Kossia mountains, where he measured the altitudes of several peaks.

The highest of all the summits known throughout the world appears by his measurements to be the Gahoorishanke, situated in the eastern portion of Nepaul—the same announced as such by Colonel Waugh, but called by him Mount Everett, because he had been unable to ascertain its real name in the plains of Hindostan. This peak is somewhat more than 29,000 feet in height. The other two brothers, Adolphus and Robert, penetrated by different roads into the central parts of the Himalaya, Kumson and Gurwhahl; they then visited Thibet in disguise, and ascended the Ibi-Gamine, 22,260 feet in height, that being we believe, an altitude never before attained in any part of the world.

The chief results obtained from this careful exploration of Asia are the following:—The Himalaya mountains everywhere exercise a decided influence over all the elements of the magnetic force; the declination everywhere presents a slight deviation, causing the needle to converge towards the central part of that enormous mass, and the magnetic intensity is greater than any where else under an equal latitude. Irregular local variations in terrestrial magnetism are rare in these regions. In the Deccan and Baha the rocks are magnetic. On the Himalaya, at altitudes of 17,000 and 20,000 feet, the daily *maximum* and *minimum* variations of the barometer occurred nearly about the same hour as in the plains below.

Great storms of dust frequently occur in India, during which the disk of the sun appears of a blue color; if small bodies are made to project their shadows on a white face under such circumstances the shadow is of an orange color, which is complementary to blue.

The travellers also tested the transparency of the rivers Ganges, Indus and Burrampooter. By carefully lowering a white stone into them, they found that it became invisible at a depth varying from six to ten inches, thus showing that these waters are highly charged with earthy particles, for in the still waters of the sea at the tropics, such a stone is visible at a depth of thirty feet, and in Lake George, in the northern part of the State of New York, a white stone may be seen at a depth of from thirty to forty feet.—*Scientific American.*

TRANSPLANTING LARGE TREES.

About a year ago the Ledger described the process of transplanting a number of large trees with frozen earth-balls, as adopted by a gentleman residing on Broad street, who was ornamenting the grounds around a new dwelling. We have since been furnished with the result of that experiment; and as the season is favorable to other and similar experiments, an account of the progress of the one alluded to will be interesting. The trees were about thirty years old, and about 45 feet in height. Some were evergreens and some deciduous. The average balls of earth frozen around the roots may be set down as ten feet in diameter, three feet deep and five tons weight. They were cut out of the solidly frozen ground in mid-winter; then hauled three miles, some on sleds and others on wagons, as the roads permitted, from five to nine horses being required for one tree. The holes for their reception were also cut out of the solidly frozen ground. There were three Norway firs, one balm of Gilead, one hemlock and one weeping willow; also, two horse chesnuts and two European larches. The operator was inexperienced and his mode of resetting clumsy. All the trees were first delivered before any of them were set in their new place and covered in with earth. This was an error, because a deal of mischief was done to the fine roots by the frost. The trees made equal show of success in the months of April and May. In June and July the larches and horse chesnuts knocked under and gradually died. Each and all of the rest, after some show of torpor in July, took on a vigorous growth in August, and afterwards seemed to forget that they were ever disturbed from the place of original growth; and now, in December, there is a particularly fresh, green and healthful appearance in the foliage of the evergreens. It may be observed that the summer has been unusually wet. These trees thus transplanted cost (trees, moving and insuring,) from $75 to $100 each. But this price is double a fair charge. The loss of the deciduous trees is supposed to be due to exposure of the roots as stated. The trees are not upright; but this is due to the want of skill and judgment in the operator, and it can be corrected by undermining on one side and drawing the tree over. The experiment justifies the hope that fruit trees can be moved, which will in the second year yield the same crop as before moving.

EXTRAORDINARY APPEARANCE AT SEA.

The Pera averaged 12 knots out and home. She made the passage from Malta to Southampton in 7 days and 14 hours, and from Gibraltar to Southampton in 3 days and 22½ hours, being the quickest passage ever known. On her outward voyage, when approaching Alexandria, on the 3d inst., an extraordinary phenomenon was witnessed from on board of her. At noon-day the sun became almost invisible, and a dense fog obscured the firmanent; the ship with her spars and rigging was covered with a fine powder, which entered the ears and mouths of the passengers, causing the greatest inconvenience. The utmost alarm was felt on board, and some

dire calamity was apprehended. The hatches were battened down, and Capt. Soy, the commander of the packet, turned her head and ran off to sea again.

During the time of this almost complete darkness the wind blew from the south, and the sea was frightfully disturbed. Although the Pera proceeded 40 or 50 miles out to sea again, still the dense fog prevailed far to seaward, and towards the coast, darkness literally overspread the land of Egypt. This phenomenon lasted for eight hours, when the fog cleared away, the wind lulled and the sea went down. This extraordinary appearance was owing to what is called the Khampseen or sand storm, and its extending so far to sea is a most unusual circumstance. From the direction of the wind the Khampseen must have originated in the Great Sahara. It raises the sand there in masses, which move in a spiral figure, and the heavy particles of sand soon drop to the earth, while the smaller ones, or pulverized sand, is carried away to a distanee. The people on board the Pera found afterwards the Khampseen had blown down trees, turned over railway carriages, and forced cattle into the canal between Alexandria and Cairo.

LAUNCHING THE LEVIATHAN.

On the morning of the 28th ult., a third attempt was made to launch the Leviathan, and during the day she was gradually lowered down the ways nearly 25 feet.

The cause of previous failures was to a great extent the marshy nature of the ground and a consequent yielding of the piles, against which the hydraulic machines rested. Since the day of the second attempt a large force of workmen had been constructing a series of ponderous timber net-works, formed of rows of piles 40 feet long and 14 inches square, driven into the ground to a depth of from 30 to 35 feet. Each row consisted of about 12 of these timbers, and there were five and six rows, one behind another, at intervals of 20 feet distance. Between these, on a level with the ground, were a series of stays of timber of the same size, fastened horizontally, and the parts above ground were supported by a complete system of beams crossing and recrossing, so that the pressure was distributed over an immense surface and provided against at every point. The whole mass was screwed and bolted together, and behind the last of each of the row of piles was crowded a mass of iron ballast of enormous weight, so as not only to support the timbers, but compress the earth around them. Four of these gigantic fulcra were erected. These preparations were completed on the 26th ult., but as the next day was Friday, superstition forbade an attempt of launching, and the day was spent in experiments. On Saturday at 10 o'clock the pumps were started. In 40 minutes it was announced that she had moved 9 inches down the forward launch way, and that the stem had returned 7 inches up the aftermost way. This shift brought her nearly straight upon the ways again, and the pumping was continued, the vessel moving downward about an inch per minute. At 4 minutes to 11 she had progressed 16 inches forward and 9 inches aft, and all was going on as smoothly as could be wished, when loud shouts from the stern announced that the last of the dockyard mooring chains, a monstrous cable, with links almost as thick as a man's arm, had parted. There was no immediate remedy at hand for this evil, so the strain from that quarter had to be discontinued forthwith. Almost at the same instant one of the two mooring-chains which hauled upon her bows came in so rapidly as to be useless, while the second anchor that held the other chain ou the opposite side of the river also began to drag. Such mishaps occurring at the same moment occasioned a slight delay, but the stoppage was only temprary, and by 11 o'clock the forward cradle had gone down the ways 24 inches, and the aftermost 17 inches. From this time on her progress continued slow, but sure, averaging about one inch every 70 seconds. Her progress was noiseless in the strictest sense of the word, the most strained attention failing to detect by a sound that there was any motion going forward, much less that an iron suburb of such monstrous proportions was being forced forward into the water. By marking the railway metals over which the cradles slid, her exact progress could be noted and timed, but without such a guide for the eye it was very difficult to perceive that she was making any way at all. Under such circumstances, one can easily imagine how soon the public outside the yard, exposed on house-tops to an easterly wind, lost interest in the whole proceeding, and underwent a comple reaction. They abandoned their elevated position in disgust, intimating pretty plainly that as the launeh was likely to last some months, they proposed coming to see it again when the warm weather had set in next year.

At 1 o'clock the men went to dinner and the vessel was allowed to bed herself to the depth of an inch or so, by the compression of the timbers, and which necessitated nearly twice the amount of pressure required to move her, to start her again. An hour was spent in starting her, and two out of the four mooring chains were broken in the attempt. This delay showed the necessity of working on Sunday. Mr. Brunel and his assistants, however, could not endure the fatigue of laboring through the night of Saturday, and at dark the vessel was allowed to stop. During the night the mooring chains were repaired, and one at the stern secured to a block

of stone weighing fifteen tuns, and buried seven feet in the earth. On Sunday morning every expedient was tried to move the vessel. The hydraulic machines splintered the beams like reeds, against which they pushed. Two of the mooring chains were broken, and the fifteen tun block of granite was drawn sheer out of the earth. Three extemporaneous battering-rams were rigged, each worked by thirty men and driven with prodigious force against the cradle, and all the screw-jacks that could be raised got together were put in operation. Seven hours were consumed in starting her, which left less than two hours for actual advance. The whole progress of the day was only 100 inches. On Monday, all these forces were combined in the outset, and she got into motion on the first pressure, making about an inch per 40 seconds, till the fatal 1 o'clock bell rang for dinner. The hour's pause for dinner caused a delay of another hour in starting her, when she slid in an instant five inches forward and nine inches aft. This jerk and sudden stoppage fixed her with such solidity, that in the attempt to start her the cylinder of one of the 10-inch hydraulic rams burst from top to bottom. The thickness of the cylinder was 7½ inches, and yielded only under the stupendous pressure of 12,000 pounds to the square inch. This finished Monday's work, and was exceedingly regretted, as the managers had screwed their courage up to night work. The two succeeding days were occupied in preparations which have resulted in moving her some fifteen feet more, as we are informed by telegraph.

A vast amount of labor has been wasted in the preparations for launching the Leviathan. Mr. Brunel, in calculating the slope of his incline, based his computations on the friction for well greased wood, which is not more than one-fifth of that for the cast-iron surfaces on which the vessel is sliding. His enormous and costly check tackle is therefore entirely useless, the vessel never having moved, even when once started under a pressure of less than 600 tons. Great delay has also been occasioned by the use of old mooring chains which have been rusting for fifty years, and by incompetent moorings. The semi-fluid nature of the yard in which the vessel is built, it being all made land, does not seem to have been taken into the account by Mr. Brunel, when he built the foundation for his hydraulic rams, and the whole business of the launch was first laid out on such an economical plan that it has been necessary to replace nearly everything. All these blunders, however, were small compared with that of stopping for dinner and at night. Had there been no voluntary, willful stop, fifteen hours of steady work, at the rate at which they were progressing, would have put the vessel afloat, and there would have been no necessity for the extra strain which broke the chains, tore up the moorings, burst a cylinder, and compelled an enormous and extravagant amount of repairs.—*London paper.*

It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.—*Penn.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues weak, but prices are steady. Standard and good brands are nominal at about $5 per brand, and at $5 00 a 5 25 for small lots for home consumption; extra family and fancy lots are held at $5 25 a 6 50. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 and the latter at $3 00 per barrel.

Grain.—There is a fair supply of Wheat, but the demand is limited, and prices dull. Sales of 4000 bus. inferior to good red at $1 03 a $1 10 per bushel, and good white at $1 12 and 1 20 per bushel, afloat. Penna. Rye is in steady demand for stilling, at 70 c. Corn is unchanged—sales of 32000 bus. new yellow at 53 a 55 cts. Oats—sales at from 33 to 35c. 700 bushels New York Barley sold at 84 cents, and 900 bushels Barley Malt at 110c.

Cloverseed is selling at $5 a 5⅛ per 64 lbs. Nothing doing in Timothy or Flaxseed. A sale of the latter at $1 35.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge. The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered. The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal, Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter session of this Institution will commence on the 16th of 11th month 1857, and continue twenty weeks.

Terms—$70 per session, one half payable in advance, the other in the middle of the session.

No extra charges. For further information address HENRY W. RIDGWAY, Crosswicks P. O., Burlington Co., N. J.
10th mo. 3—3 m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

[Continued from page 659.]

At the time of the Autumn Quarterly Meeting, she felt her mind so exercised on account of the young people belonging to it, as to have a meeting appointed especially for them, respecting which she made the following short memorandum.

"9th mo. 29th, 1813. A large and truly solemn season with those constituting the class from children to youth, and advancing to maturity. The pins of my enfeebled tabernacle seemed sensibly loosening at that time, yet gracious help was vouchsafed, so that some good relief of mind was obtained, and thankfulness felt for the renewed favor experienced. Strong is the attraction which I feel to this beloved class of the people."

In the 12th mo. she entered upon a visit to some of the families belonging to Devonshire house meeting, not feeling bound to the whole nor expecting that bodily strength would admit of extended procedure.

She had been only a few weeks engaged in the service, when a heavy and alarming attack of illness occasioned an interruption, which continued for several months; during which time she was brought very low indeed, and in her own apprehension, and that of most who saw her, not likely to be again equal to much active service. But it pleased Him with whom is all power, to raise her from this state of weakness, and afresh qualify her to advocate His cause.

When sufficiently recovered, the visit already mentioned was resumed, and after having sat in above thirty families, she felt her mind released from the exercise, and adds the following remark to her notice of the last family she visited.

"A truly solemn season, confirming in the trust that this warfare was not engaged in at our own cost; but through unmerited mercy, that all things requisite have been vouchsafed, and the blessed experience given in some seasons of refreshing influence, that such as water are watered themselves." In this service she was accompanied by R. C.

While confined by illness from one of our Quarterly Meetings about this time, she wrote as follows:

"After parting with two of my beloved children this morning, whom I would gladly have accompanied as to a solemn assembly, I was sensible of a degree of overshadowing goodness, under the calming influence whereof I seemed drawn to consider, how at such seasons there might be a profitable mingling in spirit, even under external separation; whereby united prayers might ascend, that the return of these convocations should be holy, like the solemn feasts or fasts divinely appointed, and consecrated to the Lord.

"It appears clear to my best feelings, that if those gathered, and such as are in right ordering personally absent, were first to feel after the renewings of inward strength, bringing their spirits into a state of humble waiting, resignation would be their peaceful covering as individuals, and in proportion to the degree of spiritual life attained to, concern felt that the assemblies might be crowned by the presence of the King immortal; or if he proved a God hiding himself, that His devoted children might continue the acceptable exercise of faith and patience, until He was pleased to command '*light to shine out of obscurity, and their darkness to be as the noon day.*' Yea such would be encouraged to put up a prayer for the remnant that is left, whether in vocal or mental aspiration, till the Lord turn the captivity of the people generally, and cause a glorious breaking forth as on the right hand and on the left.

"Universal as this desire may be, extending from sea to sea, and from shore to shore; I have been and am now afresh sensible, that there are desires peculiarly earnest for the people among whom we dwell, and bonds of spiritual unity with those of our brethren, who in a measure of pure life, we feel as bone of our bone. While for *these* the desire is renewedly raised, that each may stand faithfully in their lot, willing to do or suffer according to the divine will; fervent also is the solicitude, that such as have not stept further than the outer court may be brought

under the awakening power of Him who sitteth between the cherubims, and whose name is holy!

"I am thankful to feel in my secluded state, and while tried with pain hard to nature, but I hope not murmured at, the prevalence of that love which drew me hither; where, as in my home, I feel settled in concern for a Quarterly Meeting, large and important, as composed of various members, each designed to fill some place in the militant, and be fitted to join the triumphant church, when to them time shall be no longer.

"I pray that the harmonizing power of divine love may be so known, as for the great design to be fully answered, and that none may rest in a name, without an experience of the nature of true religion.

"I have viewed mentally an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the Lord, and *apparently waiting only* upon Him. Oh the awfulness wherewith I have often beheld these meetings, while my eye has affected my heart, and the language forcibly arisen let us *be* as we *appear*, let us gather to the source of unfailing help; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice.

"The Lord is powerfully at work in the earth, operating through various means to effect His unsearchable purposes. Oh! that the respective ranks in a society holding in profession the standard of truth, the sufficiency of divine light, the necessity of redeeming, sanctifying grace, may not only see, but duly consider their high and holy calling.

"It is religious consideration which all have need increasingly to dwell under, and were the mind sufficiently withdrawn from sublunary objects to the contemplation of those which are alone pure and permanent, many would assuredly be prepared in a spiritual sense, to unite in the testimony which was borne on a very inferior occasion, by one coming from far, the one half was not told me. Nay, verily! for had the Lord's messengers '*the tongue of the learned*,' or could they utter with angelic power the sensations they may, at times, be favored with, all would fall short in describing the beauty of Zion, the safety of her inhabitants, and those transcendent pleasures which are at God's right hand. Let the Lord then work in your hearts, beloved *young* friends, convincing how true substantial rest is to be found, and through converting goodness entered into.

"The choice is left to us all, none will be forced into the path of happiness, but as the awakening attractive influence of divine love is yielded to, and the light which maketh manifest obediently followed, the work of transformation will gradually advance; '*the new man which after God is created in righteousness and true holiness*,'' will strengthen and mature, until there is a reaching to the fulness of the stature mercifully designed."

In the spring of 1815 my beloved mother obtained the necessary concurrence of her own Monthly Meeting for religious service among Friends and those of other denominations, within the bounds of the Quarterly Meeting of London and Middlesex, and in the counties of Kent, Surrey and Sussex.

Although considerably indisposed at the time of entering upon this engagement, she was enabled to perform it without much interruption, and greatly to the relief of her own mind.

In the course of it she travelled upwards of six hundred miles, held about thirty public meetings, many of them in places where none of our Society reside; besides visiting all the meetings of Friends, and most of the families which constitute them, in Kent, Surrey and Sussex.

In some of the public meetings in the vicinity of London, she was joined by her dear friend W. F. whose company and gospel labors were acceptable to her; and it may be safely said that in her ministerial engagements she always evinced a tender care for the feelings of others, rejoiced in the dedication of her brethren and sisters, and endeavored to make way for their obtaining relief of mind in meetings which were appointed at her request.

In the summer of 1816, she paid a religious visit to Friends in Berks and Oxfordshire, holding public meetings in many parts of those counties, and some places in Buckinghamshire. During the following year she had a large number of public meetings in the city and neighborhood of London; among these one at the west end of the town, which was held in the Argyle Rooms, and attended by many of the nobility and higher class of society. For this description of persons my dear mother's mind had been long exercised, but although several meetings had been appointed, with a view to having their company at our own meeting house, no attempt had succeeded so as to relieve her of the burden. Friends of Westminster entered very feelingly into the concern, and many Friends attending from other meetings also, their joint sympathy proved strengthening under the prospect and performance of what she considered an awfully important service; while her spirit bowed in thankful acknowledgment of Almighty help, and the peace which resulted from this sacrifice.

Towards the conclusion of the year she was much confined to the house by illness, and while thus circumstanced wrote some observations relative to the state of her mind, from which the following have been extracted.

"When I contemplate the years of deeply try-

ing probation through which I have been sustained, the bereavements dispensed, the anguish experienced, whilst links most tenderly binding to the natural part, and in some instances sweetly cementing to the best feelings, have been severed; what waves have rolled, and billows followed in succession; I may well query where had a stay and support been found but in Him, who under the early visitation of His love was graciously pleased to seal the sacred promise, '*I will never leave thee, nor forsake thee.*' To the Lord's adorable mercy be it ascribed that He has not left, or I had uttered the reprehensible language, '*what doest thou?*' under His dealings with me a poor feeble and naturally erring creature; disposed to '*cleave unto the dust,*' and centre *in* the gifts of divine love.

"The hand of inexplicable wisdom has been laid, in the line of judgment, upon the very closest ties, so that nearly through my pilgrimage thus far, that which clung the nearest has been called for, or crucified by *death* passing upon even apparently allowable possessions. The life has been so shaken in desirable things, that '*I am consumed by the blow of thy hand,*' has been a language well understood in the line of my experience.

"Oh the depth of that repugnance to the heart-cleansing work of religion which is hid in the human mind: in *mine*, how has it impeded a growing fitness to join in the consecrated anthem of redeemed spirits, '*Thy will be done.*'

[To be continued.]

GOSPEL MINISTRY.

There is such a thing as a very small gift in a great many words, and there is such a thing as a large gift in a very few words. We do not want an eloquent ministry,—we do not want a flowery ministry. We want a *living* ministry; we want a *baptizing* ministry;—a ministry that will break a hard heart, and heal a wounded one;—a ministry that will lead us to the fountain and leave us there.

I MARK ONLY THE HOURS THAT SHINE.

The above, if we rightly remember, is the inscription upon a sun dial in Italy. It includes a beautiful lesson which many are prone to disregard. It would teach us to remember the bright days of life, and not forget the blessings God has given us. Life, it is true, is not all bright and beautiful. But still it has its light as well as its shades, and it is neither wise nor grateful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of everything, will, we think, other things being equal, be a better, happier man than those who, as Franklin says, are always looking at the ugly leg, and find occasion for complaint and censure in almost everything they meet with.

MEMOIRS OF JAMES COCKBURN.

(Continued from page 662.)

6th mo. 3rd, 1804. Since I have been capable of moral or religious reflections, I have thought that occasional communications by way of epistolary correspondence, amongst those who aspire after improvement of mind, would be highly beneficial, if conducted with propriety. Action and labor are not more salutary for the body, than exercise and exertion are useful to the mind.

On the beauties of composition much has been said, and many rules propounded for its improvement. Of these I am ignorant, and it is most likely shall remain so. Having never been taught the rudiments of the language in which I write, I am far less acquainted with the theories of logic, or any other available science. But this I know, there is danger of mistaking shadow for substance, in adjusting the plumes of exterior show; and thus forgetting or neglecting the living sensibility of essential and eternal Truth. Let the feelings of the heart be interested, and they will find language more expressive than all the rules of art. Unacquainted with any other rule, I adopt whatever language or form of expression freely arises from immediate sensation, without study of combination; and am often surprised to find my mind drawn into illustrations, which otherwise I should not have anticipated.

I am persuaded that we cannot attain to any experience in the knowledge or practice of Truth, unless its previous influence qualify our minds and render them obedient to that wisdom which is pure and simple, converting the soul. In all our researches, pursuits and communications, it is necessary that we feel after the influences of Truth to animate and to preserve us in the way wherein we should go; for there is a knowledge which leads from the Fountain of all good,—there is what is called light, that centres the mind in deeper darkness, and estranges it from the spring of true wisdom.

8th mo. 22d. "Affliction (says some writer) is not without a cause." To ascertain a thorough knowledge of this, seems the most likely means to become conversant with its end. It is further said, "The Lord does not afflict willingly, nor grieve the children of men." The dispensations of Divine Providence, I believe, flow from the fountain of love towards his creatures, however severe the allotment may seem. He who sees our state as it really is, knows best how to prune, in order that all excrescent branches may be lopped off, and trench (as it were) about the very root; so that all hardness and rubbish being removed from it, the moisture and nourish-

ment may invigorate the tender fibres, and convey sap and strengthening aliment to the whole body of the tree, in order that it may grow both in form and substance, bringing forth fruit to the praise of the great Husbandman.

This is a simple but instructive representation to my mind, of the subject under consideration. Then, rather than too much reflect, or repine at the afflictions and trials of our day, let us lay, as it were, our hands on our mouths, and put them in the dust, if so be there may be hope: for truly we have reason to say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." It is his mercy that we are afflicted, in order that we may turn to the hand that smiteth, and know that perfecting Power which worketh by suffering.

Letter to H. and M. Lewis.

Charlestown, 20th of 9th mo., 1805.

Respected Friends,—We take this opporunity to inform you of our welfare; and the satisfaction we feel in being placed on a spot of our own, by your means. We often mention this, with gratitude in our hearts to the Giver of all good; and hope you also feel a satisfaction in having assisted us, poor strangers. To feel the mind animated with a sense of Divine goodness, and to be ready to communicate unto the wants of others, is a part of that religion which is pure, and is more acceptable with the Father of mercies than the dead observance of outward form. Yet it is right to attend to that form or pattern, shown in the mount of Divine communion. I am desirous that Friends in Lower Radnor would be more attentive to their meetings of worship and discipline, and come up in the line of duty to the help of the Lord's travailing seed, against the mighty. I believe some of you have received the talent of Divine bounty; and why should it lay hid through discouragement? Though the enemy may come in like a flood, yet the spirit of the Lord will lift up a standard against him through a dedicated remnant. Let us then, dear friends, dwell low with the seed, and be faithful in our day and generation.

JAMES COCKBURN.

Soon after James Cockburn's settlement in Charlestown, a concern impressed his mind, and was opened by him in Radnor Preparative Meeting as a proposal, "that it would be profitable to have a meeting for worship on the afternoon of first-days, at Charlestown school house." In illustrating his views on this subject, he wrote thus:

"In the overflowings of Divine goodness at my heart towards mankind, I believed Christ was at work in many minds amongst the people who surrounded me; and I was led into near sympathy with the hidden, sighing seed. I remembered the days of my youth, when I sighed alone as in the bowels of the earth; and I said in my heart, O Lord, wilt thou not gather the outcasts of Israel into one? Wilt thou not redeem the remnant of the seed of Jacob, and make them as one band before thee, under the influence of uniting love? Under these feelings and desires, was first suggested to my mind the view and prospect of a meeting here. My attention was turned to the outward situation of the place; and it appeared to be located at the extremity of three different meetings, in a neighborhood where there are divers aged, some weakly, and many young people, some of whom being members of society have no suitable place or opportunity to meet in a public or church capacity. And I thought how pleasant and profitable it would be for these to have a weekly meeting together; in which, under the overshadowing wing of condescending Goodness, the aged might be comforted in their declining days;—the weakly strengthened;—the youth encouraged in every virtuous course,—and an opportunity afforded to the hidden visited ones, to be gathered unto the flock, and know a being led by the good Shepherd to the living springs, and the green pastures of immortal life. And peradventure the arisings of pure life might reach the witness in other minds, hitherto unacquainted with the nature of spiritual worship."

"Religion is a spiritual operation, whereby the minds of men are modified and assimilated into the likeness of the Divine image. The government of the true church is also spiritual, under the reign and control of the Peace of peace; and those whom he calls to serve him in his church, must be and will be a spiritual people,—renewed in the spirit of their minds, and girded with the girdle of Truth; being united to Christ in the enjoyment of a living communion, by which they draw as at the paps of Divine consolation the nourishing virtue and efficacy of Truth. Hence, they become clothed with the graces of the Spirit,—faith, love, tenderness, meekness and charity; against which there is no law. Oh! that all who think themselves called to activity in the church, may labor after this qualification and attainment: then will Zion put on her beautiful garments, and the little ones be made to rejoice."

To Evan Lewis, West-town Boarding School.

Charlestown, 1st mo. 29th, 1806.

Friend Evan,—The harbingers of winter had just withered nature's drooping verdure; the trees were disrobing and consigning their withered leaves to the kindred soil as a manure; a melancholy feeling seemed to pervade the desolating scene, and insensibly awakened in my mind a train of pensive reflections. The energies of imagination recalled the days of other years, when the untutored Indian was the unrivalled tenant of these western wilds. I re-

flected on the labors of Europe's energetic sons, who subjected the forests to their toil, and bade agriculture and architecture flourish in the wilderness. I anticipated the improvements of future days, when West-town mansion may be covered with moss through age, and the present generation be consigned to oblivion. I beheld with moving sensibility the predictive characteristics of successive trains of youth who may receive the elements of natural science at the institution, and gradually succeed each other in managing the affairs of this mixed life. A feeling sigh vibrated in my tremulous bosom, and I said to myself, As falling autumn and returning spring succeed each other, so one generation passeth away and another cometh: but thou, O Fountain of life, love and goodness, remainest forever. May the exhibition of fading things raise the ardor of my soul from nature and the creatures, to thee who art the Alpha and Omega, —the first source and final end of all. May my affections become more and more detached from matter, that so I may be united unto thee, when all my animal faculties shall be insensible to the most brilliant modifications of dust which fascinate the perceptions of mortals. Oh! may the energies of my being be frequently baptised with the emanations of thy benign spirit, in order that I may be purified from the dross of corporeal things, and initiated into the power and feeling of an endless life with thee.

These sensations, my dear friend, impressed my mind with awful solemnity, as I travelled all solitary to Concord Quarterly Meeting. I know not why they should be revived at this time, except as a stimulus to thee to become more and more conversant in the solitary school of true wisdom; I mean, a feeling and lively communion between the soul and the Creator. Apart from the prejudices of systems, I have long believed this to contain all that is valuable to man, whether we regard the present or the future.

In the constitution of humanity, there appears to me to be a threefold life; the animal, rational and Divine. Upon the due temperament of these, our present satisfaction and future comfort seem to depend. From their variance and disunity, much of the particular distress and general evil in the world proceeds. To delineate these in detail would require volumes, and is perhaps as far above my present degree of improvement, as such labor is unnecessary to the object I have in view. I only wish that we may be enabled to penetrate through mere external appearances, and direct the ardor of our pursuits after available attainments.

Our animal wants require the exercise of our rational powers to obtain the means of their gratification. Hence, we may see the origin of that activity which, by progressive experiments, gradually discovered what are called arts and sciences. Hence also, the origin of social intercourse, adventure and traffic: and from these necessarily arose what is termed *politics*, or the rule of public affairs. Men of studious minds and keen discernment, have gathered from the analogy, relation and operation of things, systems of principles for the direction of human conduct, which is denominated *moral philosophy;* and have thence suggested modes of sovereignty to preserve society in order. But the experience of all nations and of every age, plainly shows that no external law can preserve mankind in order, if the internal harmony of their minds is disorganized. General history affords a melancholy proof of this declaration. Animal sensations or propensities seem to have subjected the other powers of man, and devised means of gratification which no law could either foresee or prevent. Indeed, many political laws are rather calculated to aid the wrong direction of the animal powers, than to restrain their usurpation. Even religion has been subjected, in order to gratify the carnal mind. Ecclesiastical tyranny and persecution have been no less severe, than political. Thus, individual depravity and public corruption seem to have reciprocally assisted each other, engendering that profligacy of manners, that levity of conduct, and those exhibitions of vanity, which, in a variety of forms, have imposed on the attention of mankind. Thus also, the vices and follies of one age have come down to the next, in the mixtures of education, and under the sanction of custom or general usage.

The youthful mind is subject to foreign impressions; it is stimulated by example to contract habits and form ideas of things, inconsistent with reality; and a wrong direction of the powers of the mind is the attendant result. Wealth, honor and fame, excite desire and lead to pursuit. The apparent austerity of virtue, which implies correction of evil habits and mortification of selfish views, is shunned, if not despised.

This appears to be the state of the natural man, arising from a mixture of the animal and rational powers only, without a proper subjection to the Divine life. To redeem men from this state, is the design and economy of the *Gospel*, or glad tidings of salvation, by which a way is opened to return again to God, and participate of his Divine life. The effects of this return and uniting with the operations of the Divine life, is purification of heart from the corruptions of the first, or animal nature;—rectification of our hearts and lives, and a renewal or sanctification of spirit, whereby man is again restored to his Maker, and united with him in an everlasting communion.

Let us then, my friend, pause, and consider the state of our own minds. Let us ascertain whether we are under the government of the animal and rational life only? how far we have experienced redemption from the spirit of this

world? and how far our minds, with all our animal and rational powers, have come under the rectifying influences of the spirit of Christ, or the Divine life? May it be the ardent solicitude of our minds to seek first the kingdom of God and his righteousness, and then all other necessary things for our best interest will in due time be added.

I conclude with the aspiration that Divine preservation may attend thee,—that Truth may be a light to thy feet and a lamp to thy path through the probations of time, and finally make thee a partaker of the inheritance with the saints in light. JAMES COCKBURN.

(To be continued.)

From the New York Independent.

TROUBLES.

BY HENRY WARD BEECHER.

Whoever enters this world with the expectation of finding or making a life of uninterrupted joy, will enter blindfold, but troubles will quickly open his eyes. The wish to be happy is natural and normal. But the *expectation* of happiness unalloyed is most unreasonable. Life is a probation, more or less severe. It varies to different ones.

Some seem only dipped into life, as we plunge children into a bath. They come for a moment within the horizon and depart again.

Some appear to have answered the earthly conditions of their existence in a few years. There is no interpreter to God's Providence, and God is silent.

Some persons appear to have an end in life which requires an even and balanced mind and temperament. They pass smoothly on, neither exalted by great joys nor depressed by burdensome sorrows.

Others are sent into life armed to resist the pressure of external things. They have hope, courage, elasticity, and they meet and vanquish assaults with almost gladness.

But others still there are to whom is appointed a much more difficult task. Their troubles are within. As a shipmaster, who carries an insubordinate and mutinous crew, has his enemies in his own ship, so many men have a disposition so wild, so untempered, a mind so unbalanced, that their work of life is in their souls.

Others still are children of special sorrow. God seems to deal with them as Apollo is fabled to have dealt with Niobe—slaying all their hope.

In such a world it is folly to expect exemption. They who are exempt have reason to fear evil. But some there are who meet their troubles with such cheer that they hardly remember them as trials. As the sun converts clouds into a glorious drapery, firing them with gorgeous hues, and draping the whole horizon with its glorious costume, and writing victory in fiery colors along the vanquished front of every cloud, so sometimes a radiant heart lets forth its hope upon its sorrow and all the blackness flies, and troubles that trooped to appal seem to crowd around as a triumphal procession following the steps of a victor.

Now these need not fear that they are not the sons of God. They seem but little tried because they have such singular victory. But those who have no troubles, and gain no victories, have never striven for a higher place in life than nature gave. A man without aspiration is stale indeed. But aspiration brings endeavor, and endeavor strife, and strife many grievous wonderings.

It is unwise, therefore, to rear our children to avoid trouble. Instinct will do that sufficiently. It should be ours rather to teach them how to vanquish one part, and how to endure the other. And enduring is the greater.

Secular troubles—or troubles from without, troubles by men, troubles from affairs, troubles of business, should always be met with greater force than they bring.

Many troubles can be cut at the root and cease. Many can be overcome by *direct attack*. We should count worldly troubles to be only an excitant, and become by it aroused to an energy and force which otherwise we would not have felt. Such trials are only occasions of victory. Meet and resist them.

Some troubles and trials can be thrown off. Diseases are repelled by great animal vigor. Every one perceives this in his own experience. In the morning we can carry the world like Atlas. At noon we stoop and find it heavy. At night the world crushes us down and we are under it.

The very troubles of to-day were about you yesterday, but you did not know them. For you were engaged in things which fired the mind with higher excitements. Very many troubles of life are nothing but your weakness. Stand up and they are gone. They are like gnats, which, while one is still, settle and bite; but rising up and working, the whole swarm fly off and do but buzz. But the moment the man rests, they alight. Thus activity is exemption, and sleep is defeat.

The want of proper occupation is the cause of more than half the petty frets of life. And right occupation will be a medicine for half the minor ills of life. A man without any proper aim in life, without moral inspiration, too rich to be industrious, and a prey to the thousand frets of unoccupied leisure, sometimes sets himself to pray against his troubles. Now a man might as well pray against the particle of sand in Sahara, as a lazy man to pray against petty troubles.

Therefore it happens, sometimes, that bankruptcy brings a man what all his wealth failed to give—happiness; for he has *real trouble*, and

trouble is a good medicine for trouble. There is a moral counter-irritation.

Many troubles, unlike the above, that are *real*, can be medicated by Hope. For so is it, that we can bear much when the prospect before us is cheerful and assured. If a man lets his troubles come between him and the sun, they will cast a shadow, and interpose their substance too. But if he will put himself between the sun and his troubles, then his own form will fall upon his overshadowed evil and half eclipse it. It is for this that hope is given. We are saved by Hope, it is said. Hope is an anchor that holds on to the bottom, while the storms handle the ship, and enables it to outride the tempest.

Happy is he that has Hope. It is a heart-spring. If a man had no elasticity in his foot, and could spring over no pool, nor ditch, nor roughness, but went leadenly through them all, how hardsome would his journey be! But by an elastic ankle he springs over a hundred hindrances, and never knows their annoyance. Many of our troubles should be *oversprung*.

Many troubles in life cease when we cease to nurse them. We take them up, we dandle them upon our knee, we carry them in our bosom. When they seem to sleep, we wake them up, and insist upon sharpening their point. We ruminate our cud, which was a thistle at first. and make mean and fretful martyrs of ourselves. If one will be unhappy, if bitter is craved by the palate, there is no need for remedy.

Many real troubles there are which will cease the moment our heart accepts them and submits itself to God.

For many, many troubles are but the strain which we endure when God would carry us the right way, and we insist upon going the wrong! When two walk arm in arm, if one would turn and the other would not, either they must pull diversely or else must separate. Let them submit to be led, nor struggle nor hold back. In that instant the trouble goes

This is especially true of all troubles which involve *loss of property* and worldly comfort, as though that *is necessary to happiness*, when myriads, the most happy, live without it. Many of our troubles are instantly cured by holding them up in the *light of God's countenance*. They arise from seeing things in a false light, or from seeing things in the half-light of this world. When they are surveyed in the great sphere—in the light of Heaven, they dissolve like snow-flakes.

This is the reason of the experience of many Christians. They go under a cloud,—and finally, pressed and burdened, they go to pray—and rising into the presence of God, and filled with hope and cheer, when they begin to think of their petition—it is gone. The air of heaven has health in it. There is peace in the very presence of God. They that touch the *hem* of his garment, are often as much healed as those whom He takes by the hand!

The same is true of music;—a little hymn, child-warbled, has sometimes done more for a man in one moment than all his own philosophy, his strivings, and his labor! For a hymn is like the touch given to the servant's eyes by the prophet. It opens the air, and it is full of God's messengers.

There are troubles that may be *worn out*. A patient endurance will destroy them. Like tides, they cannot be checked nor resisted when rising. But, like tides, if patiently waited upon, they will turn and flow out of themselves!

THE ELEVENTH COMMANDMENT.

At the annual exhibition of the Grammar Schools of Boston, Edward Everett closed an admirable speech with the following anecdote:

The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale, and doubted his character, and said that, so far from his being a clergyman, he did not believe he could tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant impostor you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions, and he replied with a sneer, "Indeed! there are but ten commandments in my Bible; tell me the eleventh and I will relieve you." "Here it is," said the Archbishop; "A new commandment I give unto you, that ye love one another."—

To the Editors of Friends' Intelligencer.

On turning over the pages of a bound volume of the Intelligencer, my attention was arrested by a communication from the pen of a beloved friend, who has been removed within a year or two past from this transitory scene. As I read, I was forcibly reminded of the Scripture language: "By it, he being dead, yet speaketh." And the following extract seems so appropriate to the present time, that I forward it for republication. A SUBSCRIBER.

12 *mo.* 26*th*, 1857.

"Of all people, *we* should be least tenacious of religious opinions—acknowledging but one lawgiver, the one Sovereign Lord of conscience. Oh, for more of that internal purity which burns the whole lump into its own nature, so that its light cannot be hid. Oh, for that just appropriation of things spiritual, which would stimulate us to "seek *first* the kingdom of hea-

ven and its righteousness;" and Oh! for an increase of that spiritual vision by which we should discover "the beam in our own eye," and have no anxiety to search for motes in our brother's. "Each one would then mind one," and such a change would be wrought, that there would no longer need to be a lamentation, that "the former days were better than these."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 9, 1858.

The commencement of a New Year again leads us to a retrospection of the one recently concluded. Many who, in its beginning, were radiant with life and buoyant with expectation, are now in their last resting place. Some patiently waited the approach of the Angel of Death and entered with joy into the Spirit land, while others were suddenly and unexpectedly summoned into the presence of the great Judge. Perils by sea and perils by land have sorrowed many a heart, yet life, stirring, busy, active life has its continuous round of duties to be performed, pleasures to be enjoyed and cares to be encountered; but, "hitherto has the Lord helped us, and we will brace up the energies of our minds for further usefulness."

While the commercial community has been greatly agitated, and many have been deprived of their earthly possessions, they have been led to acknowledge, that "whom the Lord loveth, he chasteneth," and to exclaim, "though He slay me, yet I will trust in Him." Let us not turn aside from these dispensations without an inquiry into the cause, and an effort to render them effective to our improvement. The too ready facilities for obtaining credit; the excessive bank loans encouraging unwise extension in business; the heavy foreign importations, and demoralizing stock speculations; attended with corresponding extravagance in houses, equipage and furniture, have been followed by sad, yet unavoidable reverses and contractions, involving many in difficulty and embarrassment.

From the experiences of the past may we learn wisdom for future guidance, and so discipline our hearts that our moderation may appear in all things; that whether in "eating or drinking, or the putting on of apparel, we may do all for the glory of God," and as becometh the followers of Christ.

DIED, suddenly, at Harrison, N. Y., on the 12th of 11th month, ANN C. HAVILAND, wife of John Haviland, in the 61st year of her age, a member and Elder of Purchase Monthly Meeting.

THE EXPENSE AND STERILITY OF SLAVE LABOR.

There is not an aspect in which slavery can be considered that does not show a deleterious working of the system upon the best interests of the southern States. We have already dwelt at length upon some of these features. There is one to which all honest-minded men of those States, who have visited the North, must be fully sensible. This is the sterility of the slave labor system in the matter of home comforts and convenience. To our mind, it is astonishing that southern planters and farmers can be willing to receive back so little for their money. There are thousands and thousands of journeymen mechanics in New England whose houses are palaces compared with the dwellings of hundreds of slave-holders in the South. During our recent tour in that section of the Union, we saw and heard enough to justify this statement. We were assured that many a planter, with fifty and sometimes with a hundred slaves, still lived in a low log house, without any of the little elegancies and comforts which fill and surround the homes of northern artisans. A gentleman whom we visited on his estate, a man of refined taste, education and manners, and who owned seventy or eighty slaves, dwelt with much feeling upon this difference. He had sojourned for awhile during the previous summer in a small, busy manufacturing town in one of the most sterile of the New England States, and had been deeply impressed with the appearance of wealth and competence which the homes of the farmers presented to his view. In every direction from the centre, or village part of the town, he saw their large white houses, with green window-blinds, generally embowered in graceful shrubbery, festooned with flowers and shaded by rows of maple or elm trees—all looking like the abodes of elegant luxury, thrift and wealth. And these establishments were often facing each other from opposite sides of the same road. It seemed a marvel to him that so many homes of such a character could be sustained on so small a space. Here were a dozen all in sight, occupying, in the aggregate, hardly a thousand acres; yet the smallest and poorest of them quite equalled his own in convenience and comfort, though he owned about two thousand acres in the South, and nearly one hundred negroes. There was the bright, white school-house, in which the children of these farmers, and every child in the district, received an education that fitted them for all the ordinary occupations of life. What an agricultural community this to be planted upon a thousand acres of naturally thin-soiled land! What a yeomanry to stand

up, in all the strength and sterling attributes of intelligence, virtue and independence, in a space half the size of his own plantation! What a crop of large two-story houses, capacious and well filled barns and out-houses, cattle, sheep and swine, horses, carriages, and properties real and personal, for such an area! What a growth of mind, genius, virtue and human individuality to be spread over such a small compass of territory! No one better than a southern planter could appreciate the difference between such a district and one of equal size occupied by a single white family and one hundred slaves. We believe from the observations of the gentleman to whom we have alluded, that Southern men of intelligence, who visit the northern States, carry back with them the impressions which he received. If these lines should, perchance, reach a few of their number, we would earnestly and respectfully invite them to review with us two or three points of difference between the working of the slave labor system and that industrial economy which produces results so surprising to them in the Northern States. Let us look together more closely at the elements of that thrift, prosperity and comfort which seem to surround and fill the home of the free-labor farmer of New England. Perhaps he owns one hundred acres of mountain, meadow, arable and pasture land. The winters are long and cold, and large stocks of fuel for his house and fodder for his cattle must be provided. He may owe a few hundred dollars for his farm, and its whole value be $3000. He is a man perhaps of forty years of age, with a family of half a dozen children; the oldest son being sixteen. His yoke of bright-eyed Devonshire steers, and horse of all work, constitute the rest of his labor-material. For six months of the year, his own hands, and those of this boy, and the strength of this "three cattle team," perform unaided all the work bestowed on his one-hundred-acre farm. They plow and cross-plow the land for all the grain-crops in fall and spring. The axes of father and son keep stroke at the root of the mountain oak or maple, in winter, and they convey it home, compactly corded on the ox-sled, down the winding path of beaten snow. All the work of winter, early fall and spring, they themselves perform. No expenditure, of any account, is incurred for hired labor during this period; while, for at least three months, all the children are at school. About the first of May, perhaps, the farmer engages an industrious, able-bodied man to work for him for six months —to plant, hoe, mow and reap. Probably he is a young, unmarried man, who is taken into the farmer's house as one of the family; he sits with them at the same table, rides to church in the same carriage, and sits in the same pew on the Sabbath. He is perhaps training himself and laying up money for owning and tilling a farm. He is practising the most rigid economy; and endeavors to take up as little of his wages as possible during the term for which he is engaged, that he may have it all in a lump at the end, to deposite in the savings-bank, or to loan out on interest. Perhaps he will not draw more than $10 for the whole period of six months. If he is unwell, and loses a few days, the loss is deducted from his wages. Thus the farmer has all the value of his labor for the best half of the year, with but very little expenditure during that period. He *realises* its full results before he is called to pay the stipulated wages. He "turns over" the value of that labor once or twice, before the full pay-day. He sells all he can spare of the crops sown, planted, and gathered by the aid of his hired man, before this disbursement. So far from paying for his labor in advance, as does the southern planter, his hired man virtually lends it to him for several months without interest. And this is the best agricultural labor in the world. It is the intelligent, faithful, trusty industry of a man who intends to cultivate a farm of his own some time or other. The farmer works with him. Their hoes keep stroke with each other in the corn-field; their scythes in the meadow, their sickles in harvest. This parity and fellowship gives a dignity to agricultural labor in New England, and in the Free States generally, which it wears in no other country, in no other occupation on the face of the earth. The broad blue sky of heaven seems to look down with its blandest smile and blessing upon this copartnership; and Heaven grant it may never be dissolved; that none of the heartless artificialities that are slowly introducing the *castes* of European civilization, may mar the pure beauty of this New England system. This is the first jewel of her glory; and long as her green hills look the blue firmament in the face, may they wear each around its brow this peculiar coronet of human industry. May this glory never, never depart from her. May she guard it as the apple of her eye. If our voice could reach the men of her hills, we would implore them to hold to this old Puritan democracy of labor as the peculiar jewel of the New World. They cannot conceive how it thrills and swells the heart of a New Englander with emotions of gladness and virtuous pride, while travelling through the agricultural districts of Europe, to turn away in thought from the caste condition of labor which he sees in every field, to that noble fellowship of industry that sows and reaps the harvests of his native land. Whatever changes and habits increasing wealth and its appetite for luxuries may introduce into the large sea-board towns of the North, far-reaching back among the virtuous hills and green vallies, Heaven grant that this old Pilgrim-father democracy of toil may exist unchanged. There may the labor which Providence demands as its

copartner in feeding, clothing and blessing man —may that labor never be *out-housed* or *side-tabled* or *badged* with any caste-mark by those who employ it.

We believe our southern readers will excuse this parenthetical digression from the argument to which we had intended to confine our observations. They may easily conceive that the Free-Labor Farming system of the North may inspire such sentiments of admiration in those who have grown up in daily view of its working and results. We have adverted to the impressions which a cotton planter received from a glance at the condition of a dozen homesteads planted upon half the space of his own estate. Almost in his own words, we have expressed the surprise he felt on seeing such a society of intelligent families, with children enough to fill a district school, living in a state of comfort and elegance unknown to himself, and all deriving their support and competence from a farm not exceeding, in the aggregate, a thousand acres of land. We have endeavored to show that this remarkable production of human sustenance and comfort must be ascribed, not to the superior nature of the soil, but to the character of the labor applied to its cultivation. This, we are confident, they will clearly see and freely admit, and deduce from the fact that inference which should be so useful to themselves. If, for a moment, they entertain a doubt in reference to the real cause of the contrast between the results of their industrial economy and that of the Free States, let them imagine their own system applied to New England agriculture. Suppose that each of the dozen farmers to whom we have adverted, were obliged to buy an able-bodied slave to begin with, and pay in advance a thousand dollars for him; that is, to pay down on the spot, at the out-set, for labor to be performed twenty or thirty years hence, if the man lived so long—to buy a precarious human life, which might terminate in a month, at such a price! Not one of those farmers, if the law permitted it, could afford to till his land in this way. Under slavery, few one-hundred-acre homesteads could be sustained in the North. The system would decimate the agriculturists; so that there would not be families enough in a space of ten square miles to fill a district school. Look at its inevitable working for a moment. Here is a man who has purchased or inherited a farm in New Hampshire or Connecticut, worth, say, $3000. Assume that his house, barn and agricultural implements are in satisfactory condition for the first year, that he has provisions enough to carry his family on to the next harvest, and sufficient fodder for his cattle. The spring opens, and planting time is at hand. With $50 ready money in hand, he may safely commence operations. With this small sum, and a credit to the same amount at the village store, he may hire an able-bodied young man to labor for him until all his crops are gathered in the autumn. A few dollars, perhaps, on an average, $3 per month, are all that he may be asked to pay for wages until these crops are sold. How small the capital invested in labor under this system! Now change it for that of the South, and see what would become of that farmer. You bring him a human being, subject to all the sudden and fatal ills which flesh is heir to, and say: "Buy this man, and pay $1000 down for him, before he has struck a blow or earned a cent for you. He is strong and sound, and may live to work on your farm many years; but it is true he may sicken and die next week, or run away to-morrow. Inasmuch as he is not to have a farthing of his purchase-price himself, or any compensation for his toil, you must extort with the scourge what hope of reward would induce him to perform." Is it not easy to conceive how a New England farmer would reply to this proposition? Would he not be likely to say, "It is impossible for me to invest so much money in labor in advance of its performance, even if the law or my own conscience would allow me to purchase and hold a man as a slave. A thousand dollars to be paid down for labor spread over a space of twenty or thirty years, if the man lives, and to terminate in a month if he should then die or run away! It is impossible. I cannot raise the money, nor run such a risk if I had the means. I would sell my farm before I would undertake to cultivate it at such an outlay and hazard." And doubtless he and thousands like him would sell their farms rather than till them under such a system. We are confident that one-third of all the farmers in New England would change their occupations, if each were obliged to pay in advance on the first of May the wages of one hired man for six months; not that each could not raise $200 for such a purpose, but from the repugnance which they would feel to the principle, and from the great inconvenience in carrying it out.

The difference between Southern and Northern Agriculture, and the difference between the two sections in almost every fact and feature, should be ascribed to the labor employed in each, and not to difference of sun and soil. There is no reason on earth why ten cotton farms may not be planted on a space of one thousand acres in Georgia or Alabama, supporting ten white families with children enough to fill a district school. There is no more necessity for planters living in log houses, in either of those States, than there is for the farmers of Massachusetts or Vermont doing the same. There never can be an intelligent yeomanry, or an agricultural population of sufficient compactness of residence in the Southern States to form a coherent society, support schools, churches, &c., until the Free Labor system is fully adopted. Under Slavery

the whole agricultural territory of those States will be occupied by a few great planters, being hardly within telescopic sight of each other, and a few miserably poor and ignorant white families, supporting themselves by hunting, fishing, and growing vegetables on their small patches of land. Free Labor would change all this, and cover all the South with those homesteads which make the glory and greatness of New England.

Burritt's Citizen of the World.

In the report of the Prison Association of New York, published last March, we find the leading causes of crime reduced to ten. Four of these causes, it will be seen, have led in this country to a wide-spread misery, by no means confined to prison walls :

"Extravagance, false show, fast horses, as when the expenditure is beyond the income, whether in high or low life.

"Want of domestic and social fire-side enjoyments, and of cementing oneness between husbands and wives.

"Late hours, lax business habits, close shaving in commerce, near approximation to the false balance, deception and misrepresentation.

"The great want of moral culture and training. To this cause especially may be traced a large proportion of crime."

TRIAL OF TWO AMERICANS BY A JURY OF BLACKS IN HAYTI.

We announced in *The Traveller* of Thursday, the result of the trial at Port-au-Prince, of Capt. Mayo of brig R. W. Packer, of this port, and his associates, on the charge of conveying into the island of Hayti and there putting into circulation a large amount of counterfeit Haytien bills. Since then the cook of the R. W. Packer, John Francis Simpson of Fox Island, Me., who was tried with Capt. Mayo, has arrived at this port in the schooner General Veasie, from Port-au-Prince, and as a trial of two white persons for their lives by a jury of colored persons is, in this country, somewhat of a notoriety, we give his account of the proceedings, as a matter which may interest our readers.

The Court-House was a one-story stone building, the interior being not unlike some of our own Court-rooms. At one end was the seat of justice, with the Chief Justice in the centre, dressed in his official robes and octagon hat, with his two assistants in similar apparel at his side. The Chief Justice was a black, and apparently a man of considerable intelligence and learning. He conducted the proceedings with much fairness and ability.

In front of the Court, ranged upon a bench, were the counsel for the five defendants (three of the prisoners being Haytiens). At one side was the prisoner's box guarded by the Imperial soldiers, while on the other was the Haytien Government-Attorney, with his official ermine, cape and octagon hat. In the rear, the public were freely admitted, and were interested spectators of the trial. The proceedings commenced by the summoning in of fifty-one Haytiens, some of whom were of intensely black complexion, while others were nearly white. From these the prisoners were allowed to select the twelve men who were to try them. The proceedings as to the admission of evidence were much the same as in this country. The lawyers for the defence all had a plea to make, and were followed by the Government-Attorney and the Judge, when the Jury retired to make up their verdict. The trial commenced at 10 in the morning and continued until it was finished, at 2 the next morning, the Jury being out about two hours and a half. In the case of four of the accused there was an absolute verdict of acquittal; in that of Hibbert, who actually procured the bills to be printed, he was acquitted on the ground that the bills were not signed when they were put in circulation. Hibbert, however, was sent back to prison, on a charge of smuggling the bills into the country, and there remained at last accounts. The Haytien audience, though strongly prejudiced against the people of the United States, manifested joy and approval at their acquittal.

We learn from the steward Simpson, that he was generally well treated by the Haytien authorities while in prison, though obliged to find his own food, which is supplied by the United States Consul. When they were ordered from Cape Haytien to Port-au-Prince for trial, they were placed on board a small vessel, with only a few bananas and a little water, for the soldiers, sailors, and prisoners on board, and had they not been liberally supplied by the American Captains with provisions, they must have suffered on the passage severely, if not actually starved. As it was, the prisoners, before the end of the voyage, were obliged to share their provisions with the Government soldiers and sailors, while in regard to water a mutiny came very near occurring.

DO NOT CONDEMN HASTILY.

Be patient with your erring brethren; for God is very patient with you, and it is your duty to imitate your Father in Heaven as much as possible. For one or two acts which may be proved to be wrong, do not condemn and cast out forever a brother beloved. You may not understand the whole case, and if you were faithfully and prayerfully to visit that brother, and labor with that brother, as Christ has labored with you, he might be saved. We cannot always see into the heart, and our judgment would perhaps be condemned as often as approved by our Saviour. Instead of casting stones at an individual, we would often, if we knew and felt as Jesus, sym-

pathisingly say to the erring, "go and sin no more."

FOR THE CHILDREN.

How much are you in debt?

FATHER AND SON.

Henry.—(*Entering his father's counting room:*) Oh, father, how much you must owe people; or what a lot they must owe you; for such a big book to be wanted to keep your accounts in.

Father.—It is hardly fair to judge by the size of my books.

Henry.—Why not, father? Will not a large book hold more than a small one?

Father.—Yes; but different people have different plans of book-keeing. Some people who are deeply in debt do not keep any books at all.

Henry.—Indeed! that must be a very bad plan. Well! nobody owes me anything, and I owe no one a single cent.

Father.—I am not certain of that, my son; in fact, when I said there are people deeply in debt who keep no books, I meant to include you among the number.

Henry.—Me! What! do you think I am in debt? I paid Lizzie the shilling she lent me yesterday, and I owe nobody a cent.

Father.—What, if after all you have said, I should find you over head and ears in debt? What would you say then?

Henry.—You are joking, father; for no one can make it out that I am in debt. I do not owe a single cent.

Father.—Well, if you are so sure, you can have no objection to my inquiring into your affairs a little?

Henry.—Not in the least. You may ask any questions you like. You cannot make me in debt, that's certain.

Father.—Very well; we shall see. Take your place there beside me, while I proceed as a Committee of Investigation. I might properly bring my own bill for ten years' board, clothing, lodging and education, which would be many hundred dollars; but I will pass this by.

Henry.—Oh! I never thought of such things.

Father.—And for that reason it is my duty to think of them in examining your affairs. I told you I thought you a very bad accountant. Your two principal creditors are your earthly father and your heavenly Father. What you owe the former is not worthy of being mentioned, in comparison with what you are indebted to the latter.

Henry.—I suppose I shall soon be puzzled, if you go on at this rate. I did'nt mean such things.

Father.—Well, correct me if I make a wrong charge. You are indebted to your heavenly Father for life, and all your senses of seeing, hearing, feeling, tasting and smelling. Would you part with them for a thousand dollars each?

Henry.—No, father; you know I would not. But then did not God give me all these?

Father.—Yes, He gave them to you; but He asks something of you in return. He says, "Son, give me thine heart." So I will put down six thousand dollars to begin with. Then there is your faculty of speech, your health—

Henry.—Stop, stop; I see that you would make a much larger bill against me than I could ever pay. I confess I did not think of reckoning these things, but you will never hear me say again that I owe nothing.

Father.—I trust not, Henry; I heartily hope not. We are all of us in debt beyond our power of payment, and all we can do is to acknowledge the goodness, forbearance and love of our divine Parent.

A PRAYER.

Almighty God and Father! look down upon me now,
Thy servant would approach thy throne, and at thy
footstool bow,
In silence and in solitude, where none but thou may it
see,
Yet not with fear and trembling, I come to pray to
thee.

I kneel to praise and bless thee for the good I now
possess;
That peace of mind which passeth all, health, strength
and happiness.
The homage of a grateful heart accept, O God, from
me,
Yes, thou wilt lend a willing ear, tho' weak such
homage be.

God of the fatherless! be thou my God and Father
still,
O! shield me from temptation and every other ill;
Vouchsafe to me thy watchful care, unworthy though
I be,
Thou hast promised none shall ask in vain who put
their trust in thee.

Lord, let my orisons ascend, mount to thy throne on
high;
My pleadings reach where mercy reigns, thy home
beyond the sky.
For me and all I love or prize thy blessings never
cease,
My ways be those of righteousness, and mine the paths
of peace.

Yet not for me and mine alone, but others let me kneel,
And offer up a fervent prayer for all thy creatures' weal.
For high and low, both rich and poor, my foes as well
as friends,
Thus lowly, Lord, and reverently, thy servant humbly
bends.

O! Thou who temperest the wind will hearken to my
cry,
Whose secret thoughts cannot be hid from thy all-
searching eye.
Thou knowest, Lord, I fain would be more worthy in
thy sight,
Love, homage, prayer, and songs of praise I give thee;
they're thy right.

I worship thee in buoyant health, thou comfort'st me in pain.
In seeking Thee, my search, I know, has not been all in vain;
In sorrow and in sickness my prayer is now, as then;
Creator, Maker, Father, God, thy will be done. Amen.

A. COOKE.

PARTED SPIRITS.

"Still trace the path which knew their tread,
Still tend their garden bower,
And call them back, the holy dead,
To each lone hour."

Yes! to the lone, the quiet hours of life,
Call back the parted spirits. Visit then
The place their footsteps traced in other times.
Oh! there are some, who trod the earth awhile,
Whose life seemed linked with ours, that passed away
Even as the morning dew;—and where are they?
They tread the courts of heaven; have passed within
The blest enclosure, while the home of earth
Which knew them once, is desolate and lone!
Others may gather round that hearth and home,
And with the cares, the cumbering cares of earth,
May e'en awhile forget, that from our home
The best beloved of earth hath passed away.
Not in the lonely hours of life alone,
Will thoughts of these return, but in the stir
And hurry of the world, and e'en when mirth
Surrounds us, and the happy laughing brow
Of childhood warns us, that 'tis we alone
Who feel such desolation of the heart!—
And then the prayer arises, that for them
The earth may long be beautiful, that death
May make no inroads on their loved of earth!
Oh cloud not childhood's brow; and tell it not
Of sorrow's touches, for to them, alas!
Full soon 'twill come.
But join the happy circle; mingle in
There schemes of pleasure, and awhile forget
That the destroying angel ever crossed
Your path of happiness. But in the lone
And quiet hour of eve, apart from all,
Then call the parted spirit to our home.

ECONOMY IN THE KITCHEN.

(Extracts from a new "Physiological Cookery Book," by MRS. HORACE MANN, soon to be issued by Messrs. Ticknor & Fields.

The object of this little manual is to show how healthful, nutritious, and even luscious food can be prepared, without the admixture of injurious ingredients.

The pleasures of the appetite are legitimate pleasures. God did not implant the sense of taste in man to ruin the beautiful structure of his body, or to impair the noble faculties of his soul. But, like all the other appetites, the appetite for food may be abused. If its proper conditions be violated, the loss of power, premature decay, and untimely death are inevitable. The life of the offender is deprived of its own enjoyment, and of its power of being useful to others.

Observation and science have brought to light many of the conditions of health and longevity, and an observance of these conditions is one of the first steps toward redeeming the race from its present degradation.

There is no more prolific, indeed, there is no *such* prolific cause of bad morals as abuses of diet; not merely by excessive drinking of injurious beverages, but by excessive eating, and by eating unhealthful food. Compounds, like wedding cake, suet plum-puddings and rich turtle-soup, are masses of indigestible material, which should never find their way to any Christian table. It looks ominous to see a bridal party celebrating nuptials by taking poison. Although some persons may seem to eat these criminal preparations with present impunity, yet a book of reckoning is kept for the offences of the stomach, as well as for those of the heart, and this is one of the deeds done in the body for which the doer will be called to account.

If asked why I pronounce these and similar dishes *unchristian*, I answer, that health is one of the indispensable conditions of the highest morality and beneficence. Temper, it has been said, lies in the stomach, which is physically, if not metaphysically, true. Every intelligent dyspeptic knows that he is a worse man when suffering under a paroxysm of his malady than in one of his lucid intervals, if we may so call them. Even the lucid intervals of the confirmed dyspeptic are negatively good and useful, rather than positively so. Why is not dyspepsia disgraceful, like *delirium tremens?* When it comes to be so considered, as it assuredly will be when the gospel of the body is fully understood, it will be banished from good society. It is a good omen that practical physiologists, even now, begin to feel ashamed of ill health, and feel bound to apologize for it.

Headaches, in nine cases out of ten, are derived from the state of the stomach. They are so frequent that men have ceased to inquire into their origin, but doggedly accept them, as they do foul weather, without either the grace of resignation, or the wisdom of future avoidance. Our observation justifies the assertion that in nine cases out of ten—might we not say in ninety-nine out of a hundred—proper attention to diet and exercise, relatively considered, will prove an effectual antidote. A few exceptional cases may await further knowledge. Even the "rush of blood" to the head is often remotely, if not immediately, occasioned by a *rush of food* to the stomach, though apparently caused by hard study, or special disturbance, by anxiety or grief, of specific cerebral functions. Whatever affects the digestion immediately, affects the head immediately.

The profusions of Nature tempt the appetite of man. The productions of all the earth are at his command. But, for the control of his appetites, man is endowed with reason and conscience. The brute is governed in regard both to the quantity and kind of its food by an instinct, from which it rarely deviates, unless when domesticated, and consequently corrupted

(alas, that it must be said) by its intercourse with man. Surely, reason and conscience ought to do as much for us as a blind instinct does for the brute. I believe it would, if children were not trained amiss. Their habits are placed on the side of indulgence, and not of self-control. Reason and conscience might be a match for the appetite alone, but it is scarcely a match for appetite and habit combined. What, then, must be the fate of a child whose appetites are inflamed and exorbitant, but whose reason and conscience are dormant, or have no higher standard than the customs of a self-indulgent society!

There are three great practical laws to be observed in the taking of food. One regards the time, another the quality, and the third the quantity.

An interval of at least five hours should elapse between meals *for adults*, unless some extraordinary exertion has exhausted the system, or something has interrupted or prevented the reception of a full meal at the stated hour. The stated hours should be regular.

Children, who live upon milk, bread and rice, (who ought so to live, at least,) require food more frequently, for two reasons. One reason is, that these articles are digested within two hours, whereas, animal food, and most vegetables, require a longer period of time. Another is, that the temperature of the body in children being higher, all their functions in more intense action, and their respiration consequently more rapid, hunger recurs much sooner, and is felt much more keenly than in adults. Again, as long as the body is growing, more food in proportion is required than after it has attained its full growth. * * * * *

From the above it will be seen that the quality of children's food should differ from that of adults, so far as that it should consist of more substances containing starch, gum, and sugar. This brings us to our next topic, which is

Quality.

As to the quality of the food, there is no doubt that the more simply it is cooked, the more easily it is digested.

Chemical analysis should be the guide for the cookery book.

No one would think of eating raw potash, a substance that dissolves metals, but we do not hesitate to eat saleratus, which is a modified preparation of it, and has the same, though a more gradual effect upon the organic tissues and the blood. Soda, it is well understood, rots cloth and takes the skin from the hands, when it is put into soap, or even when used to "break hard water," as the washerwomen term it; yet we put it into bread and cakes. Our stomachs were not made to digest metals, and when we powder them and eat them, we try to cheat nature.

Spices were undoubtedly made for use in those climates where they grow, but the natives of those climates use them much more sparingly than we do. We may reasonably suppose that they are more adapted to the wants of hot climates than of cold ones, as nature has placed them in the former, and yet we saturate our food with them, mix them together, destroy the flavors of each by so doing, and make a stimulus to appetite by a conglomeration, which is a most unnatural one, and gradually injures the very power of digestion. We thus conceal, also, that fine aroma of vegetables and meats which distinguishes one from the other, and deprive ourselves of the pleasure God designed we should feel in partaking them. There is a delicate fruit of the tropics resembling a muskmelon, which grows, however, not upon a vine, but upon a tree, the taste of which is so finely delicate, that a foreigner cannot even perceive it at first, but if he does not cover it with pepper and salt, as we have seen many foreigners do, to "give it a taste," he will, after partaking of it a few days or weeks, (according to the simplicity or sophistication of his appetite) appreciate its flavor, which is that of the most delicate aromatic nut. In our climate we lose the flavor of many vegetables in the same way, by covering them with pepper, and also by putting them into water below the boiling point when we cook them. Every one who is so happy as to live in the country, and can gather vegetables daily from his own garden, knows the difference between them when gathered thus, and cooked properly, and those which have been picked and kept for market *even one night.*

When substances are used, like rice, corn-starch and farina, which have very little taste, (rice, because it has been so long exposed to the air after it is gathered, and corn-starch and farina, because, from the mode of their preparation, they lose a great part of the nutritious ingredients of the corn,) a delicate flavoring of spice may be used without injury to health.

Science may at last bring us to the conclusion —and there are already some indications that it will do so—that each climate and region produces those articles of food which it is most healthful to eat in their respective localities. This must be an open question till we know more scientifically the relations of nature with man; but it has already been remarked, by a philosophical observer of nature, that remedies for local diseases are often found in the productions of such localities, and one would seem to be the correlative of the other. The genius of man has already formed an alliance with the powers of nature so far as to naturalize many of the productions of foreign climates, by due attention to soils and other circumstances of growth, and when this can be done, such productions may fall under the head of native growths, and must be regarded as more healthful than those articles

which are necessarily gathered before they are ripe, and are, therefore, not eaten in a normal condition, because they never go through the whole process of ripening in the sun in their native soil. The orange affords a favorable sample of a fruit that retains some of its fine qualities when imported; but who that has imbibed its juice under its own tree, when it is cool with the morning dew, and sweetened by the ripening rays of its native sun, can call it the same fruit? It must be plucked when partially green in order to be transported; and the amount of its juice, as we eat it in this county, is, perhaps, one-tenth of its due portion, and even this has never gone through the requisite chemical action. A native of the tropics does not swallow the pulp any more than we do the rind; but many think they cannot afford to buy oranges at a great price for one table-spoonful of juice. We can even chew the rind; but, as a proof of the difference between the fruit as we get it, and the ripe fruit in its native clime, it may be mentioned that the acrid juice of the rind is such, when it is perfectly ripe, that it so violently and painfully puckers the lips, that it must be carefully removed before the orange can be eaten in tropical fashion, which is by suction.

The pineapple is even dangerous when imported, receiving it, as we do, less than half ripened. The plantain, fig and banana—delicious fruits in their localties—are nearly tasteless when imported half ripe; and even the sweet potato does not do itself full justice. Doubtless many of these things may be acclimated with us by suitable arrangements, and will be among the future triumphs of scientific agriculture.

One more thing remains to be said concerning the quality of food. The first object of a housekeeper should be to procure unadulterated articles. This is very difficult, as we are credibly informed that there is no article used for food that is not adulterated, not even common salt. But science comes to our aid, also, on this point.

Mr. Youmans, a young chemist in New York, of excellent talent and genius, is now preparing a work which will contain pictorial representations to show the crystalline or other forms of the particles of all substances used as food, and a little practice with his diagrams and a microscope, will enable any one to detect the adulterations of flour, sugar, farina, arrow-root, cornstarch, salt, &c. The demand will create the supply, doubtless, as in all other things; and we shall have grocers' microscopes, perhaps even kitchen microscopes, at a reasonable rate, as soon as society sees the necessity of them.

Who can wonder that there is no health in the world, when our very wheat flour, sugar and salt, are adulterated with plaster of Paris, alum and sulphate of copper; and wheat bread is raised with saleratus and soda? Bakers (I will say dishonest bakers, for I presume there are exceptions,) purchase a damaged, and therefore a low-priced article, called *baker's flour*, and make bread of it, which appears light, and is palatable by the addition of one or another of the above-mentioned ingredients, or by others not so injurious, but still unwholesome, such as magnesia and carbonate of ammonia.

This fact makes it very important that bread should be home-made. In this country it is the general custom to make bread in families, but as our domestics are not scientific, it is absolutely necessary that it should not be left to them. The temptation is so strong to use any means that offer to make the bread acceptable, that cooks are induced to make that point sure, by putting in the convenient saleratus or soda, which, like charity in that particular, covers a multitude of sins. If the dough has been put together over night, it may have gone on to the stage of acetous fermentation, and a little saleratus (more than is necessary to sweeten it is often put in) will conceal the fact, and make all appear right. It will also save the trouble of keading well. Let the mistress, then, if she does not actually mix the bread, overlook the process, and it would be a good custom if all the ladies in a family would take their turn at every batch of bread that is made, and thus insure its good qualities by efficient kneading. Two hours would not be too much of kneading. * * *

It will be easily understood, from the preceding remarks, that this cookery book will differ from all other cockery books, in leaving out from the composition of breads, cakes, pies and puddings, all deleterious ingredients, such as saleratus, soda, melted butter, lard, suet and other fatty substances, in combination with wheat and other farinaceous articles of food. Experience and observation have shown conclusively, that the very best quality of bread can be made without any such addition, if proper attention is given to the subject by the intelligent housekeeper, and the cream will serve all the purposes of butter, lard and suet, for shortening and enriching pies, puddings, and in the preparation of vegetables, generally made so unhealthful by the addition of melted butter. An examination of the very best cookery books shows that scarcely a receipt is given without these articles, if by any possibility they can be introduced.

A chapter in the work will be devoted to the consideration of diet for the sick.—*N. Y. Tribune.*

SEE THYSELF.

"O! wad kind Heaven the giftie gie us
To see oursel's as ithers see us,
It wad frae mony a blunder free us,
And foolish notion."

Whether this may be called a Scotch proverb, or an apothegm, or an epigram, or whatever name it may go by, it certainly contains a good

deal of truth in a little compass. We all have foolish notions enough, and no small amount of blunders are continually being made by the best of men; and doubtless, if we could see ourselves as others see us, we might in many cases do a vast deal better than we now do. Perhaps others may not always see us in the right light, but that they often do, probably no one will dispute. It becomes us, then, to try to view ourselves in the right light, even if occasionally it prove painful to our eyes. We shall certainly be gainers by it in the end.

HAPPINESS IN CHILDHOOD.

It is wonderful how happiness used to be. It lay about, like the sunshine, within arm's length of every body. It used to grow in the field; we have found it there, but not lately. Sometimes five speckled eggs in a grassy nest, constituted it; sometimes four beautiful ones in the lilacs. It used to swim in the brooks, and turn up its silvery and mottled sides, like a polished little sabre, sprinkled with the color of fame, which is generally understood to be crimson. We have found it, many a time, beside a mossy stone, when it looked very much like a first spring flower; we have seen it come down in the shower, and heard it descend in the rain. What a world of it used to be crowded into a Saturday afternoon! An old newspaper with cedar ribs, a tail like three bashaws, and a penny's worth of twine, have constituted, many a time—that is, many an *olden* time—the entire stock in trade of one perfectly happy.

THE VALUE OF INDIAN CORN.

For the following interesting information in regard to this little understood kind of food, we are indebted to *Hunt's Merchants' Magazine.*

"By those who do not know, or who are too scientific to profit by the experience of nations of men and herds of fat cattle, Indian corn, rice, buckwheat, &c., are only considered "good fodder.' Liebig states that if we were to go naked as the Indians, or if we were subject to the same degree of cold as the Samoiedes, we should be able to consume the half of a calf and a dozen candles at a single meal! During excessive fatigue in low temperature, wheat flour fails to sustain the system. This is owing to a deficiency in the elements necessary to supply animal heat, and the strong desire for oleaginous substances, under these circumstances, has led to the belief that animal food is necessary for human support. But late scientific experiments, and a better acquaintance with the habits of the North American Indians, have shown that a vegetable oil answers the same purpose as animal food; that one pound of parched Indian corn, or an equal quantity of cornmeal, made into bread, is more than equivalent to two pounds of fat meat.

"Meal from Indian corn contains more than four times as much oleaginous matter as wheat flour; more starch, and is consequently capable of producing more sugar, and though less gluten, in other important compounds it contains nearly as much nitrogenous material. The combination of alimentary compounds in Indian corn, renders it alone the *mixed* diet capable of sustaining man under the most extraordinary circumstances. In it, there is a natural coalescence of elementary principles which constitute the basis of organic life, that exists in no other vegetable production. In ultimate composition, in nutritious properties, in digestibility, and in its adaptation to the varied necessities of animal life in the different climates of the earth, corn meal is capable of supplying more of the absolute wants of the adult human system than any other single substance in nature."

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues weak. Light sales at $4 87 a $5 for homo consumption; extra family and fancy lots are held at $5 12 a 6 12. Nothing doing in Rye Flour or Corn Meal; we quote the former at $4 and the latter at $3 00 per barrel.

GRAIN.—There is a fair supply of Wheat, but the demand is light, and prices dull. Sales of good and prime red at $1 12 a $1 15 per bushel, and good white at $1 20 and 1 30 per bushel, afloat. Penna. Rye is in steady demand for stilling, at 70 c. Corn is unchanged —sales of new yellow at 50 a 57 cts. Oats—sales at from 34 to 35c.

CLOVERSEED is selling at $5 00 per 64 lbs. Nothing doing in Timothy or Flaxseed. Last sale of the latter at $1 35.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge. The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered. The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal, Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

[Continued from page 675.]

In the 2nd month 1818, my beloved parent began a visit to the families belonging to Gracechurch-street Monthly Meeting, her certificate leaving her also at liberty for other religious service; and during the engagement she appointed many public meetings in the city, and some country places adjacent. Among these was one at Woolwich, which was remarkable for the numbers by which it was attended, the general solidity that prevailed, and the freedom felt in declaring the way of salvation.

In the 9th month she obtained a certificate for religious service in Essex, and was diligently occupied in that county for above nine weeks. She visited most of the families which composed Witham Monthly Meeting, and held numerous public meetings to the relief and peace of her exercised mind, which was often enlarged in the feeling of that Christian love which embraces the highest interests of mankind universally.

She travelled in this journey above four hundred miles; returned home in a very broken state of health, and was for a considerable time, confined by illness, her body and mind suffering under a combination of afflictive circumstances. She was, however, mercifully sustained, and in the summer of 1819, again felt herself called upon to manifest the continuance of gospel concern on behalf of her fellow professors, by applying for the requisite liberty to visit families within the compass of Peel and Westminster Monthly Meetings.

In the latter service Abigail Pim united, and approved the last religious engagement of this dear friend, who, in the following year, was attacked with the illness which ultimately removed her from the militant church.

In the year 1820, my dear mother felt inclined to attend the general meeting at Ackworth, and informed the Friends of her own Monthly Meetings, that she believed it her duty to stand resigned to such religious service as she might feel required of her while in Yorkshire, as well as in going and returning from thence.

This engagement occupied about four months, during which time my beloved mother was diligently employed in such service as from day to day opened to her view, being, notwithstanding the sensible increase of bodily infirmities, enabled to perform the labor assigned her both among Friends and others; for besides attending two Quarterly, six Monthly and above sixty Particular Meetings, she also held twenty-six appointed for those of other religious professions.

In going from a meeting of this description, held at Tadcaster, to another appointed at Ferrybridge, she sustained a very serious injury by the carriage in which she rode being overturned, which preventing her reaching the place until the people had been a considerable time assembled.

Through the display of that power to which all things are possible, she was wonderfully strengthened for the service that devolved upon her, and the refreshment of spirit which was felt in declaring the doctrines of the gospel, to persons who seemed prepared for receiving them, for awhile overcame the sense of *bodily suffering;* but after the meeting *this* was acutely felt, and she was so ill as to excite much apprehension for the consequences.

She proceeded at once to Doncaster, and was there confined above two weeks, at the house of her dear friends W. and M. Smith, who, when she was able to move forward, continued their kind care by accompanying her as far as Hitchin, where she spent a few days with her long loved friend E. J. Wheeler. Upon a review of this journey, wherein she had travelled upwards of nine hundred miles, my dear mother wrote as follows, in the 12th mo. 1820.*

"Hitherto hath the Lord helped may well be deeply inscribed on my heart, and acknowledged with my pen, in retrospect of innumerable unmerited mercies, preservations, and deliver-

* The Editor thinks it may be best for her to state, that in this and several preceding journies, as well as in all her subsequent religious service, she was her dear mother's companion, having certificates from the Monthly Meeting for uniting in such engagements.

ances, through a long journey, and, on many accounts, one of the most exercising of my life. I have to commemorate the goodness which veiled the prospect as to its nature, and extent, and left us to depend on the fresh arisings of light to guide from day to day, and from place to place.

"After attending the general meeting at Ackworth, where there was reason to believe we were in our right place, the field of labor enlarged before us, amongst those of our own profession, and many of various names and sects in that extensive county; while to the praise of infinite wisdom and love, a precious evidence was often felt that the Shepherd of Israel is sweetly gathering by His all powerful arm many who are not, and never may by outward designation be, of the same name with us. The preparation frequently witnessed among such to receive the gospel message, the solemnity of the stillness spread over some uncommonly large assemblies, exceeded what we had before experienced, and encouraged to the full belief that the present is a deeply interesting period; one wherein the call is loudly proclaimed to us as a distinct and highly professing people, to '*stand continually upon the watch tower in the day time, and sit in our ward whole nights;*' to place a double guard upon our words and actions, lest even one of the inquiring little ones be offended, or turned out of the way of steady advancement.

"Oh! how did my soul lament within our camp the want of that holy discipline which, if submitted to, would prepare to be accoutred for service in the Lord's hand, and amongst the people. The lack of righteous zeal, of spiritual discernment, of heavenly skill in savoring the things that be of God, while those that be of man merely, can be nicely discriminated and understood.

"The faculties and reasoning powers of many are strong, their perceptions clear respecting that path wherein *self* can rejoice and is nourished; but oh the cross! to some I fear that even the *preaching* of it, is as to the Jews and Greeks. There is an unwillingness to *lose* the life, in order that that which deserves the name may be *found*, while any substitute is readily adopted, rather than submission to the humbling reducing state where, as little children, the kingdom is alone received.

"An endeavor to reconcile the *world* and *religion*, seems the hindrance of a multitude; the strong assertion of our blessed Redeemer being too much overlooked, '*ye cannot serve God and mammon.*' Thus the eye becomes dim, and the ear often deafened, so that imparting what is seen to be the *whole* counsel to such, is like breaking down a fenced wall; the healing power of a physician to those who are whole, needless tidings, an unwelcome message. *How hardly shall they that have riches enter into the kingdom?* Various are the possessions wherei there is a resting, many have their good thing in this life. Oh! that the abundance might b passed through, and temporal blessings not cer tred in, so as to cloud the view of the things tha are eternal.

"I often think inherited or obtained treasure have blinded the spiritual eye of many, who ar descended from those sons of the morning, as respects our little community, to whom *gree things* would have been burdensome; and earne are my desires that worldly prosperity may n be allowed to settle in a state of dangerous eas lest the language formerly uttered in the Lord name, should be applicable, '*They that depa from me shall be written in the earth.*'"

Early in the year 1821, my dear mother agai felt her mind drawn to the performance of son religious service within the limits of her ow Quarterly Meeting; in the prospect of which sh wrote as follows:

"Amidst the sense of feebleness and trial, find no rest but in what I believe to be the I vine will, I therefore informed my brethren ar sisters, in a joint conference to-day, that I b lieved resignation on my part was called for, pay a visit of gospel love to the Monthly Mee ings constituting this Quarterly Meeting; acco panied with a view of appointing some meetin among Friends and others of a more public kin besides visiting the families belonging to Sout wark Monthly Meeting, awful as it is to contem plate such a large number.

"I feel relieved by having thus acknowledg the exercise, but as to procedure it is likely my enfeebled state to be slow, and if never a complished by me, I wish to leave all to unerri wisdom and love, with an humble hope that the sacrifice of the will acceptance may be mer fully granted.

"In seasons of abstractedness from visib things, and precious preparation for communi with Him who is invisible, the capacity strengthened to comprehend that redeeming fluence, whereby knowing that we are not o own, fervent desires are raised to '*glorify G in our bodies and in our spirits which a His.*'

"The lapse of time offers matter for solem consideration; the end of it, when viewed in c nection with an entrance upon that state wh admits of *no change*, feels truly awful; an sense of the *purity* which must clothe dise bodied, glorified spirits, contrasted with our o poor vestment of mortal infirmity, is felt alm appalling, even to the eye of feeble faith. under the sustaining hope that '*the white lin* will be prepared, and when unclothed a be '*clothed upon*' mercifully experienced, while prostration of soul the term *unworthy* can be deed adopted, there is ground whereon the *of time* can be contemplated with a seren

which nothing inferior to such feelings can possibly produce.

"The mind, when raised in such holy contemplation, is ready to utter the language of good old Simeon, '*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation ;*' but He who is infinite in wisdom only knows what is best for us, what is most calculated to effect *in* and *through* us the appointed work, the measure of suffering, the degree of patience *in* it needful to be proved, and the portion of active service He designs to prepare for.

"Under these views, the longer I sojourn on earth, the more I see the value and safety of endeavoring daily to learn this one lesson ; leave all, attend to *present* duty, and in humility cast every care for the future on Him who careth for (and will provide for) those who love and serve Him, in time and through eternity."

T. L. joined in part of the visit to the families of Southwark, which was accomplished with as little interruption as could be expected, considering my beloved parent's age and infirmities ; and she frequently mentioned feeling it as a farewell visit to the members of a meeting, where she had been long bound in peculiar interest and concern.

(To be continued.)

MEMOIRS OF JAMES COCKBURN.

(Continued from page 678.)

While James Cockburn was a member of Radnor Monthly Meeting, he frequently appeared in the ministry to the satisfaction of his friends. He was also very useful in the exercise of the discipline, being often on appointments to the services of the meeting ; and was esteemed as a Friend well established in the principles of Truth. In the 5th month, 1807, he applied for a certificate for himself and wife to transfer their right of membership to Uwchlan Monthly Meeting, which was granted in the month following. In the 8th month, he thus explains this movement in a letter to a friend : "We are pretty well in health, and contented with our situation, if it may be our allotment to live here. We have attached ourselves to Pikeland meeting (a branch of Uwchlan Monthly Meeting) rather from an apprehension of duty than of choice. My mind is sometimes drawn into the concern and exercise of public expression, I believe rather as a test of my obedience, than any immediate benefit to the meeting. When that end is served, I hope to be released from such engagements ; but wish to stand in a state of dedication, resignation, and obedience to the divine will."

While we are capable of being offended, it is evidence that self is still alive in us. I speak not as having already attained ; but I see this as a point unto which I must arrive. I feel as being alone in the midst of the earth. Perhaps it is right I should thus be separated from my friends, in order to become separated from myself, or from selfish feelings. Father of mercy ! eternal Fountain of uncreated love ! may I ever bow before thee in the deepest humility ;—that so I may know an abiding in thy tent of holy quiet,—following the Lamb whithersoever he goeth in my regeneration, and thus be resigned into passive and active obedience, so as to accelerate my union with thee.

5th mo. 1810. Believing it possible even for those esteemed good men to indulge favorite views, the application of which would prove injurious to themselves and to society, I have not been able implicitly to imbibe the opinions of others, without feeling a corresponding evidence in my own mind for adopting them.

The proper exercise of the discipline of the church, I consider as a weighty trust devolving on society. In my view, those endowments which proceed from the moving influence and directing wisdom of Truth, are necessary for its profitable administration. If these are requisite for transacting the common business of the church, proposals to alter the established order of society seem to require great clearness of the perceptions of Truth, and certainty of feeling its influence. Though the principles of goodness are unchangeable, I do not expect rules of discipline to remain stationary. Rules and regulations that are proper and useful in one age, by a change of circumstances, may become unnecessary, or liable to alteration, in another. I believe also, that as there is in the human mind a progression in the knowledge and practice of the principles of righteousness, so a correspondent improvement in the order and discipline of society will take place. But it is equally certain if there is an overlooking of the principle of Truth,—if there is a leaning to and mixing with the policy of the world, there will be a correspondent declension.

If we recur to first principles, we must believe that the virtue and efficacy of Truth is the same that ever it was ; and that if the church is properly exercised to dwell under the influence of this virtue and life, there is no doubt that qualifications will be witnessed to place judgment in the right line. But if there is a reverting from the principle of Truth,— a leaning on external evidence and human understanding,—if there is an indulging of favorite schemes, and endeavors used to act in church business agreeably to these,—is it any wonder that difficulties occur,—that meetings for business often become paralysed in their strength, and miss the profitable exercise of discipline? I make these remarks with diffidence, because I am convinced of my own deficiency and weakness : but I have faith in the *principle*, that it will qualify every one for his proper part and business in the adminis-

tration of the discipline, if there is a close indwelling with it.

I conceive the primary objects of the discipline of society are, the preservation of members who are in danger of sliding from the principles of Truth,—the restoration of those who have stepped aside, and, where labor is ineffectual, the separation of impenitent offenders. The preservation or restoration of man from the dominion of evil, forms a very distinguishing part of the gospel design. The forgiving of injuries, trespasses and offences,—the extension of charity, sympathy, love and benevolence,—are among the principal duties enjoined by gospel obligation. Christian discipline evidently hath its foundation in the nature of these things. The formation of society requires the exercise of these reciprocal obligations as duties incumbent in themselves. All subordinate rules of discipline, in my view, ought to be in a line of consistency with these mutual obligations and duties. They are plain and explicit. If a member commits an offence against the church, it is under indispensable obligations to deal with him in labor and care according to gospel order. If this exercise and labor prove successful,—if the offender submits to gospel discipline,—he has, in my view, a valid claim to forgiveness and restoration. By his returning to the principle, and his submission to Christian discipline, he hath a virtual right of membership, nor should he be deprived of the advantage, comfort and satisfaction of enjoying it, after proper concessions are made.

The human mind is liable to seasons of depression and discouragement; it is liable to be acted on by a connexion of circumstances, and it is not improbable that some who may be prematurely cut off from society by injudicious disownments, may be so discouraged, or so weak, as to sink under the influence of those causes which tended to lead them from the principle. Whereas, if they were rightly dealt with in the Christian spirit of meekness and love, they might be restored to the unity and care of the church; and this might tend to strengthen their minds, and excite them to a closer indwelling with the principle of Truth which alone can preserve.

In the 10th month, 1810, Uwchlan Monthly Meeting acknowledged James Cockburn's gift in the ministry, and recommended him to Caln Quarterly Meeting of ministers and elders, where he was accepted as a minister in unity. In the ensuing year he removed to a farm he had purchased in Lower Providence on the east side of Schuylkill, and became a member of Gwynedd Monthly Meeting, to which he and Isabella his wife were recommended by certificate in the 8th mo. 1811. While he was a member of Caln Quarter, his communications by way of gospel ministry, though not very frequent nor extensive, were acceptable to his friends, and often remarkable for depth of penetration on doctrinal subjects, as well as clear and impressive in relation to practical righteousness.

Soon after his settlement at Providence, his mind appears to have been exercised for the welfare of the members of Radnor Monthly Meeting,—the place of his first settlement in this land—the first meeting of Friends which he became concerned to attend—where also he was received into membership, and first opened his mouth in public testimony. So now, the first fruits of his travels in the work of the ministry were directed to this part of society, and Gwynedd Monthly Meeting furnished him with a minute of its concurrence to visit the families of Friends in the compass of that meeting. From the notes which he kept of this family visit, it appears that his religious labors were extended to twenty-one families at Charlestown Particular meeting; forty-one at the Valley meeting; forty five at Radnor; twenty-seven at Haverford; and forty-one at Merion: making one hundred and seventy-five in all.

Letter to a Friend.

10*th month*, 16*th*, 1811.

Respected friend,—It is with particular regret I have understood thou hast formed a resolution to withdraw from the religious fellowship of Friends. This circumstance is the more painful to my mind, as I had entertained expectations of another kind. About ten years ago, when I first became acquainted with the Society, I occasionall saw thee at the Valley meeting; and from an apprehension that thou wast not a stranger to the operation and sensibilities of the principle of Truth, I entertained a degree of esteem and good-will towards thee. On becoming more acquainted with thy general character, I still looked forward to the time when thou would more availingly remember the tender feelings of thy youth and become more closely united to Friends, by manifesting a more lively zeal for the promotion and spreading of the principles of Truth, which can alone enlighten the dubious way of erring mortals, and recall and preserve them in the paths of virtue, rectitude and peace.

It is probable, thou grounds thy resolution on an idea of consistency of character, and that thou mayst not counteract in the political world what thou professes in the religious. But in promoting this consistency of character on the ground thou hast taken, it is a serious question, whether thou art not about to sacrifice principle to political expediency? Or, whether any object can be gained by the adoption of political expediency, which will atone for the sacrifice of principle? In looking round on every side, I can see none worthy the acceptance of a generous mind —I mean, those advantages connected with private interest. It is possible thou hast set the questions at comparative rest in thy mind, by endeavoring to reconcile the policy of the wo

with that of the gospel; and by calling into view the advantages of civil, well-ordered government. The first endeavor will forever remain fruitless. The spirit of the world and the benignity and simplicity of the gospel, are diametrically opposite; the ascendency of the one must subject and subvert the other. With regard to the second, while I sincerely respect every endeavor to improve the condition of the human family, I am satisfied the best interests of man can be promoted only on the ground of the immutable principles of Truth. All the systems of political expediency which have been called into operation, have successively left the human race subjected to all the evils which stand connected with the extensive operations of selfish, unsubdued passions. Alas! what have all the legislators, politicians and warriors, who have dazzled the multitude in every age, done for man? At this moment, the major part of the human family are sunk in moral and circumstantial degradation: nor can they ever be elevated to their proper sphere of action, or recognise the importance of the human character, as it stands on the scale of existence, but by becoming acquainted with the light of Truth. It is by this only that they can become acquainted with the powers of their being, and with the nature of those duties which are essentially incumbent on their situation, as standing in connexion with the constitution of things, and the responsibilities of their free agency.

Society is a combination of individuals. If every individual were enlightened and acquainted with the operations of Truth, private order and regularity would take place, and public order and tranquillity would be easily maintained. From the history of expired ages,—from the history and developement of the human character as it operates under the influence of its own selfish, unregulated passions,—we have demonstrable evidence that no device of human policy,—no plan of political expediency, can effectually meliorate the social state of mankind. The experiment has been tried for several thousand years; and at this very time, amidst all our supposed refinement,—amidst all our discoveries of arts and sciences, and all our acquaintance with general speculation,—the majority of human laws are rather calculated to depress the human mind, and retard its progression in the path of possible moral perfectibility. It is then certainly time for the votaries of humanity,—for the benevolent, the philanthropic and the patriotic,—to try another plan. By the little survey I have taken, we need not hesitate what the plan ought to be. It is a plan devised by Divine wisdom, and offered by Divine Goodness to the acceptance of man. The acceptance of the agency of Divine grace can alone regulate our disordered passions, and render us capable to partake of the comforts of this life and the happiness of the next.

Convinced and impressed as I am with this view of things, I cannot but feel regret that men of thy intelligence and influence in society, should turn from the recognition of the essential principle of Truth, and place all your weight in the scale of political expediency; which cannot produce any permanent advantage to the human family, but remains continually under the fluctuating influence of selfish passions. Where are now the republics of Greece and Rome? where, the enthusiasm of France in the cause of liberty? At some future day, when, in the revolutions of political expediency, the American empire may become divided among her potent chiefs, may some ask, Where is the republic of America? while the interests of humanity are forever lost in the devouring vortex of selfish passions!

Why then should thou expend all thy care and solicitude on objects of such contingency, when certain and substantial good remains with the *principle* thou art disposed to sacrifice? By withdrawing from the operation, or shrinking from the testimonies it has given us to bear, thou wilt suffer loss in thy private condition, and deprive society of the advantages of thy example, and of those services which Truth would qualify thee to exercise.

I am aware that every one has a right to exercise his own judgment. But in cases of this kind it is necessary to reflect very deliberately on every side, that no possible deception may bias the mind, and give a spring to our actions the wrong way. If the public good is thy leading object, I am certain an adherence to the principles of Truth in which thou hast been educated, would much more promote it than any exertions or interference with the policies of the world. Let worldly politicians maintain the best mode of political expediency they can: in their present situation it is certainly best to do so, and we may render them assistance by acting consistent with the principles of Truth that we profess. In this way we may promote the interests of humanity; but never by leaving *the principle*, and becoming active partisans in any of the dark systems which lean on war. Our progress in meliorating the condition of the human family may be hidden from public view,—may be slow in its operation,—but it will be certain, under the overruling influences of Divine Providence.

JAMES COCKBURN.

On the 15th of the 12th month, 1812, he commenced a visit to the families of Gwynedd Preparative meeting, accompanied by Jesse Williams, a minister, Hugh Foulke, Priscilla Foulke, and his wife Isabella Cockburn. They visited upwards of ninety families; among whom are noted nine persons above eighty years of age, and about the same number who were between seventy and eighty. They finished the visit about the commencement of the year 1813; and the list

of names might be interesting to some of the members of that meeting as showing "how ages and generations pass away."

(To be continued.)

He who dilligently discharges the duties of the earthly, may not less sedulously—nay, at the same moment—fiulfil those of the heavenly sphere; at once "diligent in business," and "fervent in spirit, serving the Lord."—*Caird.*

From The Christian Observer.

"HE KNOWETH OUR FRAME."

And knowing it, how thoughtfully he has tempered conditions of spiritual experience to its infirmities? The weakest in intellect may yet be the strongest in grace. Indeed, we often see the perception of gracious sentiments most vivid when the mental powers are in decay. What a truth, and how true—*the best things of Jesus abide longest in the failing intellect!*

This sentiment comes now as a sudden suggestion, from a paragraph in Janney's Life of William Penn, a book which I am reading with much interest. I meant to have reached the end at the present sitting; but the thought above so commands my feelings, that I will finish the evening in communing with the readers of the Observer upon it. I have come to the old age of Governor Penn, when his physical frame was shattered by paralysis, and his mental faculties sympathised with his bodily infirmities. The sentence which arrested my reading is this:

"His memory was impaired, his noble intellect was clouded; but the sweetness of his temper remained, and he was favored to retain the highest and best of his endowments—a sense of spiritual enjoyment, and a heart overflowing with love to God and man."

It is true, here is only the plain account of an experience which is not so very uncommon as to surprise us. It involves a sentiment of priceless worth, but that sentiment is not new to my reason or reflection; I think it is not new to my heart. Still there is something in this simple record of God's dealings with a lovely and illustrious, but broken man, which affects me as if with a new revelation from the regions of thought. I linger over it, as over an unexpected disclosure of a treasure of grace.

I admire the dealings of God with the particular subject of this biography—dealings which I more gratefully appreciate, after reading a long record of his spiritual experiences and labors. But far beyond its benefits in a single case, I adore the wisdom and grace of the mediatorial arrangement, which brings the best and holiest things of heaven into loving union with the weakest things of earth.

The biographer of Penn tells us that a consciousness of spiritual enjoyment, and a heart overflowing with love to God and man, are the best of a great man's endowments. Thank him for that. Not that we were ignorant of it, but it is good to be reminded of a noble truth, when it is confirmed by living illustrations. Still we had it all from an apostle, the mouth-piece of God. We heard, from the voice of the Spirit, that the great endowments which constitute what we usually call great minds, are insignificant in comparison with a heart overflowing with love to God and man. It was told us, from that world where alone accomplishments are correctly graded, that the tongues of men and angels, gifts of prophecy, understanding of mysteries, and knowledge, were a profitable nothing without love. Love is chief, even in the abiding triad of graces. Love, which in this silly world, often takes a secondary rank, is the loftiest endowment of the heavenly state.

I also understand the writer before me to say that it was the great favor of God to Penn, that these endowments were preserved in their strength, when his mind was enfeebled by anxieties, and broken by disease. Thank him again. Such notices of Divine goodness strengthen our faith in the word, that when heart and flesh fail, God will be the strength of the heart still.

Yes, it was God's great and peculiar favor to this man, that when he came upon the darkening days so void of human pleasure, sweetness of temper, and a heart of overflowing love, survived the wreck of other gifts. In the time which he had now reached, what could have supplied their place? In the world he had been great. In a respectable measure, he had possessed those talents upon which, in a healthy state of society, greatness usually ensues. These had qualified him for a distinguished place as a civilian. Through a long course of years he was a reliable and successful intercessor for the people at the court of kings. With a policy, then unrivalled in sagacious forecast, he moulded the institutions of a great commonwealth.

But he was almost done with the world now. His affairs with the kings and commonwealths of earth were rapidly closing up. He beheld the dawning of a new sphere of events and duties, where usefulness, honor and joy ensue upon the temper of the affections, rather than greatness of intellect—where the most gentle and holy gifts confer glory. In such an hour, what relic could be saved out from the scattering of his former talents so valuable as love abiding in its strength! What else could meet a failing man's chief, his almost only wants—submission, quiet, calmness in suffering, and fulness of prospect of heaven! * * * * *

NOTE THIS.—It was a fine and true remark that they who will abandon a friend for one error, know but little of human character, and prove that their hearts are as cold as their judgments are weak.

A tribute to the memory of Elizabeth Webster, who died on the 25th ult., in the 91st year of her age, a member of Byberry Monthly Meeting.

"Her children rise up and call her blessed."

In furnishing a record of the *death* of our aged and much respected friend, it seems right to offer a little tribute to the memory of her long and useful *life*, which was chequered with many a scene of vicissitude and trial; yet through all these, there was a gleam of sunshine to brighten her pathway, in the possession of a cheerful, tender, loving spirit, which sweetened many a bitter cup and heightened many a social joy.

Elizabeth Webster was the last survivor of the Gilbert family, who were taken captives by the Indians on our frontiers, in the year 1780. She was the youngest of that afflicted company, and being of a sprightly, interesting age and disposition, she was early adopted into the family of one of the chiefs, where she received nought but kindness; and being young in years, her affections were won upon by the indulgences and caresses of those who had assumed the charge of her; and she ever retained an attachment for her *Indian father*, as she was wont to term him, and of whom she always spoke with respect and veneration.

Some years after returning to her native land, she married; and although circumstanced in life, in common with many of her cotemporaries, with few of the luxuries or even comforts around her which are now so generally dispensed amongst us, she was cheerfully contented with her lot, diligently ministering to the necessities of her own family of children; and ever willing to lend a helping hand to a needy neighbor or friend. Her capacity for usefulness in this respect was remarkable, which, combined with the habits of industry and economy always secured her a welcome wherever she went. Possessed of a kind, affectionate and sympathizing heart, it was in the sick room as a skilful nurse and watcher by the bed side of the suffering, that her talents were most fully developed, and her labors most highly appreciated.

When the increasing infirmities of age obliged her to withdraw from much active exertion, she applied herself with great industry to the use of her needle, and thereby supported herself in her declining years, until dimness of sight rendered it impracticable for her to continue thus employed. She reluctantly yielded to the necessity imposed by the failure of her physical powers, and *learned how to sit with her hands unoccupied.* It was interesting to witness her placid, quiet resignation to this dispensation, and the cheerful, affectionate and contented disposition, which were manifest under her increasing privations.

She delighted in the pleasures of friendship, was strong in her attachments, and grateful for kindness and attentions received; and with a heart full of love for all, ofttimes using the expression, she knew not that she had an enemy in the world, she passed quietly and gently down the vale of years. The pale messenger's approach gave her no alarm; she felt peace, and trusted she would be received into the mansion of rest and happiness; though at times she had expressed a sense of her unworthiness to be admitted into the realms of bliss.

Without much increase of suffering she passed away from this to a better state of being. And we doubt not her spirit is entered where sorrow and suffering are unknown, and where the just and the pure in heart receive the welcome. "Come, ye blessed, inherit the kingdom prepared for you."

On the occasion of her funeral, the company assembled in the Meeting House; and it was a season of solemnity and tenderness of feeling. As we beheld the lifeless remains before us, still bearing the impress of a peaceful and happy spirit, we loved to contemplate the lengthened life of our departed friend; to recount her virtues, her excellencies, and her kindnesses: and as we saw the multitude of friends and neighbors gathering to pay the last tribute of respect, the conviction fastened upon our mind, that there was scarcely an individual in that large company but had known and felt either immediately or remotely, the salutary effects of her kind attention and sympathy, in seasons of sorrow, suffering and affliction; and, where grateful hearts abound, it truly may be said, "Her children, those to whom she has ministered, rise up and call her blessed."

THE AGED AND THEIR DEATH.

I connect old age by analogy with approaching night, yet not with any feeling that would taint it with the idea of gloom. All our operations with night, though solemn and subdued, are not melancholy. There are nights which nature and the soul invest with a stilly, lustrous purity, as touching as it is holy—when the world and its cares are lulled to peace—when the quiet moon looks gently and brightly on the landscapes and dwellings of earth—when the dim prospect, filled with visions undefined, and fading with a mysterious perspective, is more spiritually beautiful in its very obscurity, when a mild light reveals the distant glories which a more burning splendor had concealed, and makes it rapture to gaze upon the face of that heaven, which in the face of the noon-day it was painful even to glance at. And thus I can think of the virtuous aged. I can see the ardent fervors of youth softened gradually down to this beautiful moonlight of existence, and the view above them growing more exalted and sublime, as that around them becomes more circumscribed and

vague; and the virtuous deeds they have done on earth rising as they approach to heaven, shining as the stars in glory. I can see one of such retiring gracefully from the scene of his labors and usefulness, to rest in the bosom of love, to be supported by those arms which once had clung around his knees, to be blessed by those lips which he first had taught to move in prayer, and to call God—"our Father." I can see him with heart that can yet be cheerful, and an eye that can yet glisten in the joys of youth, but with a spirit devoid of fear, solemnized by the shadow of a coming and a great event. I can see him sinking tranquilly into the sleep from which the sleeper awakens in eternity, his mind illumined with dreams of happy memories and of holy hopes, and then the prophet's prayer is mine—"Let me die the death of the righteous, and let my latter end be like his!" H. G.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 16, 1858.

MARRIED,—At Camden, Delaware, on the 16th ult., according to the order of the Religious Society of Friends, EDWARD M. NEEDLES, of this city, to CORNELIA, daughter of Hunn Jenkins, of the former place.

——, At Mount Holly, New Jersey, on the 15th ult., by Friends' ceremony, JOHN A. NEEDLES, of Baltimore, to CAROLINE AUGUSTA, daughter of the late Jacob Stratton of this city.

DIED,—In Brighton, Monroe County, N. Y., on the 18th of last month, of consumption, WILLIAM M. CARPENTER, son of Elias Carpenter. His severe sufferings were borne with Christian patience, his prayer to his Heavenly Father, was answered in the assurance that his sins were forgiven him, and death was welcomed as the messenger of release from suffering.

——, On Seventh day morning, 1st mo. 9th, 1858, at the residence of his father, Isaac Dolby, in Camden, Del., WILLIAM DOLBY, of a lingering illness, in the 28th year of his age.

——, Near Milford, Clermont Co., Ohio, on Sixth day evening the 17th of 12th mo., 1857, PHEBE JANE, consort of Thomas W. Moore, and daughter of John and Mary Way, of Halfmoon, Centre Co., Pa., in the 27th year of her age. Previous to her close, she gave the most satisfactory evidence, that her way was "bright and clear before her;" and a short time before her demise, she took an affectionate leave of her family and friends, saying, "my *will and wish* is for you to do *right*;" and a few moments before her sweet spirit took its flight, she exclaimed, "Jyo! joy! joy! joy! and peace for ever more." And under this sweet covering of Heavenly love she breathed her last, and has entered, we doubt not, into that glorious rest prepared for the righteous from the foundation of the world. F.

A meeting of the Association of Friends for the relief of the suffering poor, will be held at the store of Edward Parrish, S. W. corner 8th and Arch streets, 3d story, on 7th day, this evening, at 7½ o'clock.

The teaching of the Spirit, exemplified in the history of two Slaves.

The work of the Holy Spirit is often seen in a remarkable manner exemplified in the poor, the illiterate and the oppressed among men. The martyrs and primitive converts were enabled by it to rejoice in tribulation, to count it all joy when they suffered persecution, to endure hardness as good soldiers of Jesus Christ, to forgive their enemies, to pray for them that despitefully used them, and to breathe forth for such, even whilst suffering the agonies of a cruel death at their hands,—"Lord, lay not this sin to their charge." The spirit which supported and instructed them, has not been withdrawn from the church, and we may occasionally observe it abasing those of the highest, or elevating those of the lowest conditions in life. In quietude and in humility it instructs its followers, strengthening them under multiplied sufferings and wrongs, to bear all, and to forgive all, in hope to obtain through faith and meekness the crown of life in the end. It is to set forth true religion operating in the poor, despised, and degraded slave, to show the spiritual nature of that gospel which is the power of God unto salvation, and its perfect adaptation to the lowest and most destitute condition in life, that we have been induced to prepare the following anecdotes, the truth of which we have verified.

Some years ago, E. H., a female minister of the Society of Friends, paid a religious visit through some of the Southern States. Places of public entertainment in those districts being rare, it not unfrequently happens that travellers are obliged either to trespass on the private hospitality of strangers, or to refesh themselves and horses by the road side, with such provisions as they may have brought with them. It so occurred to E. H. and her company whilst in North Carolina. They stopped by the side of a wood that their horses might feed; and during the detention thus occasioned, she discovered a a small log hut in an adjoining thicket, which so forcibly attracted her mind as to induce her to visit it. When she reached the door she discovered an old colored man, apparently about seventy years of age, sitting on a bench making shoes. Accosting him in a friendly way, she said, "I think I will come in." He immediately arose and presented her with a bench to sit on. In the course of the conversation which ensued, he informed her that he had a wife and five children, but that they were all separated from him, and that no two of his children were together, and none of them with his wife. The Friend expressed to him a little matter in the way of religious exhortation, at the conclusion of which he asked her if she would like to hear him give an account of himself. On her replying in the affirmative, he told her, that about

twelve years before, it had pleased God to visit him. That previously he had been very wicked, and that his master was cross, and the overseer cross. That having closed in with the visitations of Divine mercy, God had sweetened his bitter cup and rendered his rough path smooth. His bitter cup, he said, was parting with his wife and family, and the rough path was his slavery. At the mention of his bereavement he was much affected, and his tears flowed freely, but he did not murmur or complain. During the whole of the conversation the old man kept diligently at his work. The Friend now inquired if he lived alone? He said, "Yes! Nobody lives with me;—yet I am never alone. God never leaves me; 'cause I close in with visitation. He never leaves me. He changed the heart of massa to me; he changed the heart of overseer;—all 'cause I closed in with visitation." Observing him to make use of several texts of Scripture, the Friend said, "thou canst read I find!" he replied, "no, I never read a word; but ever since I closed with visitation, God helps my memory. Massa lets me go to church once in five weeks, and I can remember what the minister says, till I go again." In the course of the conversation he informed her that the overseer cut him out his work, which was a pair of shoes a day, and that as he usually was at his task by day-light he often had it done before night. On her asking how he spent the remainder of his time, he said,—"well missus, I will tell you; I shut the door and go in that corner and wait upon God." "In what way dost thou wait upon him?" "Will missus believe me?" "I will believe thee." "I sometimes feel here" (laying his hand on his breast) "something that tells me to sing a hymn,—then I sing a hymn; sometimes I feel something that says you must pray,—and then I pray; and O missus, if the white people knew what good times I have in prayer, I tell you they would come and join me;—and sometimes I feel that I must wait upon God in silence. Missus knows about that." On her enquiring after which of these different kinds of spiritual exercises he felt strongest, he replied—"Why missus you will think it mighty strange, but I feel the strongest when I have waited upon God in silence." The Friend then made some remarks designed to encourage him to continue faithful to his blessed inward guide. On her concluding, he arose from his seat and took her hand saying—"Missus, we don't know what's behind the curtain. I did not know God would send you here that we should have such good talk;—may you meet me in heaven.

The next anecdote was related by W. R., a minister of the Gospel, who visited this country from England a few years ago. He had been to North Carolina, and on his return to the Northern States, he tarried for the night at an inn, in Virginia, the landlord of which was a slave-holder. In the morning when the usual hour for proceeding on their journey came, his companion was not to be found. After waiting some time, W. R. commenced a search for him, and at last discovered him discoursing with a colored man at the stables. As W. drew near he felt that there was an unusual degree of solemnity about them, and on reaching them he found that his companion was bathed in tears. The latter afterwards informed him, that having felt an interest for the man, he had entered into conversation with him, whereby his feelings had been affected in a very remarkable manner. He had found him to be a slave belonging to their landlord; a poor down-trodden, and severely used man, yet a humble, confiding, and dignified Christian. The severity with which he had been treated, led him to use no invective against his oppressor, but as a Christian he longed for his present peace and everlasting salvation. In the course of the conversation, being asked if he could read, he replied that he had been anxious to learn but could not accomplish it. This circumstance had for a long time given him much trouble;—but one day whilst engaged in his ordinary labor, he had an intimation, which was as a voice informing him, that he could read as well as others. By this he was much comforted, as he gathered therefrom that his own particular duties, and the will of the Most High concerning him, were as clearly unfolded to his mind as if he had been enabled to read them in a book. It was by obedience and close attention to that instruction thus pointed out to him, that he had witnessed a growth in Christian experience, and that perfection in the spiritual graces which was manifest in him. "The heart must be kept clean," he said,—"I love every body, and feel at times as if I could embrace every body. My master abuses me, but it would not do to hate him;—I love him,—I pray for him. If I was to hate him, I should be as bad as he is,—but I love him, I pray for him." This was the doctrine unfolded in the secret of his soul. It is the genuine fruit of the gospel, and in the purity and love it inculcates, may be found the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will to men." That which instructed this illiterate slave that the heart must be kept clean, is the only power by which he could be enabled to effect it: That which bid him love his enemies, was that by which alone the natural aversions and resentments of our nature could be overcome; and that which led him to pray for them, is the one fountain from which all the streams of true and effectual prayer must flow. The heart of the listener had warmed as the slave spoke, he greeted him as a brother beloved, and felt that, poor and afflicted as he was, ignorant and deluded as others might esteem him to be, he had indeed

truly attained to eminence in the school of Christ.—*By the "Tract Association of Friends."*

THE EXILED NEGROES IN CANADA.

THE COLONY AT BUXTON.

One of the most interesting places visited in the course of our inquiries was the colony at Buxton. About nine years ago, the Rev. William King, an Irish Presbyterian clergyman, residing at the time in Louisiana, and owning several slaves, servants of his family, and having through his wife become possessed of a number more, brought them, fifteen in all, to Canada, and there emancipated them. Not content with this, and desirous to try, on a sufficient scale, the question whether the emancipated negro would, as an agriculturist, be found self-supporting, and burning to improve the moral and social condition of the negro, Mr. King became the head and moving agent of an association, which obtained, on favorable terms, a large grant of lands, belonging originally to the clergy reserves. The land, forming a tract six miles long by three miles wide, was surveyed, cut through by avenues intersecting each other at right angles, and divided into plots of fifty acres each, each plot fronting upon one of the avenues. The expense of surveying, added to the original price of the land, made its cost amount to $2 per acre. The ground was level, heavily timbered with oak, hickory, beech, elm, maple and basswood, and the virgin soil was a deep, rich, black loam. To this place the negroes were invited to try the grand experiment; each applicant was to receive a farm, not as a gratuity, but paying for it the full cost price in ten annual instalments, with interest added. He bound himself at the same time, within a given period, to put up a house upon his land conforming to a prescribed model; he was to furnish his own farming tools and implements, and to support himself and family. Only when these conditions were complied with, and the lands paid for, was he to receive his deed. A school-house, teachers and tuition were furnished gratuitously; a Sabbath School was established; and a rude log church, in which Mr. King himself officiated, was erected, and was open to all who might choose to attend public worship in it. Such is an outline of the plan of the settlement of the Elgin Association at Buxton, and at the end of seven years from the date of its origin that settlement numbers two hundred families and about eight hundred souls!

Buxton is about thirteen miles south-west from Chatham, and is about three miles distant from the shore of Lake Erie. Having procured a conveyance we set out to visit it, under the guidance of the son of a warm-hearted Irishman, whose Quaker education only gave point to the impulsive and genial spirit of his countrymen. For the first seven miles the road was admirable, but was bordered for the most part, even in the immediate vicinity of the town, by the primeval forest, the land being held in large tracts by those who had bought it to hold for higher prices. As we turned off toward Buxton the road became worse, being a good deal broken into holes, which, in bad weather, must have been nearly impassable; on either side, however, there were well-improved farms. On the way we frequently met with blacks from the settlement, sometimes a large wagon full of men and women, with a good two-horse team, sometimes in a rickety affair drawn by a single horse, and once a black woman on horseback, with a boy of 11 or 12 years of age behind her. There was a quarterly meeting of the Methodists in session, and they were on the way to attend it. As we approached the settlement the neighborhood became more populous, and we saw frequent cabins, which we took to form part of it. Inquiring the way, we were shown a little church as a guide, and, driving by it, we found ourselves within the domain.

The house of Mr. King is a long log-house, with a high, steep roof and dormer windows, and a porch extending the whole length of the building; interiorly, it is divided by transverse partitions into a number of rooms which serve as office, sitting room, dining room, &c. Everything was perfectly plain, but neat and substantial. Not far from the house are the little mission church, already mentioned, the schoolhouse and post office of the settlement, all built of unhewn logs, while at some little distance are a steam saw-mill, a brick yard, a pearl ash factory, with blacksmith, carpenter and shoe shop, and the country store for the settlement. Fortunately we found the Rev. Mr. King at home and disengaged, a strongly built, middle sized and middle aged man, of dark complexion, with a full square head and a homely countenance, indicative at once of kindness and sagacity. From him we learned that there were now at the settlement 200 families, each occupying their own house, and numbering in all about 800 souls. Of the land, 1,025 acres were cleared and under fence, beside 200 acres on which the trees had been felled and were ready for burning, and which would be under cultivation the ensuing Spring. Of the land already fenced, 354 acres were planted with corn, which already, at the time of my visit, was safe from the frost, and promised a more than average crop; 200 acres had been planted with wheat, 70 with oats, 80 with potatoes, and 120 with other crops, such as beans, peas, turnips and grass. There are owned by the settlers 200 cows, 80 oxen, 300 hogs, and 52 horses; there are likewise a few sheep, but they have not done well, and the experience of the community has not been favorable to sheep raising.

There are now two schools at Buxton, a male and female, the latter established within the past year for the purpose of teaching the girls plain

sewing, as well as those that might wish it, the higher branches of female education. The number enrolled in both schools was, during the past year, 140, and the average attendance 58. Hitherto these schools have been gratuitous, but, in conformity with the original idea of making the whole establishment self-supporting, a small payment will henceforth be required. A Sabbath School, kept open on every Sabbath during the year, is attended by 112 pupils, and the average attendance is 52.

Mr. King is a Director of the Elgin Association, and as such has a general superintendence over the temporal affairs of the Association; but his office is chiefly advisory, the colonists, so long as they conform to the rules of the Association in regard to their buildings and fences, being left to their own discretion. He is likewise a missionary of the Presbyterian Church of Canada, and in that capacity officiates in the Mission Church on the settlement. The negroes, for the greater part, belong to the Baptist and Methodist persuasions; and while Mr. K.'s personal influence has brought a full attendance to his own little church, many of the negroes maintain their former religious connections. About one quarter of the whole number do not attend church at all, and no compulsion is used. No intoxicating liquor is made or sold within the settlement; drunkenness is unknown there, and since its first formation but one person connected with it has been arrested for the violation of the laws. No case of bastardy has hitherto occurred; the general moral standard of the community is high, and the social improvement is marked and manifest.

(To be continued.)

THE UNIVERSE.

The universe, of which we constitute a part, embraces in its most extensive sense the entire works of God, material and immaterial. The immortal mind of man, the "living soul," which thinks and reasons, meditates, remembers and loves, together with every created spiritual existence, belongs to the kingdom of Jehovah, and of his vast universe forms a part; but the term is frequently used in a more limited sense, embracing only the physical heavens and the earth, with all the material existences which they contain.

The glorious sun, whose brilliant rays give light and life to his accompanying retinue of worlds; the beautiful earth with its mountains and valleys, its hills and plains, its rivers, murmuring rills, and glassy lakes; the planets, forever rolling in their orbits around their king, the sun; the wandering comets rushing onward in their devious course through space; the twinkling stars, far, far away; and the calm silvery moon, with all the material beings which inhabit them, belong to the physical universe.

But, leaving this vast field, let us turn our attention to one little orb, the earth, our present place of abode. There is sublimity here; for which ever way we turn our eyes we behold innumerable scenes of majestic grandeur, and the earth is clothed with ever varying beauty. We are all bathed in an ocean of air, which surrounds us upon every side, and rolls its windy waves over our heads; and an ocean of water lies at our feet.

The little hills are smiling upon the rills and rivulets, which dance upon their summits and murmur at their feet, and the lofty mountains are lifting up their heads to bathe them in the mist of the flying clouds, and receive the life-inspiring kisses of the first warm rays of the morning sun. The placid lakes are drinking the waters of the streams and the streamlets from the hills and the mountains, and the meandering rivers are rolling on to the bosom of the deep blue sea.

The tiny wild-wood plants are peeping out from among the leaves; the flowers are blossoming in the gardens; the grass is growing upon a thousand hills, and the grain is waving in a thousand fields. The "grand old wood," where the beech and the maple, and the hemlock and the pine, and the chestnut and the oak, and the elm and the sycamore, grow side by side, are waving in the gentle breeze, or bending before the driving blast.

The reptiles are crawling upon the earth; the insects are hurrying to and fro, in the enjoyment of their short existence; the birds are soaring in the vast atmospheric ocean; the fish are sporting in the waters of the rivers, lakes and lower deep; the wild beasts are roving through the forests, upon the mountains, and among the hills; the cattle are grazing in the green pastures; and man, the highest and noblest of earthly existences, is toiling for bread, or pleasure, or wealth, or knowledge, or fame; or for the weal of man and the glory of the Most High; or wasting his life in ignoble idleness.

And this, all this, the earth with its productions has been systematically and beautifully arranged, by men of science, into kingdoms, subkingdoms, classes, orders, genera and species. The whole is first divided into three great natural kingdoms, the mineral, the vegetable, and the animal. All kinds of earth, as gravel, sand and clay, all stones and ores, the water, and the air, belong to the mineral kingdom.

All plants and herbs, the grass and grain, the shrubs and trees, and all things which have life, but neither the power of voluntary motion, nor any of the five senses—sight, hearing, touch, taste and smell, belong to the vegetable kingdom. Men and beasts, and birds and fish, and reptiles and insects, and all things which have either of the five senses, or the power of moving at will, belong to the animal kingdom. Each of these kingdoms is again divided and subdivided, and so arranged as to form a beautiful, interesting, and instructive system of study.

THE OLD MAN.

I saw him once before
As he passed by the door,
And again
The pavement stones resound,
As he totters o'er the ground
With his cane.

They say that in his prime,
E'er the pruning knife of time
Cut him down,
That a better man was never found
By the crier on his round
Through the town.

Now he walks the streets,
And looks at all he meets
So forlorn,
And he shakes his feeble head,
As tho' he would have said
They are gone.

My Grand-mamma has said,
Poor old lady, she is dead
Long ago,
That he had a Roman nose,
And his cheek was like a rose
On the snow.

Now his nose is long and thin,
And rests upon his chin
Like a staff,
And a crook is in his back,
And a melancholy crack
In his laugh.

I know it is a sin
For me to sit and grin
At him here,
But the old three-cornered hat,
The breeches, and all that,
Are so queer.

If I should live to be
The last leaf on the tree,
In the spring,
They may smile as I do now
At the old forsaken bough
Where I cling.

O. W. HOLMES.

THE PATIENCE OF THE POOR.

BY RICHARD MONCKTON MILES.

When leisurely the man of ease
His morning's daily course begins,
And round him in bright circle sees
The comforts Independence wins,
He seems unto himself to hold
An uncontested natural right
In life a volume to unfold
Of simple ever-new delight.

And if, before the evening close,
The hours their rainbow wings let fall,
And sorrow shakes his bland repose,
And too continuous pleasures pall,
He murmurs as if Nature broke
Some promise plighted at his birth,
In bending him beneath the yoke
Borne by the common sons of earth.

They starve beside his plenteous board,
They halt behind his easy wheels,
But sympathy in vain affords
The sense of ills he never feels.

He knows he is the same as they,
A feeble, piteous, mortal thing,
And still expects that every day
Increase and change of bliss should bring.

Therefore when he is called to know
The deep realities of pain,
He shrinks, as from a viewless blow,
He writhes as in a magic chain:
Untaught that trial, toil and care,
Are the great charter of his kind,
It seems disgrace for him to share
Weakness of flesh and human mind.

Not so the people's honest child,
The field-flower of the open sky,
Ready to live while winds are wild,
Nor, when they soften, loth to die;
To him there never came the thought
That this his life was meant to be
A pleasure-house where peace unbought
Should minister to pride or glee.

You oft may hear him murmur loud
Against the uneven lots of Fate,
You oft may see him inly bowed
Beneath affliction's weight on weight:—
But rarely turns he on his grief
A face of petulant snrprise,
Or scorns whate'er benign relief
The hand of God or man supplies.

Behold him on his rustic bed,
The unluxurious couch of need,
Striving to raise his aching head,
And sinking powerless as a reed:
So sick in both he hardly knows
Which is his heart's or body's sore,
For the more keen his anguish grows
His wife and children pine the more.

No search for him of dainty food,
But coarsest sustenance of life,—
No rest by artful quiet wooed,
But household cries and wants and strife;
Affection can at best employ
Her utmost of unhandy care,
Her prayers and fears are weak to buy
The costly drug, the purer air.

Pity herself, at such a sight,
Might lose her gentleness of mien,
And clothe her form in angry might,
And as a wild despair be seen;
Did she not hail the lesson taught
By this unconscious suffering boor,
To the high sons of lore and thought,
—The sacred Patience of the Poor.

This great endurance of each ill,
As a plain fact whose right or wrong
They question not, confiding still,
That it shall last not overlong;
Willing, from first to last, to take
The mysteries of our life, as given,
Leaving the time-worn soul to slake
Its thirst in an undoubted Heaven.

Be plain in *clothes, furniture and food,* bu
be clean, and then the coarser the better; th
rest is a folly and a snare. Therefore, next t
sin, avoid daintiness and choiceness about you
person and houses. For if it be not an evil i
itself, it is a temptation to it, and may be a
counted a nest for sin to breed in.— *Wm. Penn*

From "The Leisure Hour."

THE VALUE OF A WORM.

Among the works of God there is nothing contemptible, nothing even insignificant: that which seems so is only in consequence of our limited faculties; the more inquisitively we look at nature the more occasion shall we have to exclaim with Wadsworth:—

"Pride,
Howe'er disguised in its own majesty,
Is littleness; and he who feels contempt
For any living thing, hath faculties
Which he has never used."

We have no better illustration of the importance of apparently insignificant things than in the worm.

Whoever beholds the creature delving and winding through the mould, probably has thought how useless a place it occupies in the scale of creation; and yet, what will our readers who are unacquainted with the fact think, when we assure them that the common earth-worm is at once shovel, plough, harrow, and manure? Of all that soil which is the richest and most adapted for the gardener's purpose, there is scarcely any which has not passed through the intestines of the worm, and the earthy casts which are seen lying about after its burrowings, are little patches of rich mould which have derived an extraordinary nutrition from the cause we have mentioned. Mrs. Somerville, in her "Physical Geography," mentions it as probable that of the finer vegetable mould there is not a particle which has not been prepared by this wonderful little laborer.

It is only recently that science has devoted much attention to this interesting subject; but the fact to which we have alluded was placed beyond dispute some years ago by Charles Darwin, in a paper on the formation of mould, read before the Geological Society of London. The work performed by each individual worm may seem so insignificant as to place almost in doubt the possibility of an achievement so considerable; but this idea is refuted by the immense number of earth-worms constantly ploughing their way, and especially when driven by dry weather, to a considerable depth below the surface. It is satisfactorily ascertained that no plough could reach so deep as the worm, in many instances; and Mr. Darwin remarks that it would sometimes be much more consistent to speak of animal mould rather than vegetable. It is both amusing and beautiful to contemplate how, by the agency of this little creature, nature buries stones, pebbles, and the rough earth which was too near the surface. Many of these, covered by the castings of worms, lie waiting for the disintegration and separation into finer particles, which in the course of some few seasons they may undergo, then in their turn to pass through the bowels of the worm and return to the surface as useful soil. Thus nature constantly operates around us without our being aware of it. How many persons have ungratefully supposed that these little creatures were to be regarded as a pest and nuisance. The farmer, the grazier, and the gardener, have beheld them without suspecting that they were an important fellow-workman; the farmer and grazier especially deriving benefit from them, since they work in fields where the spade cannot penetrate.

William Kirby slightly alludes to them in his Bridgewater Treatise on the "Wisdom of God in the Creation of Animals;" but since this volume was written, the earth-worm, as well as the whole class of worms to which it belongs, namely, the Annelida, has undergone a very lengthy and popular examination by Dr. Williams, who has published the result of his observations in a paper of some hundred and twenty pages in the report of the British Association for 1851. That paper unfolds in a remarkable degree the exquisite contrivance of nature in her most unobserved works, or, rather, let us say, the wonderful wisdom of God in the most unobserved of his creatures. The very name by which this class is distinguished by naturalists, the Annelida, is given to it from an early perception of the marvellous contrivance of its rings; for if the reader observes it, which he may very easily do either by watching its movements in the mould, or placing it before his eyes on a table, he will see that its coil of blood-red rings are marked very plainly, and he will further notice, too, how all these assist it in the act of moving. The grace of the snake and the serpent has often been referred to; the proud beauty of that creature, so shunned by man, has been repeatedly made a subject of comment; but the beauty of the worm, to an eye capable of perceiving it, is no less remarkable; and although we would not place the serpent or the snake beyond the circle of the useful purposes of creation, yet the impression made upon the mind by the worm in this particular is much more interesting. We have watched it, industrious little peasant! hard-working little ploughman! as it has moved on, swiftly shooting its way through the soil, and we have wondered that it has not been a theme for poets. Its movements surely illustrate the poetry of motion; and indeed one of our later poets, Walter Savage Landor, has made the worm the subject of his song. The following lines are as just as they are beautiful in homage, of the subject of our paper:—

"First-born of all creation yet unsung,
I call thee not to listen to my lay;
For well I know thou turnest a deaf ear,
Indifferent to the sweetest of complaints,
Sweetest and most importunate. The voice
Which would awaken, and which almost can
The sleeping dead, thou rearest up against,
And no more heedest thou the wreck below;
Yet art thou gentle, and for due reward,

Because thou art so humble in thy ways;
Thou hast survived the giants of waste worlds,
Giants whom chaos left unborn behind,
And earth with fierce abhorrence at first sight
Shook from her bosom, some on burning sands,
Others on icy mountains far apart;
Mammoth and mammoth's archetype, and coil
Of serpent cable long, and ponderous mail
Of lizard, to whom crocodile was dwarf.

Wrong, too, hath oft been done thee. I have watch'd
The nightingale, that most inquisitive
Of plumed powers, send forth a sidelong glance
From the low hazel on the smooth footpath,
Attracted by a glimmering tortuous thread
Of silver left there when the dew had dried,
And dart on one of thine, that one of hers
Might play with it. Alas! the young will play
Reckless of leaving pain and death behind.
I, too, (but early from such a sin forebore)
Have fasten'd on my hook beside the stream
Of shady Arrow, or the broad mill-pond,
Thy writhing race. Thou wilt more patiently
Await my hour—more quietly pursue
Thy destined prey legitimate.

FIRST-BORN

I call'd thee at the opening of my song;
Last of creation I will call the now.

What fiery meteors have we seen transcend
Our firmament, and mighty was their power
To leave a solitude and stench behind.
The vulture may have revell'd upon men;
Upon the vulture's self thou revellest.
Princes may hold high festivals; for thee
Chiefly they hold it. Every dish removed,
Thou comest in the silence of the night,
Takest thy place, thy train insinuatest
Into the breast, lappest that wrinkled heart
Stone-cold within, and with fresh appetite
Again art ready for a like carouse."

There is another remarkable feature in the worm. No organs of sense have been discovered, and yet it is all sensation; it sees without eyes hears without ears, as truly as it walks without feet: it is a constant marvel. Like the human hand it unites in itself the most opposite and various faculties: by the sense of touch it seems to supersede the necessity for other faculties. In all the contrivances connected with its formation, it seems evident enough that nothing has been omitted conducive to its happiness; it bounds to and fro with a merriment of motion which assures us that it is capable of enjoyment in its little circle of sensation and small world of action. Those who have anatomized it, speak of the exquisiteness of its mechanism; with rapture they laud the muscular feats of the Annelida as wonderfully distinguished by their complexity and harmony; and yet it is allowed to pass along without a chronicler and a historian, though no single creature in the whole compass of creation more illustrates the marvellous excellency of divine arrangement, or the dependency of man for his happiness upon the meanest of God's creatures.

Such were some of our reflections the other day while wielding the spade in our garden; and then we very naturally turned from the worm to other characters in the scale of moral creation, slighted like the worm, fulfilling a round of lowly duties unnoticed and unperceived. How many there are in society, the delvers, the diggers, and ploughmen, nay, even the unseen philosophers, who work silently and obscurely in the dark beneath the mould, but who have the same value attaching to them which, as we have seen, attaches to the worm—preparing the soil in which others are to place the seed—exploring the dark and the unsightly, and bringing it out into the light, that others may cause beauty and bloom to hang their brightness over it. Let us, in moral conditions, recur to the often uttered but never sufficiently felt truth, that nothing useful is mean or contemptible. How much soever the employment seems to stamp with contempt, let us constantly remember that not employment, but motive and object, are the foundations of real dignity; nay, that sometimes workers may be engaged in really dignified employment, important in itself and its results, although they may be entirely ignorant of the magnificence of the foundation they are preparing. The humblest action, it is pleasing to remember, is dignified, if done to the glory of God.

HOME INFLUENCES.

Wouldst thou listen to its gentle teaching,
All thy restless yearning it would still!
Leaf, and flower, and laden bee are preaching
Thine own sphere, though humble, first to fill.

Truly it has been said, that "our duties are like the circles of a whirlpool, and the innermost includes home." A modern writer has designated home "heaven's fallen sister;" and a melancholy truth lies shrouded in those few words. Our home influence is not a passing, but an abiding one; and all-powerful for good or evil, for peace or strife, for happiness or misery. Each separate Christian home has been likened to a central sun, around which revolves a happy and united band of warm, loving hearts, acting, thinking, rejoicing and sorrowing together. Which member of the family group can say, I have no influence? What sorrow, or what happiness, lies in the power of each!

"A lighted lamp," writes M'Cheyne, "is a very small thing, and it burns calmly and without noise, yet it giveth light to all who are within the house." And so there is a quiet influence, which like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a "carpet soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is a curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head, and forgets half its misery." This influence falls as the refreshing dew, the invigorating sunbeams, the fertilizing

shower, shining on all with the mild lustre of moonlight, and harmonizing in one soft tint many of the discordant hues of a family picture.

THE RIGHT OF WAR.

It is time that the right of war should not shield governments from the infamy due to hostilities to which selfish, wicked passions give birth. Let rulers learn, that for this right they are held to a fearful responsibility. Let a war, not founded in plain justice and necessity, never be named but as murder. Let the Christian give articulate voice to the blood that cries from the earth against rulers by whom it has been criminally shed. Let no soft terms be used. On this subject a new moral sense, and a new language, are needed throughout the civilized and Christian world; and just in proportion as the truth shall find a tone, war will cease. But the right of war, which is said to belong to sovereignty, not only keeps out of sight the enormous guilt of rulers in almost all national conflicts; it also hides or extenuates the frequent guilt of subjects in taking part in the hostilities which their rulers declare. In this way, much of the prevalent insensibility to the evils of war is induced, and perhaps on no point is light more needed. The ferocity and cruelty of armies impress us little, because we look on them as doing a work of duty. The subject or citizen, as we think, is bound to obey his rulers. In his worst deeds, as a soldier, he is discharging his obligations to the State; and this murder and pillage, covered with a cloak of duty, excite no deep, unaffected reprobation and horror.—*Channing.*

WANTED: "EVENINGS AT HOME."

Not the interesting and instructive books under that title, but the very scenes which the books delineate—and which, unless we make a mistake, are fast vanishing away; and will soon be, if they are not already, among the things that have been, but are not.

An Evening at Home, how is it to be found? Just mark the calls for public and social meetings, read in your church next Sabbath, and advertised by the various moral and literary associations of the city—and what evening is left for a quiet communion with your own family, or a social call on a friend? What room is there for thorough family instruction? The father is away at the store or office all the day, the mother has her work, and the childern are at school. Now, if there is a meeting to call the family out every evening, what time is left for household teaching? There is much truth, with perhaps a slight coloring of exaggeration, in the anecdote, given in the January number of Harper's Magazine, of a gentleman who had failed in business, and, when asked what he intended to do, replied, "I shall remain at home a while and get acquainted with my family."

We believe this constant drawing away from home and home influence is demoralizing, and that it is time Christians should inquire whether one reason why they do not grow more rapidly in grace and knowledge, is not, that they are ever hearing and never meditating on what they hear—ever running from meeting to meeting, and never at home. Is there not great danger that "home" influences will lose their charm, when we come there only to eat and sleep, offering, indeed, morning and evening prayer, but never sitting down with the household in the sweet communion and the precious instruction that were always found in the olden times, when families had some "Evenings at Home?"—*Mirror.*

LIGHT AND COLOR.

So intimately are all our ideas of things material connected with light, that it is impossible for a human mind to conceive, or form any distinct appreciation of this world, or the heavens of which it forms a part, and by which it is surrounded, before the issuing of the Almighty mandate, "Let there be light." The beauty of the fitness of all things is in no way more truly appreciated, than when we consider the diffusion and adaptability of this omipresent, elemental force. Each beam of the pure, colorless light of day is composed of three distinct rays, the red, the blue, the yellow, and these and their compounds or complimentary colors, form the beams that travel from the sun to us in eight minutes. All nature derives its color from these colored rays, and really there is no such thing as actual color, it is only decomposed light. Thus the tender, modest violet, pushing its tiny loveliness from among the coarser plants on some hedge side, is so constructed that it absorbs all the rays except the violet one, and that it reflects, and this reflection is the color of the plant; the hardy old red sandstone cliff absorbs all rays but the one shown in its color, and the same is the case with all created things. This fact of all objects being really colorless, is easily proved by a simple experiment that may be tried by our juvenile readers any winter's evening.

Now then for the experiment: collect as many articles of different colors as you can in a small room, the more glaring the hues, the more astonishing the result; when this is done, pour some alcohol on a plate and throw into it a handfull of common salt, light it, and it will burn with a yellow flame, and all the gaudy colors will be gone, nothing but one dead yellow being visible, even the color is taken from the cheeks and dresses of the spectators, all of them appearing a ghastly hue; thus proving that color depends on light and not light on color.—*Scientific American.*

THE WINTER OF THE HEART.

Let it never come upon you. Live so that good angels may protect you from this terrible evil—the winter of the heart.

Let no chilling influence freeze up the foundations of sympathy and happiness from its depths; no cold burthen settle over its withered hopes, like snow on the faded flowers; no rude blasts of discontent moan and shriek through its desolate chambers.

Your life-path may lead you amid trials, which for a time seem utterly to impede your progress, and shut out the very light of heaven from your anxious gaze.

Penury may take the place of ease and plenty; your luxurious home may be exchanged for a single, lowly room—the soft couch for the straw pallet—the rich viands for the coarse food of the poor. Summer friends may forsake you, and the unpitying world pass you with scarcely a word of compassion.

You may be forced to toil wearily, steadily on, to earn a livelihood; you may encounter fraud and the base avarice which would extort the last farthing, till you well-nigh turn in disgust from your fellow-beings.

Death may sever the dear ties that bind you to earth, and leave you in fearful darkness. The noble, manly boy, the sole hope of your declining years, may be taken from you, while your spirit clings to him with a wild tenacity, which even the shadow of the tomb cannot wholly subdue.

But amid all these sorrows, do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every sweet anticipation of "better days" in the unknown future.

Do not lose your faith in human excellence because your confidence has been betrayed, nor believe that friendship is only a delusion, and love a bright phantom which glides away from your grasp.

Do not think you are fated to be miserable because you are disappointed in your expectations, and baffled in your pursuits. Do not declare that God has forsaken you, when your way is hedged with thorns, or repine sinfully when he calls your dear ones to the land beyond the grave.

Keep a holy trust in heaven through every trial; bear adversity with fortitude, and look upward in hours of temptation and suffering. When your locks are white, your eyes dim, and your limbs weary; when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit, which will shield you from the winter of the heart.

A FEW THINGS WHICH EVERYBODY OUGHT TO KNOW.

A quart of peas, sown in a shallow box, 15 inches wide by 18 long, at any time of the year, and cut when about four or five inches high, and boiled like spinach, with a little salt, makes a most delicious dish. The tops of Jerusalem artichokes, cut off about six inches long, and boiled like other greens, make a capital dish which partakes, in some degree, of the flavor of the root. Boiled water cress also makes a wholesome dish. It must not, however, be overboiled. In April and May late potatoes should always be peeled some ten or twelve hours, and steeped in cold spring water before they are cooked. This is a great improvement; it makes the potato nearly as good as those dug in October. The proper way to make a cup of good tea is a matter of some importance. The tea pot is at once filled up with boiling water; then the tea is put into the pot, and is allowed to stand five minutes before it is used. The leaves gradually absorb the water, and as gradually sink to the bottom. The result is, that the tea leaves are not scalded, as they are when boiling water is poured over them; and you get all the true flavor of the tea. In truth, much less is required in this way than under the old and common practice.—*John Cuthill, London.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues very dull. The only sales demand for shipment has pretty much ceased, almost the only sales being for home consumption at $4 75 a $5 per barrel for common and good brands; $5 a 5 25 for choice, and $5 50 a 6 25 for extra family and fancy brands. The receipts continue liberal. Rye Flour is dull at $3 75. Corn Meal is steady at $3 00 per barrel.

GRAIN.—There is little Wheat coming forward, and but little inquiry Sales of good red at $1 12 a $1 15 per bushel, and good white at $1 20 and 1 30. There is a steady demand for Rye at 70 c. Corn is scarce—new yellow sells at 62 a 64 cts. and white at 62 cts.; old yellow is dull at 67 a 68 cts. Oats—prime Penna. are held at 35c., now held higher.

CLOVERSEED is in fair demand at $5 00 per 64 lbs. Timothy, $2 75, and Flaxseed at $1 36.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge. The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered. The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal, Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 691.)

In the 12th month, 1822, my beloved mother informed her friends of a fresh prospect of religious duty, and obtained a certificate for visiting the families belonging to Devonshire house meeting, as well as some more public service, as strength might be afforded.

One of her first engagements was, the appointment of a meeting for the young people belonging to the Quarterly Meeting of London and Middlesex. This proved a time of solemnity and relief, and she afterwards expressed her satisfaction in reflecting on the opportunity, as well as her belief that it would be the last she should have of that kind.

The family visit in Devonshire house meeting was commenced early in the first month 1823; and although the weather was extremely cold, my dear parent was strengthened to pursue the service in a manner wonderful to herself, as well as to those who witnessed it.

Sometimes, at the conclusion of a day wherein she had sat in five or six families, she would remark that the *haste* she felt was such as made her scarcely sensible to bodily fatigue.

After paying above one hundred and thirty visits, with much less interruption than had frequently attended such engagements in younger life, she wound up this service amongst her fellow professors, in which M. S. had been united, by having a meeting appointed for the heads of families, and another for the young people constituting that particular meeting.

On one of these occasions, when closely expostulating with some for whom deep religious concern had been felt, my dear mother said with peculiar emphasis, "Bear with me, my friends, I have not long to speak."

On first day the 16th of 3rd mo. she was largely exercised in the forenoon meeting at Devonshire house, and in the evening had an appointed meeting for the inhabitants of that neighborhood, wherein she was wonderfully strengthened to proclaim the important doctrines of the gospel, in which she so surely believed. Whilst inviting those present to the consideration of their latter end, she mentioned how surprisingly her own life had been extended, and that having completed more than the threescore and ten years, she could then look back upon her existence as but a point in comparison of eternity.

The solemnity which prevailed at that season was remarked by many who attended it, and upon returning home in a very exhausted state of body, my beloved mother expressed the peace and satisfaction with which her mind was clothed. In the morning she also observed, that whenever she awoke in the night, the remembrance of that meeting was sweet and comforting to her, and that she loved to think of the feelings by which it had been marked.

Thus with alacrity, and even cheerfulness, did this aged servant of the Lord prosecute the closing labors of her day, repeatedly observing, that although sometimes weary *in* her work, she could honestly say she was not weary *of* it, but felt the service of her Lord and Master to constitute her meat and drink in a spiritual sense.

At the Quarterly Meeting in the spring she was powerfully engaged in advocating the cause and name of her Redeemer, and seemed to overflow with love and solicitude towards her friends: while the strength and clearness of her voice was deemed by many an indication of renovated health.

For several weeks afterwards she continued to get out regularly, and on first day the 13th of 4th month, attended her own meeting at Peckham, morning and afternoon; in the first she was exercised in ministry, and spoke of both seasons as having been times of refreshment to her spirit.

She was at the Monthly Meeting of Southwark on the third day following, and continued tolerably well until sixth day the 18th, when she was affected with symptoms of a heavy cold, and in the evening palpitation of the heart and faintness. As my beloved mother was accustomed to sudden attacks of indisposition we did not feel any particular alarm. Next day, however, she appeared very unwell, and during several succeeding days repeatedly mentioned, that she felt

so loaded with illness as to make her apprehend that nature would sink under the oppressive weight; while this was always expressed in much calmness, and with perfect resignation to the divine will.

Sixth day the 25th, after taking with a relish something which had been prepared for her she said with great sweetness, "How good is our gracious Provider in thus supplying us with all we want; yet how apt are we to pass by Him, regale ourselves with His gifts, and forget the giver."

During that and the following day she was frequently employed in a strain of heavenly rejoicing, and once observed, "How little idea we can form of what will open upon the spirit when the incumbrance of mortality is laid down. I have not a *wish* to go, if I could proclaim to one more soul the rich mercy of God in Christ; but if it be the will of the Lord to take me, I hope, my dear children, you will be resigned, and preserved from all evil; and may the Lord preserve your goings out and comings in from that day forth and for evermore.

"I have no sight as to how it may be, but I do not feel able to struggle as heretofore, my strength seems giving way, the sands sinking fast, but they may be renewed."

At another time, "I have nothing to depend on, not a shred of my own, no good works to tell of; only mercy, that which visited me in the morning of the day, has supported me through life, and will support me in death; unmerited, unbounded, and I trust unchangeable mercy! I have loved the cause of my Redeemer; it was to draw to Him, to attract and fix the attention of the mind on Him alone that I have been willing, made willing to proclaim His goodness; and though one Philip after another be taken away, yet the happily awakened soul may go on rejoicing; this was the case with the Ethiopian, while Philip was found at Azotus, sent and commissioned to preach to others the unsearchable riches of Christ.

"Seventh day the 26th, was one of much bodily suffering; in the evening she said, the Lord bless thee, my precious child, for thy care of me; we have been together in heights and depths, in poverty, and sometimes in the riches of the gospel; had it not been for a portion of these, we must have utterly sunk under conflict and multiplied exercises, even of later times.

"I am thankful that the labor in Devonshire house quarter was accomplished, and for those last meetings, both with Friends and others; the Lord be praised for the strength He afforded to proclaim His goodness, and He will be praised. Thou mayest know more of it when I am dead and gone, for there was a witness in many hearts to that which was His own work.

"I have no sight of how it will be with me, at which I almost wonder, but it will not do to judge by the weakness of the poor body; the Lord can raise it up if it be His blessed will; His will has been all to me, when the conclusions, doubtings and hesitations of nature have been kept down.

"Thy will be done is the highest anthem ever sung on earth or in heaven; that will of God which is our sanctification; and when fully yielded to, operates in its own regulating and redeeming power, raising out of the fall, and restoring to all that was lost; this I am sure of, to *all* that was lost, the second Adam, the Lord's new creation in the quickened and believing soul. My heart is full, but the poor body must have rest. I trust thou wilt be supported, try for a little rest, this is granted to poor human nature as well as to the mind."

On awaking from an uneasy slumber she exclaimed, "Excellent, excellent," and asking her what was so excellent, replied with energy, "The support of religion is most excellent."

Third day morning the 29th. My precious mother desired that the 12th chapter of the Hebrews might be read to her, and whilst hearing it, seemed as if deriving peculiar comfort from that blessed record of divine doctrine and instruction; observing, "it was part of that chapter which engaged my attention at the last meeting I bore testimony in London." Upon the last verse but one being read, "*Let us have grace whereby we may serve God acceptably with reverence and Godly fear,*' she audibly pronounced "Amen, Amen, Amen."

Fifth day, first of 5th month. After a time of silence she evinced how her mind had been occupied by mentioning the Yearly Meeting of Ireland, and said, "A large number of Friends are collected in Dublin this day, and many dear creatures; I wish they may be enabled to do their duty, and preach Christ to the people."

Afterwards, with much composure and in a tone that bespoke the feeling of renewed thankfulness: "I seem to have nothing to do but with the present moment, no looking back with pain or uneasiness, but in grateful remembrance of that mercy whereon I trust there was a building long ago. Oh not to doubt the foundation is a great mercy; warn them, tell all there is no other way but resigning up all, the management of ship and cargo, to the true unerring pilot. Then (alluding to Paul's shipwreck) though the vessel may be tossed, however and are tried, some as on boards, and some on broken pieces of the ship, but oh the consolation, all will get safe to land.

"Every feeling and desire of my heart seem comprehended in the language, 'Thy will be done.' Only I fear that through long continued suffering I may not exemplify that which I have declared to others, the sufficiency of divine power; may patience have her perfect work, whether any glimpse of the unspeakable glory be afforded

or not. Oh if this is known it must be glory to God in the highest, through Him who came to procure peace on earth. The language of the redeemed through all eternity will be, '*Not unto us, not unto us, but unto Thy name be the praise.*'

"I sometimes feel as if I could fly even to distant lands to proclaim the gospel of life and salvation: '*the earth shall be filled with the knowledge of the Lord as the waters cover the sea.*' "

In the night of the 4th of 5th month, my dear mother's mind appeared to be deeply exercised on some doctrinal subjects, and she said with great energy, "For a man to have his Bible in his hand and read, '*as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,*' and then venture to say that *any* soul is created for destruction; Oh! surely the present dogmas nearly amount to an assertion of this kind; I have not so learned Christ. It is dangerous, dangerous.

"I am a believer in the election of grace, the covenant and seed of life, but not in the possibility of any state where the petition, Lord save, will not be necessary, nor that any human being is excluded from the *offer* of divine mercy."

Once on taking leave for the night she sweetly said, "*The Lord direct our hearts into the love of God, and into the patient waiting for Christ,* then all will be well." Thankfulness for favors received seemed the continual clothing of her spirit; and instead of dwelling upon her complaints, or recurring to the numerous afflictions which had marked her pilgrimage through time, she spoke of the blessings afforded her, as abundantly beyond her deserts, saying, "What mercies I am a partaker of, and how poor and unworthy I feel, nothing to tell of, nothing to trust to, but mercy, mercy, mercy; that which was early extended, that which has ever sustained. Wonderfully was preserving grace afforded in the morning of my day, guarding from evil and keeping from many snares. It may well be said *I girded thee when thou didst not know me;* and since my heart has been surrendered to divine government and guidance, the promise has been graciously verified, '*I will never leave thee nor forsake thee.*' Oh this rock."

[To be continued.]

Isaac Pennington, speaking of the doctrine of *perfection*, which was stigmatized, by its enemies, as "*destructive to fundamental truths of religion,*" says, "It is the steadfast belief of the Quakers, that the Lord God is able perfectly to redeem from sin in this life; that he can cast out the strong man, cleanse the house, and make it fit for himself to dwell in; that he can 'finish transgression and sin in the heart, and bring in everlasting righteousness,' &c. 'But that every one that is turned to the light of the spirit of Christ in his heart, is presently advanced to this state, they never held forth; but that the way is long, the travel hard, the enemies and difficulties many; and there is need of much faith, hope, patience, repentance, watchfulness against temptations, &c., before the life in them can arise to such a pitch."

"I dare appeal," he says, "to any unbiassed spirit, whether it (perfection) be not a precious truth of the gospel of Christ; and a great encouragement, &c. He that feeleth the everlasting Arm working *one* sin out of his heart, cannot but believe that the same Arm can work out all, and pluck up every plant which the Heavenly Father hath not planted; which hope and belief causeth him with joy to follow this Arm through the regeneration."

"The true trial of spirit," says Pennington, "is not by an assent to doctrines, which the hypocrite may assent to on the one hand, and the true believer may start at on the other; but by *feeling* them in the inward virtue, &c. This was the Apostle's way of trial: 'I will know not the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power.' 'A man may speak high words concerning the kingdom, and get all the doctrines about it; and yet be a stranger to it, and quite ignorant of the power; and another may want divers doctrines concerning it, (perhaps some of those which men *call* fundamentals,) and yet be a citizen of it, and in the power.

MEMOIRS OF JAMES COCKBURN.

[(Continued from page 694.)

Visit to Concord, Caln and Western Quarters.

On the 19th of the 1st month, 1815, I left home with the prospect of visiting the meetings of Friends in Concord Quarter, and some others contiguous thereto in Caln and the Western Quarters;—called on Jacob Albertson, who had offered his service as a companion, and proceeded to Newtown in Delaware County, in a calm, resigned state of mind. On the 20th we were at their meeting, in which my mind was impressed with a view of the necessity of yielding to the softening virtue of gospel love; and, believing there were some present who were acquainted with its meliorating influence, I endeavored to impress the minds of all with the necessity of becoming separated from all hardness and enmity of heart. Dined with Jonas Preston, and we were mutually pleased with one another's company—were somewhat gathered into near and feeling sympathy, and I dropped at parting some expression of encouragement. Proceeded to Jeffery Smedley's, who received us courteously and kindly.

On the 21st were at Willistown meeting,

where was a burying which considerably enlarged the gathering. I was exercised in concern to awaken their attention to the certainty of death, and the necessity of becoming prepared for the solemn change. Dined at Amos Garrett's, and was drawn into an exercise for their children's encouragement. Thence went to William Cox's to lodge, and were favored in the evening with the refreshing influences of love and good will to the family.

On the 22d were at Goshen meeting, in leanness and much poverty—affected with a view of our weakness, and felt sad as I beheld the vacant seats of some who had been worthy in their day, but were removed from works to rewards. Endeavored to direct the attention of the people to the same qualifying power which in every age has produced useful instruments. Dined and lodged at Richard Goodwin's—felt a little as in a strange land; and in the evening was gathered into an exercise for their encouragement and stability in the Truth.

On the 23d, proceeded in much weakness and diffidence to West-town school—were kindly received, and had a general opportunity at three o'clock, which did not much relieve nor strengthen my mind. The subsequent opportunities with the superintendent and teachers, were much favored with the dissolving, tendering sympathy of gospel love—we were drawn into near and feeling union of mind, and mutually ministered encouragement to one another.

On the 24th, strengthened and encouraged, we went to Middletown, where an exercise was felt that we might become properly acquainted with our own selves, so as rightly to direct the powers of our being, in order that we might partake of comfort and lasting enjoyment. Dined and lodged at Nathan Sharpless's, who, with his dear wife, manifested an interest in our welfare. Was somewhat affected with a view of the necessity of progressing in inward refinement, in order to stand qualified for usefulness.

On the 25th, went to Chester monthly meeting—and was favored in the liberty and love of Truth, with desires that we might answer the end and intention of our being, and be so exercised as to partake of that qualifying virtue which enables to be faithful to the testimonies of Truth. Dined and lodged at Joseph Evans's, and were comforted in the prospect of their early dedication, and exemplary stability in the Truth.

On the 26th, were at Springfield meeting, in which I was favored with the opening influences of Truth to bear testimony unto its purity, and the necessity of becoming redeemed from the unlawful love and enjoyments of this world. In the evening we had an opportunity with the people employed in the manufactory, some of whom were from Europe—my mind was exercised and enlarged towards them on several testimonies, which I thought were sensibly understood.

On the 27th, were at Chester meeting—affected with a view of the great blessings we had received, and the obligations we lay under, and with the necessity of being exercised in practical gratitude. Proceeded on and lodged at Joseph Waln's, who received us in much love and cordiality—were somewhat encouraged to place our confidence in that Arm which never fails to be a refuge in time of need.

28th. Were at Darby monthly meeting—in much weakness I endeavored to bear testimony to the necessity of every one experiencing the renovating power and virtues of Truth in their own minds. Were favored with the company and testimony of Rachel Sharpless.

29th. Were at Providence meeting, in company with Rachel Sharpless, and were favored to partake of that influence which strengthens to bear testimony to the purity of spiritual religion. After meeting, sat their preparative select meeting, which seemed favored with the extension of uniting and strengthening love.

On the 30th, were at Chichester, accompanied by Nathan and Rachel Sharpless. I was concerned to delineate the nature of our probationary state; that good and evil are set before us, and that according to our choice our minds will become subjected to the one or the other. Sarah Talbot bore testimony to the same doctrine; Rachel Sharpless also, in a lively manner, impressed the application of the subject, and concluded with supplication. Dined at John Talbot's, and proceeded to Wilmington, where we lodged at Cyrus Newlin's.

On first-day, were at Wilmington meeting—exercised with regard to external speculation, operating as a powerful preventive to the mind of man from coming to experience and enjoy the benefits of spiritual worship. Dined at Cyrus Newlin's in company with Samuel Canby; and proceeded to Stanton in company with Cyrus Evan Lewis, and doctor Gibbons, where we had a meeting in the afternoon, in which I was much exercised in a barren, suffering state. Desolation seemed to reign, yet I felt the secret movings of that which drew into a near sympathy with a few, and was favored at last to relieve my mind. Lodged at Caleb Harlan's, and were favored with the extendings of the Father's love to his children.

On second-day proceeded to Centre monthly meeting, where I was engaged to awaken the attention to the necessity of pressing forward to the full realization of spiritual religion. Edward Brooke bore ample testimony to the same. Next day we were at Kennet monthly meeting in company with Edward Brooke and Thomas Berry. In the first meeting, Edward recalled our attention to many important truths—in the second, I was concerned to press the necessity of partaking of the true life, in order to exercise properly the reins of government. Was also

engaged at the close of the meeting, to encourage those whose minds were dipped into exercise and concern, and to declare that however gloomy things might appear, God remained to be good unto Israel, and would open a way for all those who are careful to move under his qualifying influence.

On fourth-day attended London Grove monthly meeting, in which I was engaged to display the intentions and end of the administrations of Divine goodness unto the children of men, that the great object was the reconciliation and restoration of man unto that state wherein he is capable to worship, serve, and enjoy God. In answering of the queries I was much opened in free counsel in the liberty of Truth.

Next day proceeded in company with Edward Brooke and John Pennock to New Garden monthly meeting,—and labored to guard them against formality in religion,—and to press the necessity of coming to experience its spirituality and vital substance.

On sixth-day attended Nottingham monthly meeting in company with Edward Brooke, whom we met at George Churchman's. My mind was exercised with regard to the necessity of having the mind opened properly to view those objects which are of importance to our comfort and happiness. In regard to the queries, much was opened in free counsel and advice to the people.

On seventh-day attended Little Britain monthly meeting, and was engaged to bear testimony to the spirituality of the gospel dispensation,—that we were placed as witnesses to bear this testimony unto the world; and the necessity there was for us to be so exercised as to partake of that nourishment and strength which alone can enable us to stand faithful to this and other important testimonies. In the discipline, was much opened in free counsel. Parted after meeting with our friends Edward Brooke and John Pennock, whose company was agreeable and edifying. At Nottingham and Eastland, Edward was opened in much gospel communication.

On first-day Thomas Furniss accompanied us to Doe Run meeting, where I was exercised in heaviness; but at last was enabled to call their attention unto the great advantages we enjoy; that every mind might come to be taught of the Lord, and partake of that peace and enjoyment into which his teaching leads. As I proceeded, I felt my mind gradually clothed with the increasing influence of Truth, which seemed to have a reaching effect on some minds; and I was comforted in believing there was a remnant present who were disposed to yield to the feeling and impressive teachings of Truth. Dined at Joseph Hood's, who conducted us to Daniel Lukens's, where we met with John Baldwin and lodged.

Next day attended Fallowfield monthly meeting, where my mind was opened with regard to the inscrutability of Providence—that he can work by means consistent with our conceptions and views, and also by means we cannot comprehend nor connect with their end: but that, however we may be unable to unravel the combination of circumstances which may surround us,—however we may be unable to trace the bearings and tendency of things,—of this we might be certain as it relates to the final result, the counsel of the Lord will stand, and he will do all his pleasure. That this consideration ought to operate as consolation and encouragement when surrounded with gloom and perplexity,—and that, however trying our situations may be, all things will work together for good to those who are engaged to walk in that path which entitles them to the peculiar care of Divine Providence. I was also affected with a view of those who had been brought from different and distant places to be gathered together in a church capacity, and felt desirous they might be so exercised as to receive the requisite qualifications to answer the intentions and designs of Providence by them.

On third-day, in company with Caleb Swayne, we proceeded to Concord Quarterly meeting, where was Jesse Kersey, Emmor Kimber, and Matthew Franklin. Matthew was engaged to delineate the relative and social virtues, as they ought to operate in private and public life, and that these virtues ought to be stimulated and properly directed by the aid of parents in very early life. Jesse concluded with supplication.

On fourth-day proceeded with Philip Price and Emmor Kimber to Caln; attended the select meeting, and was concerned to open a view of the importance and responsibility of our stations; that some of us apprehended we were called upon to stand as mediums of the ministry of reconciliation,—that ministry which was designed to reconcile a transgressing world unto the economy of the gospel dispensation; that others were placed in a situation to take care of those who are thus exercised; and that it was incumbent upon all to abide in such a humble, watchful state as to partake of that help, nourishment and strength which can alone enable to move forward in harmonious labor for the promotion and spreading of Truth. Dined at Thomas Pim's, where my wife came to see us. On fifth-day attended Caln Quarterly meeting. Emmor and Jesse were engaged in extensive communications with regard to the necessity of individual faithfulness. On sixth-day went homewards, dined at John Jacobs', and reached home in the evening, where all was well.

(To be continued.)

I have oftentimes thought, that a passionate man is like a weak spring that cannot stand long locked.—*Penn.*

For Friends' Intelligencer.

The following account of the peaceful end of two sisters, who died of pulmonary consumption, in the spring of 1849, is deemed worthy of preservation. They were daughters of Thomas and Lucy Nelson, and members of Westbury Meeting of Friends on Long Island.

Lydia Nelson the eldest sister first exhibited symptions of decline in 1st month, 1848. During the former part of her illness she said little on religious subjects, yet several times expressed a willingness to die, and her demeanor was such as to give evidence that the work of preparation was going on. A few days before her death she asked her mother to say the Lord's prayer, and when it was finished, she repeated the words, "Hallowed be Thy name." Being asked what she understood by that, she replied, "That it is greater and purer than any other name." She then inquired how long it was thought she could live; being told that it could not be many days, and asked if she was ready; "Oh yes," she said, as ready and willing as I can ever be. The night before last I had a vision of Heaven. I saw myself standing where all was brightness and perfect happiness. It was a night of much bodily pain, but perfect peace of mind. I then thought that I had never presumed to say I was sure of heaven; I have now that hope," and again the next day, "I have a hope, a bright hope of heaven." She asked her mother to forgive her for any thing wrong she had said or done, saying I have repented of it all, and have forgiven every one whom I ever thought had injured me. Soon after she remarked to her sister, "Oh! there is no sorrow in the thought of death, but all is joy and peace. Oh! what a happy thing it is to die; my mind is full of peace. If I could leave the world in my present state of mind how happy should I be."

Being in great distress, she queried, "Is it wrong to pray to be delivered from sufferings like these?" being answered it was not wrong, provided she could say as Jesus did, "Thy will, not mine, be done," she then said, "Thy will be done," and prayed for resignation and patience to endure the portion of suffering allotted to her. Again she requested to hear the Lord's prayer, to which she solemnly responded Amen; adding, "Oh! this beautiful prayer, how much good it has done me. I have sometimes thought when I could say this prayer, there was no need of any other." "Oh if I could make all that I love to be good Christians, how beautiful it would be." She then spoke of the intrusion of wicked thoughts, and in a touching manner prayed to be preserved from murmuring against her Maker's will.

Addressing her relatives who were present, she said, "I love you all, and should be willing to stay longer with you, but I am going to Him whom I love best of all. I want you to tell every one of my family who is absent from me, that I loved them and thought of them to the last, and if ever I have done any thing which has hurt their feelings, or which they have thought was wrong, I wish them to forgive me, and I hope hereafter to meet them all in heaven." The third time she requested the repetition of the Lord's prayer, and again she responded "Amen."

During seventy days and nights, she had mostly been obliged to remain in one position, and the suffering resulting from this long confinement had become so intense that it seemed as if nature could endure it no longer. Raising her eyes, she cried, "Oh Father, Father, have mercy on me!" when immediately she was enabled to change her position, and the pain in her side abated in consequence, and never returned with equal severity. The next morning she observed to her mother, "I have lost all power over my limbs," and pausing a moment, said with upraised eyes, "God I thank thee." "If I could with a wish be restored to life and health, I would not choose it, for in life I might give way to temptation, and thus lose that which alone is worth living for." Her brother coming into the room, she asked him if he came to see her, and said, "If he lives to become a Christian, my last prayer for him will be granted;" and further desired him "to observe the power of religion to confer happiness," saying, "I am dying, and I know it, yet never in my life have I been so happy as at the present time." Feeling the near approach of death, she was again distressed lest she should give way to murmuring, and in this extremity, she cried, "Lord Jesus intercede for me." After great bodily suffering she was heard praying for release, and wondering why she was thus long detained here. When she was told that perhaps it was the will of her Heavenly Father to purify her spirit, and free it from those fears which had so much distressed her; she quickly replied, "I have not one this moment—they are gone—all gone." She lay with little variations, through that and the succeeding day and night, sometimes apparently speechless, or engaged in supplication for release, and for patience to endure to the end, and at other times expressed a fear that she had been too anxious to be gone. At half past five on the mornin of the 18th of 4th month, she said to her attendants, "Now I believe the time is at hand, you may call my mother." One of them leaving the room for that purpose, she addressed the other who sat by, saying, "We will say together the Lord's prayer," which they did, and these were the last connected words which fell from her lips.

She breathed her last at 6 o'clock in the morning, aged was seventeen years and five months.

Phebe W. Nelson, the younger sister, had a severe attack of inflammation of the lungs in 3d mo., 1847, which left her in a declining state, though most of the time able to ride and walk out.

In 3d mo., 1849, she had a discharge of blood from the lungs, which weakened her so that for several days she was unable to sit up. She regarded this symptom as the signal of a hasty dissolution; and, on the following morning, sent for her brother, and urged upon him the necessity of a preparation for death, which she said was her own happy experience.

After this she recovered so as to be able to sit up all day. In the latter part of 4th mo., she had a second attack of bleeding, and again sent for her brother, and repeated her former advice, bidding him rejoice that she was herself prepared to die. Six days afterwards she had another similar discharge, and in less than four days another, each one exceeding the former in severity. As soon as she was able to converse, she thus addressed her mother, "Oh, I am so glad that I am going to die so soon, so that I may enter upon a state of perfect happiness; for though my mind may be in a state of perfect peace, as it is at present, I have yet my pain of body to endure, but in Heaven the enjoyment will be perfect."

Soon after, she said, "For many nights before I was taken sick, I used to remain awake, after my sister was asleep, and weep because I was so wicked. Oh, the agony of mind I then underwent, in mourning for my sins, was far greater than my present pain of body; but as soon as I was taken sick, my distress of mind was gone; I did not then know what it was that took it away, but my mind was easy, and I believed if I died I should go to Heaven." She then asked her mother to read the sermon on the Mount. When it was finished, she said fervently, "Oh, why will not people believe in Christ?"

Soon after she said, "I have been thinking much on the different manner in which the prayers of Christians are presented. It appears to me that the practice of prayer at stated times and seasons, though performed in ever so private a manner, is not so consistent with the command of Jesus, as are the silent wishes of the soul, which can arise at all times and places, without the knowledge of any human being. No one can be in the habit of retiring into an outward closet for the purpose of devotion, but it will be known to the other inhabitants of the house; and therefore it appears to me that these silent aspirations of the soul are the prayers which Jesus meant to enjoin upon his followers, when he bade them to shun the example of those who prayed at the corners of the streets, that they might be seen of men." Not long after, she asked why it was that Christ cried out on the cross, "My God, my God, why hast thou forsaken me?" On being replied to, she paused, and said, "If to enjoy the Divine presence be such joy, a sense of being forsaken must be misery." Soon after, "Oh, I wish that many more were as happy as I am; God excites no fear. Death excites no fear. I fear nothing but sin. I am sometimes afraid that I shall commit sin, murmuring against my Maker, when he brings such pain upon me."

After this she was herself introduced, in a measure, into a sense of the sufferings of Christ, and for three days a feeling of being forsaken, together with her extreme distress for breath, and other bodily sufferings, caused a trial which it was even hard to witness. During these days of depression, she many times prayed for faith and patience, and on the morning of the 14th, after making a renewed and earnest request to her mother to pray for her, she closed her eyes and lay for a few moments silent, then opening them, with a joyful expression of countenance, she said, "Shout, I am relieved; I have been praying, and my prayers are answered. Now I believe I am free. Oh, I am so happy, I could sing. I do not say, as one formerly, 'If thou be Jesus,' but I know him to be Jesus." Soon after, she requested the windows to be opened, so that she could once more look on the outward creation.

After gazing a few moments, she said, "There are many things which, if I should live, would give me pleasure, but it is better to die and be at rest." She now prayed to be preserved from groaning, saying, "That seems like murmuring."

She manifested strong desires for the salvation of all around her, especially her brother. She also said, "Some have chosen a particular day on which they have wished to die, but I do not wish to choose the day, only I would rather die alone with my own family." This request, apparently so unlikely to be granted, was, notwithstanding, vouchsafed to the patient sufferer, for though much of the time several neighbors were with her, yet, when the change was first perceived, but one was present, and she going immediately to call assistance, before she could return, the happy spirit had quietly departed—so quietly that neither groan nor struggle attended its release.

She died at half-past six in the afternoon of 5th mo. 15th, aged 15 years and 9 months.

BEAUTIFUL ILLUSTRATIONS OF LIFE.

Bishop Heber, upon departing for India, said, in his farewell sermon:

"Life bears us on like the stream of a mighty river. Our boat first goes down the mighty channel—through the playful murmuring of the little brook, and the willows upon its glassy bor-

ders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and in manhood is along a wider, deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by our short-lived enjoyments. The stream bears us on, and joys and griefs are left behind us. We may be shipwrecked, but we cannot be delayed—for rough or smooth, the river hastens toward its home, till the roar of the ocean is in our ears, and the weaves beneath our feet, and the floods are lifted up around us, and we take leave of earth and its inhabitants, until of further voyage there is no witness save the Infinite and Eternal.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 23, 1858.

We will remind the members of Philadelphia Quarterly Meeting of Friends, that the approaching one will be held at the usual time, viz: on 3d day, the 9th of 2d month next, at the Green Street house.

DIED,—In Attleboro', Bucks County, Pa., on the 8th of 1st mo., 1858, very suddenly of Apoplexy, SARAH, wife of Isaac Paxson, in the 69th year of her age, a member of Middletown Monthly Meeting.

——, On the 12th of 10th mo., 1857, at his late residence in Pocapson Township, ELWOOD WILKINSON, aged about 31 years. In his death we have lost a beloved and useful friend; he was generous, kind and cheerful in disposition and esteemed by all who knew him.

MEMOIR OF THOMAS PARRY.

Died at his late residence, in Warminster township, Bucks County, on the 13th of 12th month, 1857, Thomas Parry, a member of Horsham Monthly Meeting, in the 45th year of his age.

The removal of this beloved friend from amongst us, when we consider his qualifications for usefulness, the various sphere of duties devolving upon him, taken away in the meridian of life, we may truly say it is a bereavement of no ordinary character. A widow left with a large family of children, those children deprived of the guardian care of a pious father, the mother, of his assistance in their training, society of a valuable minister, and the neighborhood of a bright example of conscientious uprightness, cut down just at the time when the circle in which he moved began to feel that in him they had a friend unto whom they could, with confidence look for counsel and encouragement in the heavenward path of righteousness.

This severe stroke of affliction is deeply felt, not only by the stricken family, but the neighborhood and society at large, and it only remains for us to endeavor after that state of resignation so beautifully expressed by Job, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

It is believed that a further account of this Friend might be useful to survivors, to stir up the pure mind by way of remembrance, that time is uncertain, eternity an unavoidable reality, and that the end of all things mutable is to us near at hand.

Thomas Parry was born the 2d day of 3d month, 1813, the son of Isaac and Mary Parry, and was brought up by them in accordance with the profession of Friends, in "plainness of speech, behaviour and apparel." But when he advanced towards maturity he had a strong desire to dress after the fashion of the world, and to mingle in the gay and social circle; but finding that a pious father could not so far compromise his principles as to give his consent for his son to put on a fashionable coat, he gave evidence of his filial obedience by yielding his strong will in this respect to the desire of a beloved parent watching over him for good, and herein he set an example that the youth of the present day may be earnestly called to pattern after.

For what could it have been in the heart of a parent, but that love that reaches after the eternal happiness of his children, that would have ever induced him to lay such a cross in the way of a beloved son, as he felt himself bound to do? What but this pure love that issues out from the throne of the Highest, into the heart of a devoted parent, would ever enable him through a means so repulsive to the natural will of his children, to endeavor to guard them from the insidious snares that are so thickly strewn about their way, so disguised that youth do not generally perceive them, but are clearly seen by those that have passed over that slippery way, and have had their eyes anointed with the eyesalve of the kingdom? This was very clearly the case with our beloved friend; and Oh! what earnest solicitude he felt and frequently expressed for our young Friends, that they might be induced to take up their daily cross and follow Christ in the way of his leading, which would assuredly be in the path of simplicity and truth. He felt the importance of this testimony so forcibly in his own particular experience, that he has expressed in our public meetings, as well as in a more private way, his solemn belief that had he been permitted to put on a fashionable coat, he would have gone out into the world and probably been lost, notwithstanding the guarded education he was blessed with. He mingled sufficiently with the thought-

less and the gay to bring upon his soul a sense of deep remorse, so that he has been heard to speak of his situation at this time being a horrible one; yet society could not have charged him with transgression; but the eye of Him that would keep all in perfect safety saw the wandering of his soul, reached forth his hand and gave the stripes, the sting of remorse, to stay the temptation that was pressing on towards the gates of death, and to bring him back in safety to the fold.

He was married in the 24th year of his age, and from that time he yielded to the visitation of heavenly love, a powerful and searching testimony being delivered on that occasion, which reached the witness in his own, as well as many other minds present. With him it was a nail fastened in a sure place. From this period he felt a lively interest in the welfare of society; in the various testimonies given us as a people to bear. He had from education been accustomed to attend meetings, but he now attended them from a heartfelt conviction of a necessity laid upon him, and he was enabled to bear testimony to the consolation he frequently received therein, saying, there was no comfort to be compared to that received in divine worship, when the heavenly Father condescended to manifest himself to the seeking soul, breaking down every obstacle that stood in the way, invigorating the whole man with new life and energy. He was early in life appointed to the station of overseer, and soon after the establishment of Warminster Preparative Meeting, in 1842, he was appointed to the station of an Elder in the 33rd year of his age, in which capacity he continued until death. About two years previous, he appeared in the ministry, and soon after ceased to attend the select meetings of ministers and elders. It is believed his gift was fully united with in the minds and feelings of his friends, though not officially by society. About eighteen months before his death, at the funeral of a little nephew, he was brought under much exercise of feeling for the gathering of the little company of mourners convened there, unto the Shepherd of Israel, who alone was able to preserve us and avert those outward afflictions that were brought upon us in mercy for a wise purpose; saying, that unless we yielded to the divine call, trials upon trials would come, afflictions would be multiplied, until Christ's kingdom was established in the heart; and that he would gladly offer up his own life for a sacrifice, if it would be for the gathering of his children, as he believed had been measurably the case with the family of a beloved elder of their meeting who was at that time near his close, a heavenly visitation being meted out to them during the long illness of their pious father. By those remarks it is hoped the reader will not suppose that his children were not of orderly lives, but he was a firm believer that regeneration must be known, and that Christ's kingdom must be brought forth in the soul before salvation could be witnessed.

It was his custom, for a long time past, to convene his family on first day afternoon, to read the Scriptures or other good books unless unavoidably prevented, believing it his place to bear his testimony in favor of this excellent practice; producing, as it often does, so much good, not only by instructing and edifying the minds of the youth, but which has also a powerful tendency to keep them out of harm's way.

The death of his venerable father, which took place seven weeks and five days before his own, was a very great trial to him. He said he felt as though he would love to lie down to rest with him. A short time after this period, it was observed that his health began to decline, though not so as to occasion alarm to his family; but from remarks that he made to his wife at different times, it was evident he was apprehensive his stay here would probably be short. He mentioned to her a few days before his departure, that he had in a dream or vision been placed in a company of the most angelic beings he had ever seen, and the feelings that he then enjoyed were of an extatic kind that language could not describe, saying, "If I could be favored to attain such a state, to die would be nothing."

The fifth day before his death he thought himself too poorly to go to meeting; but not feeling easy, he began to make preparation, when one of the family observed that it was too late; he replied, "that half a loaf was better than no bread," and though laboring under great bodily weakness, he went, giving evidence of his devotion to the last, and was no doubt enabled to relieve his mind by delivering, in a feeling manner, at considerable length, the last legacy of love he had for them as a gathered assembly, with whom he had mingled in the most perfect harmony, and has left for them an example well worthy endeavoring to follow. On the next seventh day he became so poorly that he gave up to go to bed, and from that time he grew rapidly worse until the following evening, about 8 o'clock, when his purified spirit was released from the shackles of time, and ascended to that angelic company with which he had been permitted to mingle a short time previous. I. C. P.

TRUE AT HEART.

Not long since, in an eastern State, there lay a good man on a bed, from which he never expected to rise. He was abundantly prepared for his end, and rejoiced, as dying Christians usually do, that his preparations were made years before, when in health and strength. He was asked what message he would, from his present position on the verge of the grave, send to his fellow-Christians. "I would tell them,"

he replied, "to be true at heart. I see the importance of this now, and so will they see it, when they come to the place which I now occupy."

The expiring saint was right. *True at heart* is the great requisite. Men may make a noisy profession, may "do many things" which gain applause, may be very punctilious in all outward matters, and yet lack truth at heart. But lacking this, they lack every thing of real value. God seeth the heart; and in the great day he will judge the heart. It is one of David's striking expressions in the penitential Psalm composed after his great sin, "Behold, thou desiredst truth in the inward parts," and what God desires, every man should labor after unceasingly. "Keep thy heart with all diligence, for out of it are the issues of life."—*Christian Intelligencer.*

FOUNDED ON FAITH.

In the neighborhood of Bristol there exists an institution but little known to the general public, yet of such a singular nature that it may fairly be classed amongst the wonders of the age. It is situated at Ashley Down, one of the most beautiful suburbs of the city, and is simply and unobtrusively named 'The New Orphan Asylum.' Within its walls, 300 fatherless children, aged from a few months upwards, are fed, clothed, and taught. The elder girls are instructed in sewing and all domestic arts, and at a proper age are each provided with an outfit and a suitable situation; the boys are similarly fitted out, and apprenticed; and all this is done without any regular funds or subscribers, by a man who neither does now, nor ever did, possess any property, or pecuniary means. Nor has a single shilling ever been solicited for its support, for the New Orphan Asylum is *founded on faith.*

This statement will probably raise a smile of incredulity; but it is, nevertheless, a fact which cannot be gainsaid. There is the extensive range of buildings, in substantial stones and mortar; there, too, are 300 living witnesses, the recipients of its bounty and protection. On every Wednesday, the doors are open to all who choose to inspect for themselves this monument of love and charity. Enter: in this stern, practical, matter-of-fact nineteenth century, it is refreshing to halt for a moment on such a verdant oasis. There is no charge for admission; neither are the attendants permitted to receive any fees; but in the entrance-hall is a small box labelled, "For the Use of the Orphans;" and if you think fit to drop a coin therein, you may do so. Visitors are shewn the dormitories, each little bed with its snowy coverlet; the wardrobes, fitted up with presses, wherein every child deposits his or her Sunday clothing with admirable precision of folding and arrangement; the nursery, and its tiny inmates, their basinets and toys; and the dining-room, so large and lofty, and well ventilated, that it must be a pleasure to eat therein. Then there are the schools, three in number—the girls', the boys', and the infants'—all of whom go through their exercises and sing their simple melodies, wearing, withal, a healthy, hearty, and happy expression, which speaks volumes for the system under which they are trained. Passing on, we visit the "cutting-out" and "making up" rooms, the bakery, the dairy, the kitchens, the laundry, the bath-rooms—all well arranged, and indeed perfect in their appointments. Another range of offices is devoted to various store-rooms. There are stores of flour, of bread, of meat, of rice, of oatmeal—good Scotch meal, which forms the staple of the children's breakfast. There are stores of shoes, of clothing, of soap, of linen, of crockery, and even of toys for the delectation of the younger ones. The staff of teachers, nurses, and servants is large and efficient; the mental and physical wants of the children are amply provided for, and their comfort most sedulously studied; and all this, as many well know, has been brought into existence literally out of nothing. Doubt it not. Were you as incredulous as Thomas of Didymus, yet must the evidence of your senses convince you of the reality of this extraordinary fact. Seek not to explain it away, for the truth of the history attached to that asylum is incontrovertibly established.

That history is to be read in a little book, entitled *A Narrative of some of the Lord's Dealings with George Muller**—a quaint, strange title, which, of itself, seems to remove us far from the world of steam, and gas, and electric telegraphs. It is written in a simple style, wherein is no seeking after effect or ornament, and consists principally of extracts from the author's diary. I much fear, that in giving the substances of this narrative, I shall be unable to render it due justice; but my limited space forbids expansion. Here it is:

George Muller's creed is so unsectarian, that I have never yet been able to ascertain its precise nature; he, indeed, distinctly states that he does not belong to any sect, and his writings, no less than his deeds, confirm the assertion. He is a Prussian by birth, and emigrated in 1829, to England, where, to quote from the narrative, he "began the service of caring for children who are bereaved of both parents by death, born in wedlock, and are in destitute circumstances, on December 9, 1835." For ten years he carried on his work of love in Wilson street, first renting a single house for the use of his protégés. As their number increased, other premises became necessary; till in 1845, four contiguous houses were occupied by about 130 children.

The expense of supporting these establish-

* Nisbet & Co. London: 1856.

ments was entirely defrayed by unsolicited contributions. Upon this principle they were started, and even when sorely pressed, it was rigidly adhered to. A perusal of the author's journal shews that he was often reduced to great extremities, from which he was always relieved in what will no doubt be deemed an unaccountable manner. Thus, under date August 10, 1844, is the following passage:

"In the greatest need, when not one penny was in hand, I received L.5 from a brother at Hackney."

And again:

"*Aug.* 16, 1845. Our poverty is extremely great. The trial of faith as sharp as ever, or sharper. It is ten o'clock, and there are no means yet for a dinner. I now thought of some articles which I should be able to do without, to dispose of them for the benefit of the orphans, when one of the laborers (teachers) gave me L.1. There were also taken out of the boxes in the orphan houses 1s. 6d., and by knitting came in 2s. 3d., and from A. A., 2s."

Such passages as these are of continual recurrence. Frequently, the last crust of bread, and sip of milk, was consumed, and Muller never contracted debts. Over and over again, the daily record commences with, "Not a penny in hand!" and ends with, "Only a few pence left;" and there was no treasure to draw upon, save the inexhaustible fund of faith—a fund which indeed appears to have fully answered every demand upon it, for the wants of the day were always fully supplied.

But the great work was yet to come. In 1845, Muller first began to conceive the idea of building an asylum for the accommodation of 300 orphans, and having fully considered the undertaking, "I judged," he says, "that the cost would be L.10,000; and on November 4, I began asking the Lord for means." Strangely enough, on the following 10th December, L.1000 came to hand. This was the largest donation which, up to that time, had ever been received; "but when this money came," he writes, "I was as calm, as quiet as if I had only received one shilling; for my heart was looking out for answers. Therefore, having faith concerning the matter, this donation did not in the least surprise me." Other donations followed, including a second sum of L.1000 on the 30th of December; and then he relates how he, "having asked the Lord to go before him, went out to look for a piece of ground" whereon to build.

Here is a picture of startling sublimity! Imagine a gaunt, grave man, attired in a suit of rusty black, walking forth into the bustling city, like the pilgrims in Vanity Fair, and in all simplicity of heart, and earnestness of faith, seeking to be so directed to a suitable site. One almost expects to read on the next page, how that "one of shining countenance appeared unto him, and bade him be of good cheer."

It is not my intention to follow George Muller throughout the gradual process by which he effected his purpose; suffice it to say that, by little and little, the necessary funds flowed in. The building, which, with the land, cost eventually upwards of L.15,000, was commenced in July 1847; and in June 1849, the children were removed from Wilson street to the healthier locality of Ashley Down. No flourish of trumpets ushered in the event; quietly and unostentatiously the children and their more than father walked from the one house to the other; and save that the old school-rooms were closed, whilst merry voices awoke the unwonted echoes of the Down, no change was perceptible.

Little more than twelve months elapsed ere Muller began to contemplate an extension of his work; and undeterred by the absence of visible means, the frequency of pecuniary difficulties, or the magnitude of the undertaking, he determined to build another wing, capable of receiving other 400 orphans, with a view to the ultimate extension of this additional number to 700, or 1000 in the whole. The first donation received for this purpose was ten shillings! But, nothing discouraged, he persevered; and in May 1852, the building fund amounted to L.3530 9s. 0¼d. The next year this amount had increased to L.12,531. In 1854, upwards of L.5000 was added to the fund; and in 1855, the sum in hand being L.23,059, 12s. 0¼d.—always the odd farthing—the new building was commenced, and is, at this present writing, on the point of being opened for the reception of the forlorn little beings for whose benefit it is designed. Whether the benevolent founder will be enabled to complete his self-imposed task, by the construction of the intended third building, time alone can determine. Let us hope so.

Muller seems to have been incited to his efforts by the success of a similar institution at Halle, in Prussia, founded in 1696 by A. H. Franke, professor of divinity. This is the largest charitable establishment for poor children in the world, containing 2000 inmates, and is in a flourishing condition. We will here let our author speak for himself:

"Franke is long since gone to his rest, but he spoke to my soul in 1826, and he is speaking to my soul now; and to his example I am greatly indebted in having been stirred up to care about poor children in general, and about poor orphans in particular. . . .

"At the last census, in 1851, there were, in England and Wales, thirty-nine orphan establishments, and the total number of orphans provided for through them amounted only to 3764; but at the time the New Orphan House was being built, there were about 6000 young orphans in the prisons of England. Does not this fact call

aloud for an extension of orphan institutions? By God's help, I will do what I can to keep poor orphans from prison."

The utter abnegation of self which pervades the work is remarkable and characteristic. "What have I done," he cries out in one place, "that men should praise me? I have only sought to be used as the honored instrument of saving young children, who have neither father nor mother, from sin and vice." Truly, such men are *in* the world, but not *of* it.

Contributions appear to arrive from all parts of the globe, and from all kinds and conditions of men. Here are a few entries, for example: "From negro brethren in Demerara, 12 dollars;" "From an archdeacon, and one of the Queen's chaplains, 12 guineas;" "From one of the orphans formerly under our care, a sovereign;" "From Mount Lebanon, L.2, and from Orleans, five francs;" "From an Israelitish gentleman, an entire stranger, L.5;" "From a shepherd in Australia, who had read my narrative while tending his flock, 12s." The amounts vary from a single farthing to thousands of pounds; and the receipt of a copper coin, or the presentation of a check for L.5000, is recorded in an uniformly grateful strain.

Nor is it to money alone that assistance is confined. One gentleman offers his services gratuitously as an architect, and another as a surgeon. Another gives glass for the three hundred windows of the new building, and others send jewellery and ornaments, silver spoons and tea-pots, watches, gold and silver, old coins and needlework—to be sold for the benefit of the institution. On one day, "three autographs of William IV., two of Sir Robert Peel, and one of Lord Melbourne," were received; and on another, "a Coverdale Bible of 1535, perfected almost sheet by sheet." Perhaps the most singular gift of this kind was, "A silver medal, given to the donor for being engaged in the taking of Java; but, laying down his honor, he desires to have this medal used to lay a stone in the new building." Then there are donations of books, of coals, of provisions, and of clothes—old and new; donations, indeed, in almost every conceivable form. And in this manner, to sum up all in his own words, "without any one having been personally applied to for anything, the sum of L.84,441, 6s. 3¼d. has been given to me for the orphans since the commencement of the work." And greatly has it been needed, for, in addition to the expense of purchasing land, and building and furnishing the asylum, the present average expense for each of the orphans is stated at L.12, 6s. 8d. per annum.

Not the least peculiar feature in the subscription-list is the absence of all personal publicity. Those who give to the New Orphan Asylum must do so from a pure and unmixed feeling of charity, for their names are carefully withheld; even their initials are rarely given; nor would any offer induce a departure from this rule.

No sectarian doctrines are taught in the schools, neither is any interest necessary to obtain admission for orphans. If they be deprived of father and mother, and in distress, that is sufficient passport to the large warm heart and helping-hand of George Muller. Long may his life be spared, and his labors blest!—*Chambers' Journal.*

HOME IS WHERE THERE'S ONE TO LOVE US.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded!
Home!—go watch the faithful dove,
Sailing 'neath the Heaven above us;
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it;
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us?

FAITH IN GOD.

Oh! for a firm, unfaltering faith,
To calm each rising fear,
To chase away the gloom of death,
And check the gathering tear;
A faith that trusts God's power to save,
And feels each sin forgiven—
That calmly looks beyond the grave
To scenes of love in Heaven!

A faith that gilds life's summer clouds
With beams of radiant light,
And whispers to the doubting soul
"Fear not—God's ways are right!"
Oh! grant me such a faith as this,
With earnest heavenly power
To point to realms of endless bliss,
And cheer the dying hour.

Then, when from friends who greet me now
I'm called at length to part,
When death dews gather on my brow,
And chill my pulseless heart,
When earthly scenes are fading fast
Before my death-dimmed eye,
With *Faith's* bright mantle o'er me cast,
I shall not fear to die.

ANONYMOUS.

For Friends' Intelligencer.

In the 42nd number of the Intelligencer, I observed an article in relation to the transplanting of large trees. It would appear that the mode adopted by the individual referred to, was merely a novel experiment, as it evinces a want of practical experience and economy. I would, therefore, simply recommend what I conceive to be a more prudent and efficient method of removing large trees: one that would not only

diminish the expense, but render the operation far more easy and successful.

Previous to the ground freezing up, let a trench be made in circular form around the trunk of the tree, varying the diameter of the circle in proportion to the size of the tree, say from three to ten feet. The trench may then be filled with straw or leaves that can easily be removed when required. At the same time prepare a hole or pit of suitable circumference and depth to receive the frozen ball of roots when taken up. Let this also be filled with like materials as the former, in order to prevent the surface of the pit from freezing. When the ball of earth around the tree becomes sufficiently frozen, so as to adhere firmly to the roots; select a mild day, and let it be removed at once to its destined place, severing smoothly off those larger roots which should, as much as may, be left unbroken at the time of making the trench.

I have transplanted several of the Balsam of Fir in this way, from ten to twelve feet high, with but little labor and expense, and with entire success, finding but little difference in the growth of these the coming season, and those that had not been transplanted. D. E. Gerow.

Connecticut, Fairfield co., 1st. mo. 7th, 1858.

THE EXILED NEGROES IN CANADA.

THE COLONY AT BUXTON.

(Concluded from page 699.)

The settlers are for the most part fugitive slaves, and of the whole number about one-third are of pure African descent. If Mr. King be right in this, the proportion of blacks is, I think, much greater than in the Province at large. Those of them who have been accustomed to farming, and have had some capital to commence with, have done exceedingly well, having cleared more land and made greater improvements than the great majority of white settlers in the same time and under similar circumstances. Those who have brought neither skill nor capital have had a much more difficult task, but even these have so far either paid up their instalments regularly, or when they have passed them, it has been by permission, the money being laid out upon the land, so as to render future payment easier. *Many have already paid in full for their farms and received their deeds,* others are prepared to do so in the coming year, and Mr. K. is confident that at the expiration of the ten years all will have come into full possession of their lands.

Two settlements of Europeans have been formed in Canada under Government direction, one of Highlanders at Notowasaga, north of Toronto, another of mixed Irish, English and Scotch emigrants at Ramsey, near Brookville; the settlers of both for some time received aid in provisions, farming implements, &c., but both have failed. At the Highland settlement some 20 or 30 of the original settlers, with their families, still remain; the others have long been dispersed. They began to do better immediately the Government aid was discontinued. Mr. King attributes the greater success of the settlement at Buxton partly to the fact that, in the first place, the negroes are better axe-men than European emigrants, and so are better fitted to contend with the difficulties attendant upon clearing a heavily timbered country; but mainly to the circumstance that the colony at Buxton was, from the beginning, self-supporting. The negroes perfectly understood that they were to depend upon themselves alone, that they were to receive no supplies in money, in food, or in clothing; and thus their pride and self-reliance being excited, they worked with a will, not otherwise to have been looked for. If, on the whole, this has been wise and has worked well in one respect, it may have retarded the progress of the settlement, or, at least, have diminished the result as seen in it; since many of the negroes have found it more profitable, perhaps necessary, to employ part of their time and labor at a distance from Buxton. Now, however, the completion of the saw-mill, the brick-yard and the potash factory affords a field for labor on the place itself.

Of the fifteen slaves Mr. King originally brought with him, three have died, though their places have been taken by children that have since been born in Canada; nine are with him still settled at Buxton; one is married and lives at Chatham; two, a mother and daughter, are at Detroit, but Mr. King has lately received a letter from the daughter, stating that they are about to return to Buxton. One of the slaves, at that time an old man of 65, received, in consideration of his age, some assistence in putting up his cabin, and we believe in clearing his land. He married at Buxton a woman of suitable years, and has ever since supported her and himself without assistance. I saw his house, his garden, and his corn patch, and everything looked neat and flourishing.

In company with Mr. K. and our companion from Chatham, we walked over a part of the settlement. The place was certainly no realization of a Utopia, nor did the cabins resemble the neat, white painted houses of a New-England village. Everything was new, rude and rough. To a city-bred man the timber was terrible. I saw one tree left standing by the roadside, at least five feet through at the base, and rising straight as an arrow, and scarcely diminished in circumference to an immense height, before it gave off a branch. Most of them were from two to four feet in diameter. The road was merely a wide lane cut straight through the forest, with the roots of the trees everywhere traversing the deep, friable soil. On either side, here and

there, were scattered the cabins and clearings of the settlers—the former all built of unhewn logs, set back the prescribed number of feet from the road, and each one surrounded by its kitchen garden. They were not destitute of all traces of ornament. Over the rude porch in front of the cabin creepers were frequently trained, and one, covered with a hop-vine in full bearing, looked exceedingly pretty. Some of the gardens boasted flower-beds, and bright-colored phloxes and poppies and corn-flowers were in contrast with the dark forest which hemmed us in. We entered the cabin of a fugitive, but two years from Kentucky, and who had married, we believe, some time after he had reached the settlement. The cabin was smaller than the model; but the owner, with an eye at a future time of adding to it, had built the chimney double, and a huge brick fire-place stared at us from the outside. Within was the wife, with a couple of small children, her relations, to whom the couple afforded a home. There were chairs, a table, a large chest, and a cooking-stove and its utensils. The family dinner was still on the stove, pork and potatoes, while into another vessel, in a quantity of hot, bubbling fat, had been thrown some green corn in the ear. The man was absent at work in the brick-yard.

Another cabin we entered belonged to a man —a full black—who, fourteen years before, had escaped from Missouri. He had been six years at the settlement, and had twenty-four acres of land fenced and under cultivation, and six more on which the wood had been felled. He had paid up four of his instalments, and owned a wagon, a yoke of oxen, a mare and two colts. He had four or five children, and his eldest boy, fourteen years old, was reading Virgil!—for him, I fear, unprofitable reading. The day was warm, and the smaller children, like the rest of those we saw, were dressed for warm weather: their legs, feet and arms were bare, and their garments had apertures about them which had not been bestowed by the tailor or dressmaker. In the house, beside the ordinary bed and bedding, chairs, table, &c., we found a rocking chair, and a large new safe—a recent importation from Yankee land. On asking for a glass of water, it was brought in a clean tumbler and upon a plate.

Another cabin, belonging to an old settler, was more ambitious. It was larger, with a vine-covered porch; had a hall in the center, and a room on either side; about the walls were hung sundry staring prints, and a carpet, sofa and a large cooking stove were added to the usual articles of furniture. One feature of all the cabins we must not forget—the huge brick fire-place, occupying the best part of one side of the room, and which, with its chimney, bore tokens of the roaring fires which blazed in it during the winter.

We saw only a small, and, as we were informed, the newest and least advanced part of the settlement, but our stay in Canada was limited, and despite the hospitable invitation of Mr. King to remain a few days with him, we felt ourselves compelled to hasten home. We left Buxton with the belief that we had seen one of those rare men who, by a single minded devotion to one worthy object, not only accomplish great ends; but ennoble our common humanity.

For Friends' Intelligencer.

Review of the Weather, &c., for TWELFTH *month.*

	1856	1857.
Rain during some portion of the 24 hours	4 days	4 days
do. all or nearly all of the day, . . .	3	5 "
Snow, ...	5 "	4 "
Cloudy without storms, ...	2 "	4
Ordinary clear, ...	17 "	14 "
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

	1856.	1857.
Mean temperature of the month, per Penna. Hospital.	32.72 deg	40.25 deg
Highest do, during the month . .	63	"
Lowest do. " " . .	19	"
Rain " "	2.93 in.	5.55 in.
Deaths for the four current weeks of the month. . . .	956	663

The average mean temperature of this month for the past *sixty-eight* years has been 32.04 degs. The *highest* during that period (in 1852) 41 degs., and the *lowest* (in 1832) 25 degs., showing that the high temperature has *been equalled or exceeded only once* since the year 1790 inclusive; further back than which the writer has no record.

Some remarkably warm days for the time of year have been experienced this month, particularly the 8th, 9th and 10th—on the first named the mercury rising to 54 degs. about twelve o'clock, while on the 9th at *ten in the evening* it rose to *sixty degrees!* having been *sixty-three* degrees during a portion of the day.

The writer has not had time to make much of a search, but, while it is nothing uncommon to have a few days of very warm weather during this month, he believes the height recorded above to be *almost*, if not quite, unprecedented for very many years. At any rate, the nearest approach he can find, during the past five years, appears in the following records in his Diary:

"Twelfth mo. 16th, 17th and 18th, 1855, very warm days, the mercury rising to 50 degrees twice during this period. Twelfth mo. 25th, 1855, thermometer 55 degrees in shade, at *one o'clock* P. M."

Many surmises having been made and prophecies ventured as to what the present winter will bring forth in the way of temperatures, the following table is furnished in order that such as choose to judge of the *future* by the *past*, may

have the opportunity of doing so. The fractional parts of degrees are omitted for brevity's sake, except the *annual*, which are given in full. It will be borne in mind that the *winter* temperatures always embrace the December of the year *previous* to the one opposite to which it stands in the column :

	Spring Tempera.	Summer Tempera.	Autumn Tempera.	Winter Tempera.	Annual Tempera.
1847	50	73	54	37	53.42
1848	48	73	55	35	53.75
1849	52	75	58	37	54.12
1850	50	76	58	38	55.46
1851	54	76	57	31	54
1852	50	74	55	37	53.33
1853	53	75	56	34	54.86
1854	53	74	58	31	54.79
1855	51	74	57	29	54.48
1856	49	76	56	32	52.04
1857	48	72	56		52.81

The very small number of deaths for the present year is worthy of remark, and contrasts very favorably with the same month for a number of years past. The writer has in preparation his usual *Annual Review*, which will be published at as early a day as possible. If time permits, it is possible he may extend the above table many years back. J. M. E.

Phila., 1*st. mo.*, 1858.

THE LATE DREADFUL EARTHQUAKE AT NAPLES.

The subjoined account of this terrible calamity, is from an occasional correspondent of the London *News*, whose letter is dated, Naples, December 19th :—

I must for the present leave all other subjects and apply myself, in the first place, to a description of the earthquake which occurred in this kingdom on the night of Wednesday, the 16th, and which threatened the destruction of Naples. I think I mentioned in a former letter that the cone of Vesuvius had been destroyed by the shock of an earthquake, felt slightly here on the night of the 7th instant. Well, nothing more had occurred in the interval, the old mountain smoked his pipe as usual, and people went out to see the flareup which he made. On Wednesday night last, however, I was writing when the table began to shake violently, the lamp rock, and the bells of the house to ring as if they had been pulled by a strong hand. The walls of my room, too, visibly waved backward and forward, and creaked as might a boat straining heavily at sea. There could be no doubt as to the cause of these awful phenomena, and I rushed out of my house. There had already been two shocks up to this time, then came a third so strong that I thought that the house would have fallen and buried me in its ruins. Some women were seated on the ground, and in nearly a fainting state leaning against the wall, to whose movements they yielded, rocking backward and forward as in a cradle. By this time people were escaping rapidly into the streets, and making inquiries as to each other's experience. Every one came to look at Vesuvius, but the mountain gave little comfort; it threw out but little fire; and seemed sulky and gloomy. It was not an agreeable prospect in view in returning to one's own house, so that I resolved to walk the streets, and the scene which presented itself will never be effaced from my memory. They were full of anxious, trembling persons, some half dressed, some in their shirts, some wrapped up in sheets or blankets, and some in the gay dresses in which they had escaped from the drawing room or the theatre. All the piazzas were full of carriages, which were occupied by families who had abandoned their houses. At every hundred steps fires were lighted, around which were bivouacked from fifty to one hundred persons of all ranks. A painter might have found wonderful studies if he had been so inclined, but, alas, other thoughts were uppermost. Leaving the Riviera di Chiaja, I went into the city, and found there the same excitement to exist. The palace yard, and other open places, were full of carriages, in which their inmates were reposing for the night.

Hundreds of persons were crouched on the steps of the churches, and later in the night the images of the saints were carried in procession, while the people sang litanies. As the houses were in many instances left vacant, the refuse of the population, who are always ready in times of anxiety to profit by the fears of the more timid, began to create confusion in order to rob. Republican cries were raised of "Viva i Tornesi," and many houses were entered. Strong patrols, therefore of the police, *gendarmerie*, and military, paraded the streets, and much praise is due to the authorities for maintaining order. Most of the population passed the night in the streets, and the next day brought with it the same wonderful summerlike weather that we have had for the last two or three months. During the day great anxiety prevailed among the provincials to know to what extent their families might have suffered, and the telegraph office was so besieged, that a sentinel was placed before it to prohibit all persons from entering.

On walking through the Toledo, crowds were assembled looking at the fissures that had been made in some of the lofty houses. The monastery of the Jesuits gave similar indications of the terrors of the preceding night, and I was told that the great bell had been rung by the shock. According to an opinion entitled to some respect, the electric current had travelled south to north. Naples having been at the extremity of it, so that intelligence from the Calabrias was anxiously expected. The *Official Journal*, of the night of the 17th, says that no

news had been received at Salerno from Sala, Lagonegro, or the Calabrias, notwithstanding repeated inquiries by the electric telegraph. On the same evening, the following letters to the directors of *The Official Journal*, from the directors of the Royal Astronomical Observatory, at Cape di Monte, was published:—"I hasten to apprise you that last night, at 10·10, P. M., the shock of an earthquake was felt, which lasted four or five seconds. This was followed by another of much greater intensity after an interval of two minutes, lasting about twenty seconds. Both shocks were undulatory, and in the direction of from south to north. The destructive character of this shock is shown by the fact of two pendulum clocks of the Observatory having been stopped, while three continued in movement, as also by the fissures at the base of the tower on which the equatorial machinery is placed. Two other light shocks were felt at three and five on the following morning." On the night of the 17th, as there was a common expectation that the shocks would be repeated, great numbers of people passed the night in the streets. On the morning of the 18th more details were brought into the city, which I condense. The electric telegraph had been interrupted between Eboli and Sala, from which latter place very afflicting intelligence had been received. Three lives had been lost, and the prison and the barracks had been opened from top to bottom. In Atena half the houses had fallen; in Padula more than one hundred houses had given way, and it is not known how many persons had perished.

In Polla the disasters were immense and the victims numerous, among whom was the brigade of gendarmes; in Auletta, Petrosa and Caggiano, the deaths and ruin of houses were very many; in Salerno, too, numerous houses had fissures opened, among which were two churches, the Palace of Intendenza, and the barracks of the gendarmes; the belfry and the church of Saldana also gave way, and two women in a neighboring house were killed; in Campagna many houses were injured. Toward evening of Friday (last night) news arrived from Basilicata that in Peganza great destruction had been occasioned, many houses had been thrown down, and a large number of persons, how many is not known, had perished. The telegraphic despatch from Bari is imperfect; it runs thus: "The greater part of the inhabitants are . ." This intelligence is official, but from other and very reliable sources I hear that the disasters have been greater than are given. Every moment brings notice of some fresh misfortune; but I must reserve further details for my next letter. In this capital most of the houses have suffered more or less, and every place in the immediate neighborhood had some disaster to recount.—*Pennsylvania Inquirer.*

LIFE TOO SHORT TO BE WASTED.

Pliny makes a striking computation in regard to the shortness of life. "Consider," he says, "the time spent in sleep, and you will find that a man actually lives only half his space. The other half passes in a state resembling death. You do not take into the account the years of infancy, which are destitute of reason, nor the many diseases and the many cares of old age, those penalties of longevity. The senses grow dull, the limbs are racked, the sight, the hearing, the power of walking, the teeth also die before us; and yet all this time is reckoned in the period of a life." But, short as life is at the best, those who complain of its brevity let it slide by them without wishing to seize and make the most of its golden moments. How much time do we waste in indecision, in vain regrets, delusive hopes, and ungrounded fears! What a vast portion of our precious existence is wasted in mere *waiting*—"waiting for something that seems necessary for our happiness, and the want of which prevents us from enjoying the present hour."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues inactive and dull. The sales have been at $4 81 per barrel for common; superfine and good extra at $5 12 a 6 00 for extra family and fancy brands. Rye Flour is dull at $3 62. Corn Meal is steady at $3 00 per barrel.

Grain.—There is little Wheat coming forward and prime lots are wanted. Sales of good red at $1 14 a $1 16 per bushel, and small lots of white from $1 27 to 1 30. There is a steady demand for Rye at 70 c. Corn is scarce at 60 a 65c., afloat. Old yellow at 65 cts. in store. Oats—1000 bushls prime Penna. sold at 34c.

Cloverseed is in fair demand. Sales of 150 bus. ordinary and good at $4 88 a 5 25 per 64 lbs. A small sale of Timothy, $2 50, and Flaxseed at $1 30.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge. The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered. The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal, Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrihew & Thompson, Prs., Lodge St., North side Penna. Bank.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

(Continued from page 707.)

First day the 12th, while Friends were at meeting my beloved mother requested her daughters to sit still awhile in her chamber: and after a time of solemn silence uttered the following supplication: "Wherever gathered, Holy Lord God Almighty! whether in this little meeting, in larger congregations, or under whatever name assembled, bless those who wait upon and worship Thee. Let thy word have free course and be glorified, to the increase of the dear Redeemer's kingdom, and the advancement of the great, the glorious and universal work spoken of by thy Prophet, when from the north and from the south, from the east and from the west, Thy suppliants shall be brought.

"Bring them gracious Lord, near unto Thyself, bring us, as a family, bless my children, I pray Thee; Thy poor unworthy creature, yet one who through Thy mercy has trusted in Thee, and been desirous of Thy glory."

She then prayed for each of her family, in a manner which shewed the clearness of her spiritual perceptions, and the deep religious concern renewedly awakened on account of those most near to her affections, and concluded with these words, "Wash all in the laver of regeneration, and grant the renewings of the Holy Ghost, that Thou, gracious Father, mayest be praised in time, and, with the dear Son of Thy love, everlastingly receive glory and honor, thanksgiving and renown. Amen and Amen."

Her voice was remarkably strengthened for this exertion, and she afterwards observed, "What a mercy to be favored with a little fresh feeling; without the *fresh* feeling what is all expression, what is any thing?"

In the afternoon she addressed her kind physician, in a manner which evinced strong interest and Christian solicitude on his behalf, offering gospel counsel and encouragement, and enforcing the necessity of constant watchfulness and prayer. She expressed feeling obliged by his affectionate attention, to which he replied that he deemed it a privilege to have the opportunity of attending her.

Upon one of her son's mentioning that his wife had been detained from public worship that day on account of her infant, she promptly answered, "'*The tabernacle of God is with man.*' We have duties to fulfil; but there is an altar to which we may continually resort: the gracious language is accomplished, '*He that is with you shall be in you,*'" adding, "My children are very near to me, the Lord bless you and the dear babes; Oh may he keep them from the evils of the world: the evils of the heart must be gradually overcome through submission to the spirit of Christ."

Third day the 14th, hearing of our dear friend, Mary Proud, being alarmingly ill, my beloved mother was much affected, and spoke of her as an endeared sister and fellow laborer in the gospel; after a short pause she solemnly exclaimed, "Oh our poor Society! Lord raise up judges, counsellors, feelers, such as are quick of understanding in Thy fear, and if children are to become teachers, give them wisdom and humility."

The approach of the Yearly Meeting was watched with lively interest by my dear parent; and when it began, her mind seemed clothed with the same Christian solicitude as if she were personally mingling with her friends. This was in degree manifested by an address which she dictated to the meeting of ministers and elders, as well as by messages to many of her brethren and sisters who were engaged in active service; and she entered into the concerns of that important season as fully at times as if she had no bodily ailment. Yet her weakness was such as to render her unfit to see company, and often to excite apprehension that her vital powers were rapidly sinking; while she was still kept in ignorance, and as she would sometimes say remarkably blind as to the event.

"TO THE YEARLY MEETING OF MINISTERS AND ELDERS, HELD IN LONDON, 5TH MONTH, 1823.

"*Dearly beloved Friends,*—Separated from you by the pressure of extreme bodily weakness, that love which I trust is of the everlasting gospel has caused me to visit you in spirit, and even bound in sympathy under your solemn de-

liberations. Your attention has been claimed by the return of messengers, who, having been enabled to lift up their eyes and look on the fields, now thankfully feel that He who led into labor, graciously sustained through the portion allotted them, while they dare not rejoice in any thing but the humble hope, at times afforded, that through unmerited mercy their names are written in heaven, and their feeble efforts for the promotion of His ever blessed cause accepted by the great Lord of the harvest. You have also been called upon as a collected body, to receive the acknowledgment that views of a similar, or more extensive nature, are opened to some others who have been alike separated for the work of the ministry.

In considering the present state of things at home and abroad, not only the want of the prevalence of divine life, but in many instances the oppression of the heavenly seed; how has my soul travailed, that such as are sent forth may not only *go* in the fulness of gospel commission, but so dwell deep with the gift, as to be faithful to its *revealings*, watchful and patient in times of *concealing*, and resigned to those reducing, as well as qualifying operations, whereby the command given to the tribe of Levi may be understood and from time to time obeyed, "*Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*" Here is the safety of ministers in this day, as it was in preceding ages, who knowing that all their help is from the Lord, cast their care wholly upon Him.

"And for you, dear friends, who are called, though in a less public manner, to labor, whether at seasons in word and doctrine, or as deeply baptized elders to act like Aarons and Hurs, my heart is engaged in sisterly concern.

"Some of you in your different meetings, with larger or smaller companies, have long known what it is, while desiring to bear your own part of the burden, to sit as with your mouths in the dust, ready to utter the bemoaning language, '*What advantageth it me if the dead rise not?*'

"May these be strengthened to hold on their way, accepting for their encouragement the scriptural assertion, '*Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake,*' while through this deep experience there is an increasing capacity to '*know Him and the power of His resurrection, and the fellowship of His sufferings,*' so as to be '*made comformable unto his death.*' The Lord has not forsaken His long regarded people, though '*the time to favor Zion*' in the way that exercised spirits crave, '*the set time,*' may not be yet come. The Redeemer's kingdom will spread in His own way; the work is great, but the arm which is carrying it forward is Omnipotent.

"To the Lord then let us look, in Him let us trust, and to His name, which *is* everlastingly worthy, be the glory ascribed now and for ever, Amen. In the feeling of affectionate and gospel love, I salute you, and am your very poor and variously tried friend, MARY DUDLEY.

"Dictated in her sick chamber but signed with her own hand, at Peckham, the 28th of 5th Month, 1823."

During the 7th month my precious mother was so far recovered as to ride out several times, and we began to entertain hopes of a partial restoration, fondly anticipating the probability of enjoying her valued society, even though the days of active service might be over.

This she frequently said she believed was the case, and spoke of the peaceful retrospect which she was often enabled to take, whilst feeling that her gospel labors were only valuable as tests of her love and obedience, but not furnishing any ground of dependance. Yet she was much engaged in encouraging to faithfulness, often saying to those who visited her, as well as to her attendants, "Mind that the day's work keeps pace with the day," and in exhorting her fellow-ministers, strongly expressed the necessity of being completely devoted to the sacred calling, and not shunning to declare the whole counsel of God.

These communications were accompanied by remarks which evinced great humility with respect to her own services. Once, upon some allusion being made to her diligent occupation of the time and talents with which she was entrusted, she sweetly and in great tenderness of spirit, replied, "Feebly and unworthily as they have been used, I trust it was with a single view to the help of others, and the glory of the dear Redeemer; and if He forgives all the mixture, all that has been of the creature, and mercifully receives me into rest and peace, whether he affords those bright prospects, which in the beginning of this illness and often since have been vouchsafed, or not, Oh may I never doubt or cast away my confidence. * * * *

"I have nothing in the world that really occupies me, no object of peculiar interest except my children, and these I can leave to Him who I trust will care for them and protect them."

It was very striking to us, and to some of those friends who occasionally saw my precious mother, how entirely she was abstracted from temporal things, seldom evincing much interest about passing events, and repeatedly observing that every thing of a terrestrial nature was so nearly alike to her, that she could say *desire* had failed.

Some Friends, for whose best welfare she had been long concerned, coming to take leave of her when about to go a journey, she testified the continuance of her solicitude by imparting much Christian counsel. She enjoined the young people of the family to value the privileges of their education, and not to be ashamed of the cross even in what are termed little things; saying

that she wished the standard of simplicity might never be lowered amongst us, and as their temptations to deviate would be likely to increase, she felt earnest in pressing what it was probable would be her *last* advice. This proved the case, for though she lived until their return they never again met.

Early in the 8th month symptoms of increasing debility came on, and it was obvious that her constitution was gradually sinking; of this she was fully aware, though from tenderness to those about her she seldom spoke on the subject.

On being settled in bed one night she solemnly said, "When this poor body drops, I should like, if Friends see no objection, for it to be taken into Southwark meeting, and from thence to Bunhill Fields. No invitations to be given, nor any unnecessary expense gone to, only information to my friends that the pins of the earthly tabernacle have at length fallen out.

(To be concluded.

MEMOIRS OF JAMES COCKBURN.

(Continued from page 709.)

The following "Notes of a visit to the meetings composing the Southern Quarterly Meeting," appear to have been made during the journey.

9th mo. 4th, 1816, I left home, being gathered into much resignation and quietude of mind,—and proceeded to Isaac Jones's, who had offered his service to accompany me in the visit. Next day, under a deep feeling of solemnity, I was favored with the arising and spreading of encouragement to go forward. Took a solid and affecting leave of Isaac's family, and went on to Darby meeting, where I was drawn into a feeling sympathy with the weakness of humanity; in which a view was opened and expressed, of the necessity of daily recurrence to the Fountain of strength, that the mind may be furnished with ability to withstand the improper action of adversity and of prosperity, and be preserved through all trials and temptations, with a steady progress in religious experience. The people were also cautioned against depending upon self, or rising above that state in which they might receive the humbling impressions of Truth. Dined at Joseph Bunting's, and went on nineteen miles to Samuel Canby's, at Brandywine, where we lodged. Next day, we proceeded through Appoquinimink to Duck Creek, where we were kindly received by James Morris. After a time of free conversation, being drawn into silence, our attention was turned to the shortness and uncertainty of human life, and the necessity of becoming suitably prepared for our change. Our views were then directed to the means by which we might become effectually prepared for that solemn period;—the causes which retard our progress in this necessary work were a little opened, and the necessity of watchfulness, diligence and faithfulness was impressed.

7th. Attended Duck Creek Monthly Meeting. In the solemnity of deep feeling, I had to travail through much weakness and poverty, to reach the living spring of encouragement. On adverting to the causes of our weakness and leanness, the people were directed to the means of renewing their strength, and the communication closed with feelings of cordial encouragement to the exercised, travailing seed. The solemn impressions and humbling influence of Truth seemed to be sensibly felt, and I hope renewed encouragement extended to some minds. Dined with a number of Friends at James Morris's, and went home with Daniel Cowgill, near Little Creek. In the evening, after a season of free and social conversation, our minds were gathered under a humbling sense of Divine goodness, and encouraged to faithfulness and stability in our several places, in order that we might answer the intentions of a gracious Providence, both in regard to our spiritual progress, and in relation to our stewardship of outward blessings.

Next day, being first day, the 8th, we attended Little Creek meeting in the morning; where the language of encouragement and invitation was freely extended, and illustrated by the consideration that "all things are ready," and nothing is lacking or wanting on the part of Divine goodness. After encouraging the people to receive, embrace and improve the extension of free grace and mercy, we left them under a comfortable hope that some were, and others would be, brought to sit under their own vine and fig tree, where nothing can make afraid. After dining at Rebecca Hanson's, in company with Daniel Cowgill and wife, I was drawn into particular sympathy with Rebecca, under which I was led to express, "What is past, cannot be recalled; what is to come, cannot be foreseen. The present time only is ours. A proper use of time, in the exercise of the means extended to us, will always contribute to our improvement and strength, and bring us forward so as to answer the intentions of that preparing hand which leads through mercy and through judgment."

In company with the above-named friends, we attended a meeting appointed at Camden at four o'clock in the afternoon. The house was full, being mostly of other societies. My mind felt low, and rather under discouragement. Being stripped of all ability, I was brought to the true place of waiting, and drawn into an humble dependance on the never failing power and virtue of Truth; in which my mind was opened into a view of the prophetic character of Christ, as a light to lighten the gentiles, and the glory of his people Israel: and I was enabled to exhibit a clear view of the gospel dispensation to the children of men; much to my own peace, and the apparent satisfaction of the people. The covering solemnity of Truth was over us; and under a cordial feeling of the universal love of God to

mankind, recommending them to the Word of his grace nigh in the heart, which is able to make wise unto salvation, I bade them farewell; wishing grace, mercy and peace might be multiplied unto them. Lodged at Jonathan Hunn's, eight miles from Little Creek. In the evening, in company with a friend who came in, we were drawn into quietness; and, under a sense of the power and virtue of Truth to support its own testimonies, encouragement to faithfulness was expressed; our own preservation and growth, as instruments, depending thereon, as well as the prosperity of Truth within our borders.

9th. Attended Motherkill Monthly Meeting; and was much exercised that the minds of the people might be brought into a state of nearness to the principle of spiritual life; and not rest in the letter of external knowledge. The necessity of yielding to the reception of that virtue and power which produces a change of heart, was also insisted on, as a necessary lesson for all to learn. Charles Osborne from Tennessee was there, and was extensively opened in gospel communication. We returned with him and John Cook to Camden, and spent the evening agreeably with our friends. Next day went with Elisha Dawson to his home at North-west Fork, where the day following we attended their Monthly Meeting. In the early part, it was dull and heavy, but the necessity of maintaining our ground, and endeavoring to advance forward in the work of Truth, was a little opened; and they were cautioned against resting in any past attainments, or sinking under improper discouragements. They were reminded that there is nothing good in us but what we have received; and that there is enough and to spare in the Divine fulness: therefore in humble dependance thereon, there is encouragement for all. The communication of these views closed with feelings of tender sensibility and nearness of sympathy towards Friends. Dined at Mark Noble's, and in company with Anthony Wheatley rode twenty-one miles to Easton, where we lodged at Robert Moore's.

12th. Attended Third-haven Monthly Meeting; and was opened into a view of the amiableness and utility of that religion which is pure; showing that it leads into present comfort, while it prepares for everlasting enjoyment. The necessity of submitting to its practical effects, was particularly urged; and encouragement extended to exercised and dedicated minds. Spent the evening at William W. Moore's with a number of friends; where much encouragement flowed to them, to bear the weight of their situation, correspondent with the meekness and dignity of Truth. Next day, we travelled about fifty miles to Joseph Turner's, at Cecil, and the day following attended Cecil Monthly Meeting. I was much bowed down in mind, being humbled with a sense of my own weakness. But under a renewed feeling of the continuation of Divine goodness, the necessity of this was shown to be in order to bring the mind to the Fountain of strength; and some encouragement was ministered.

On first-day, the 15th, in the morning we were at Chester Neck meeting; where the beneficial effects of the gospel were illustrated, and the way pointed out by which our minds might be brought into the possession of those effects; closing with a tender address to the people of color. Had a meeting at Cecil at four o'clock in the afternoon, which was large and comfortable. The nature of our dependant state was opened; and that all the good we receive, or can enjoy, comes from God: the people were encouraged and incited to receive and improve his goodness, freely offered them. Next day, we travelled fifteen miles through the rain to a meeting appointed at the Head of Chester, at eleven o'clock. It was a small meeting; but the language of encouragement was held forth: "Seek, and ye shall find: ask, and ye shall receive; knock, and it will be opened unto you." Lodged at John Turner's, who accompanied us the next day to Tuckahoe Neck, where we had a meeting on fourth-day, the 18th. A number of the inhabitants of Denton village attending, the house was filled. Serious and deliberate consideration was recommended as consistent with our reasonable nature. The want of serious consideration was shown to be the cause that many become subjected to vanity and folly; and that deliberate attention is necessary in order to become acquainted with ourselves, and to bring us into a situation of mind to receive, recognise and improve Divine grace, or the operative influences of the spirit of Christ, to redeem us from evil, and bring us into the enjoyment of good.

19th. We were at Tuckahoe meeting, which was small as to Friends, but a number of the neighbors attended. The nature of spiritual worship was a little opened, as the only medium of receiving spiritual benefits. The meeting closed with comfort and encouragement. Dined at Robert Kemp's, and proceeded to Choptank, where we had a meeting next day, that was small and exercising, but I obtained some relief, yet left them rather with heaviness. Thence we went to Robert Moore's, at Easton, who went with us to Bay-side meeting, which was small. My mind was humbled under a sense of our weakness, and the continuation of Divine goodness. Some encouragement and consolation was felt and extended.

22nd. We attended Third-haven meeting, near Easton, which was large: but I felt weak and feeble. The obstructing causes which prevent the mind of man from receiving spiritual strength were opened; and the people directed to the means which are able to remove these causes. The necessity of becoming separated from evil, in order to be prepared for the enjoy-

ment of everlasting good, was also held up to view. In the afternoon, in company with Robert Moore, we visited several families, to our own relief and their encouragement; and left Easton under a feeling of much sympathy and affection towards some of its inhabitants. Next day attended a meeting at Marshy Creek; which was small by reason of much rain. It was an exercising season; it being difficult to reach the pure witness through the external form. They were cautioned against trusting on outward regularity, without the internal work. The necessity of regeneration in our hearts was opened, and Friends encouraged to faithfulness.

In company with Anthony Wheatly and his daughter, we attended North-west Fork meeting, which was pretty large and comfortable; being measurably gathered under the influence of Truth. My mind was opened in gospel communication, and the meeting concluded with feelings of tender encouragement. 25th, were at Centre meeting, in which I was opened to show that the human mind possessed great powers of activity, and that it was necessary they should have a proper direction, by being subjected to a Divine, regulating, controlling power,—that pure wisdom was necessary to open and influence our minds, as well as to direct our steps and movements through life; so that our course might be under the direction of the light of Christ. The meeting closed with much cordial feeling and satisfaction; and we returned to Willis Charles's, who went with us next day to Milford. Dined at Gaulladette Oliver's, and attended a meeting there at three o'clock in the afternoon. It was rather small; but my mind was turned to consider the views and principles which give excitement and direction to our pursuits, and which contribute to form our dispositions and habits. The people were reminded that we ought to endeavor always to live so that we may neither be afraid nor unwilling to die. The youth were invited to apply themselves to seek after true wisdom to direct their steps aright, so that they might witness preservation from evil; and also cautioned against being drawn under the influence of specious politeness and fashionable manners, which prevent the mind from coming to the enjoyment of solid virtue and real peace.

27th. At Motherkill meeting, where I was led to hold up to view that whatever may be our private views, or individual pursuits, when our minds are brought into a state of calm reflection and serious feeling,—all will acknowledge that we stand under obligations to worship, serve and glorify God; this being the design and intention of our creation and redemption, and the means pointed out by which we may fulfil the duties required of us, encouragement was extended to stand faithful to the redeeming power and virtue of the spirit of Christ. Dined at William Dolby's; and next day visited several families to satisfaction. On first-day, the 29th, we were at Duck Creek meeting, which was large and comfortable. The proper knowledge of ourselves was recommended,—the causes of deception were pointed out,—and the light of Christ shown to be necessary in order to bring us properly acquainted with ourselves. Faithfulness to the manifestations of this light, was particularly insisted on, as the all-sufficient guide to salvation; and the meeting closed with feelings of encouragement. In the afternoon, we had a meeting at Appoquinimink, exercising and trying. Cautions were held forth against trusting in external enjoyments; and the necessity of having the mind brought under the regulations of proper discipline, in order rightly to receive, improve and enjoy the blessings of Divine goodness, was recommended to our close attention; that so we may know an indwelling with the pure principle of Divine light and grace.

On the 30th, we came on through Wilmington and Chester, and reached Jacob Maule's, at Radnor. Here I parted with my kind companion, Isaac Jones, he returning home. Next day, I reached my habitation, and found all well. In this journey, I was absent twenty-nine days, attended twenty-two meetings, and travelled by computation about five hundred and forty miles.

[To be continued.]

For Friends' Intelligencer.

ELIZABETH WEBSTER.

Seldom do we record the death of one whose life has been of a more checkered character; and though she has moved in what may be termed the humbler walks, it can be truly said of her, that she has "answered life's great end."—Many are there who are not related by ties of consanguinity, who feel that she has been unto them a friend in need. During a long and useful life the sick chamber has often been cheered by her gladsome smile, even when secret sorrow was in her heart. To her will apply these lines, "Well hast thou borne affliction; well sustained thy portion of distress; and unrepining, drank the bitter dregs of adverse fortune! Happier scenes await thee."

She was the daughter of Benjamin Gilbert, whose grandfather resided in the west of England, and was one of the persecuted sufferers in 1663, for his faithfulness in attending the religious meetings of the Quakers. It is believed that he and his wife crossed the ocean with Wm. Penn, or soon after, in 1682, and, among other Friends located near Poquessing creek, in Bucks County; her grandparents were Joseph and Rachel Gilbert; Joseph supported an earnest testimony against the increasing intemperance of that day, by not only discarding the use of ardent spirits himself, but not allowing the use of it among his hired laborers. At that time it was

thought a man could not farm without slaves to assist in the labor. By the preaching of Benjamin Lay, his judgment was early convinced of the injustice and inhumanity of holding his fellow man in bondage, he therefore liberated all his slaves. Such was the ancestry of our deceased friend, and through this line of faithful adherents to truth and right were transmitted the affectionate and noble traits of character, the virtue of which shone conspicuously until the close of life.

Her father settled near Mauch Chunk. Elizabeth was the last survivor of a company that were captured and borne away by the Indians in the 4th month, 1780. She was then twelve years of age. Her parents and their seven children were of the number. She was separated from them and adopted by an Indian chief, by whom she was kindly treated. Their sufferings were almost beyond endurance. Her parents and two of the children were first ransomed; but before proceeding far on the homeward journey the father died in an open boat under the most desolate circumstances. After about two years residence in the Indian settlements, Elizabeth was redeemed and returned to her friends.

Many who have now attained mature life can tell how the clouds that at times gathered around their childhood were dispelled, and they again basked in sunshine, by her soothing voice relating to them the story of her captivity. A full account thereof may be found in a book entitled Gilbert's Narrative, and to which we are indebted for the facts herein stated. This book was revised under her care at the age of eighty, with the assistance of a friend.

She married in 1786, and became the mother of eight children, all of whom she survived, excepting three sons, who have lived to cherish and comfort in her declining years one of the most affectionate and devoted mothers. After her children attained maturity, she many years devoted herself faithfully to the sick, by whom her kind care was gratefully received.

Her day's work is finished. In confidence that He who had been with her through all the trials and vicissitudes of life would support her unto the end, patiently did she wait for the summons to put off the garment that bound the wearied spirit, and enter where sorrow is unknown.

DON'T GIVE UP.

To be successful and happy costs something. Assure yourself that if you yield to effeminate suggestions you sink. Nobly determine, at the hazard of some weariness and some smart, to pass contentedly through the appointed stages, and to become a thorough merchant. Consider how many a man, now great in Wall street, came to town with all his personal effects in one bundle. Away with home-sickness and querulous imbecility! Tear up those whining epistles which you have written home; write rather on your memorandum, Perseverance. Quash every disposition to make changes, except where they tend to moral benefit, or knowledge of business. "It is ill transplanting a tree which thrives well in the soil." Let the cheerfulness of a contented mind evince itself in deference and submission to those who control your time, and in uniform good nature and courtesy to your companions in business. With such principles and resolutions, and with reliance on Divine Providence, you may boldly hope. Brace your nerves to meet every engagement, and however poor, you will succeed. Dismiss from your soul all belief in the divinity of modern pagans, called Luck, and stake nothing on sudden windfalls. "In human nature," says Playfair, "there is no struggle that appears more unequal, at first sight, than that of a man without connections or capital, against the man who has both; yet there is no contest which so constantly terminates in favor of him who appears to have the disadvantage.—*J. W. Alexander.*

For Friends' Intelligencer.

In memory of Eliza Tabour, daughter of Russel and Deborah Tabour, of Dover, Duchess County, New York, who departed this life, 10th of 2nd month, 1850, aged 33 years and 7 months.

The early superintending care and oversight of concerned parents, and more especially of a pious, devoted mother, was no doubt an instrumental means in the Divine hand in preparing her tender mind for the reception of those heavenly virtues that became such shining ornaments of her character in after days.

Although when entered upon the more active and busy scenes of life, and introduced into social circles where she was surrounded in common with others by more or less of the vain allurements which too frequently captivate and ensnare the youthful and aspiring mind, her attention was at times diverted from the even ground of primitive simplicity. Yet, as she was disposed to heed the gentle reproofs of Divine instruction, she was measurably preserved from the contaminating influence of the spirit of the world, and the flattering amusements which lead away from the beauty and order of the Truth as it is in Jesus.

Being endowed with an amiable and reflecting mental organization, highly susceptible of moral and scientific improvement, in connection with those virtues and graceful attainments so eminently calculated to elevate and adorn the mind, she was truly capable of fulfilling every duty and obligation devolving upon her.

It may be said that she was an example of humility, and of a meek and quiet spirit; for an unassuming deportment and unaffected simplicity of manners, increasing with the increase of years, marked her footsteps through life.

Throughout her last illness, which was of a pulmonary character, she underwent but little bodily suffering, and was mercifuly favored with the overshadowing of the Divine Presence. She was much accustomed to serious, silent meditation and inward retirement, and her blessings and endowments were received with a heart grateful to the giver of every good and perfect gift.

A short time previous to her departure, in company with my wife, I made her a visit, much to my edification, humiliation and comfort. She appeared in a calm, composed frame of mind, fully aware of her condition, and said her work here was nearly accomplished, and a preparation witnessed for the solemn change which she believed must soon take place; and her countenance clearly portrayed her unsullied innocence, angelic sweetness and serenity of feeling. Having the full assurance of a well grounded hope of being united to that happy number whose names are written in heaven, she continued to manifest the same Christian fortitude and holy resignation that had hitherto sustained her.

When her earthly remains were enclosed in the cold embraces of death, there remained upon her features an evidence that her spirit was at rest. Oh that the living might read and understand that they too were born to die: that ere long a final dissolution will take place, these earthly tabernacles become dissolved, all sublunary enjoyments pass away, this mortal put on immortality and go hence to be seen of men no more. For prepared or unprepared, death is our final doom. These active limbs must waste away and moulder in the tomb. And happy, supremely happy, are they who shall in like manner with her, realize in their experience their garments washed and made white in the blood of the Lamb: for blessed and holy are they that have a part in the first resurrection; on such, the second death hath no power; they shall have a right to the tree of life, and to enter in through the pearl gates into that city that hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

DANIEL E. GEROW.

Fairfield Co., Connecticut, 1st mo. 5th, 1858.

SILENT INFLUENCE.

It is the bubbling spring which flows gently' the little rivulet which glides through the meadows, and which runs along, day and night, by the farm-house, that is useful, rather than the swollen flood, or the warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent, or the world; while the same world requires thousands and tens of thousands of silver fountains and gently-flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day, and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done.—*Albert Barnes.*

For Friends' Intelligencer.

There are few kinds of reading more interesting and instructive than biography. The feeling of brotherhood, which links us more or less with every being possessing our common nature, leads us to dwell with interest on the thoughts, the feelings, and even the common incidents of a life, of whose very existence we were previously ignorant. The mere knowledge that one has lived, has thought, and acted, gives him a claim upon our sympathies.

The influence exerted upon the mind, in reading the lives of those whose faithfulness to the Divine law in the soul has made them worthy to be held up as examples, is nearly allied to that which, perhaps unknown to themselves, they shed around them in the circle in which they moved. The close of such a life must always be in accordance with the life itself; and though to our finite vision, the clouds (as we are accustomed to call those physical conditions which sometimes prevent the *outward* manifestation of the Divine life) may obscure that which is nevertheless shining far beyond them, yet to the eye of faith they are of little moment.

I think it was John Newtown who exclaimed to one who had been relating the incidents of a happy death bed, "Tell me not," said he, "how he *died*, but how he *lived*." The poet Young says, "A death bed's the detector of the heart;" and this in a general sense is no doubt true; it tests, if any thing *can* test the sincerity of the heart; but it has no peculiar power to enlighten the intellect, nor does it always awaken the conscience. Many of us have seen the calm and quiet close of some whose lives have not given evidence of obedience to the Divine law, and we have heard, if not known, of others, who after a life of purity and devotion have experienced a sense of desertion at the close. Let us not forget too, that He who "did always the things that pleased the Father," in whom the principle of resistance was so *slain* that he is styled the "Lamb of God," even he cried out upon the cross, "My God! my God! why hast thou forsaken me?"

I have been led to these reflections by observing of latter time in the Intelligencer, an increasing number of obituary notices and

memoirs, in which much space is allotted to the dying expressions of the departed ones. Now, however consoling and soothing these are to relations and friends, it appears to me unwise and even dangerous to lay too much stress upon them as an evidence of the spiritual state. Without daring to limit the mercy and goodness of Him who alone can read the heart, it is surely of evil tendency to hold up the idea that a careless life may be followed by a triumphant death. Where one individual may have been saved from *despair* by such an example, many, perhaps, have been led to *presume*, under the idea that a death-bed repentance may atone for time misspent and talents misapplied.

I trust it is scarcely necessary to say, that these remarks have no reference to any particular obituary or memoir, but have often occurred to my mind as a caution. We are often reminded that it is a serious thing to *die;* but is it not as serious a thing to *live?* Oh! could we but see the heighth and depth, the length and breadth of that *life* which grows by obedience, which is fed and nourished by all that is pure and holy, we should value as we ought that portion of time here which is given us to develope it; and in the growth and *dominion* of this life, we should find the *self-evident* assurance that it can never end. S.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 30, 1858.

We published in No. 44 a tribute to the memory of Elizabeth Webster, late of Byberry. A further account, containing some circumstances of interest, has since been sent us, and will be found in the present number.

NOVEL READING.

WORDS OF WARNING TO THE YOUNG.

Novel reading is not only dangerous, and acts on the mind as ardent spirits does on the body, but is also a waste of precious time, for which God will require a strict account.

Dr. Hawes gives it as his opinion, that "no habitual reader of the novel can love to read the Bible, or any other book that demands thought or inculcates the serious duties of life." They become disgusted with the plainness and simplicity of truth, and require and search for something new and exciting to the imagination.

Again, the taste for novel reading, when once acquired, is hard to get rid of. Take an example: "A young lady who indulged for some time in the habit of novel reading, on becoming pious, found to her sorrow, that her imagination had become so fascinated, and her taste so vitiated by this pernicious reading, that she could not fix on any thing permanently. 'I would make any earthly sacrifice,' said she, 'could I thirst after the Bible as I have after the novel. The greatest daily cross I am now compelled to take up, is to pass a novel without reading it. I would urge it as a warning to all my sex to beware of this fatal rock.—Beware of wasting not only days, but nights, in making yourselves fools all the rest of your life, if not absolutely wretched.'"

But, again, it sometimes leads even to insanity! A physician in Massachusets says: "I have seen a young lady with her table loaded with volumes of fictitious trash, poring day after day, and night after night, over highly wrought scenes, and skilfully portrayed pictures of romance, until her cheeks grew pale, her eyes became cold and restless, and her mind wandered and was lost. The light of intelligence passed behind a cloud, her soul forever benighted. She became insane, incurably insane, from reading novels."

Hannah Moore says: "The constant familiarity with works of fiction, even with such as are not exceptional in themselves, relaxes the mind that wants hardening; dissolves the heart that wants fortifying; stirs the imagination that wants quieting; irritates the passions, which want calming; and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. The habitual indulgence in such reading is a silent, mining mischief."

Many facts might be adduced to prove the dangerous and injurious results that flow from novel reading. As poisons act on the body, so do they affect the mind, the heart, and the moral character. And they should be kept far from the family circle, and never be placed within the reach of the young, who should avoid them as they do things of danger.—*Exchange Paper.*

EUSTACE.

"He that is called in the Lord, being a servant, is the Lord's free-man."—*Cor.* vii. 22.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—*Acts.* x. 34, 35.

Eustace was born on the plantation of Belin de Villeneuve, in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding light and vicious conversation, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labors of the sugar-house, in which he became remarkably expert, he grew up respected by his master, and by his fellow-slaves.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out. He might have been a chief among his comrades, but he preferred the *saving* to th

destruction of his fellow-men. In the first massacre of St. Domingo, 1791, his knowledge, intrepidity, and the confidence of his countrymen, enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of Belin de Villeneuve, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he bethought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arm two loaves of sugar.

At that city, Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives he had saved. At length it was announced that peace was restored to St. Domingo, and thither Eustace returned with his master, who appears to have been worthy of the tender and faithful attachment with which Eustace regarded him.

The peace was only a prelude to another and a bloodier scene of woe. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haytian chief, Jean Francois, at the city of Fort Dauphin. M. de Belin effected his escape while Eustace was employed in collecting together his most valuable effects, and committing them to the care of the wife of this chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined, one after another, the bodies of the dead. At length he discovered the object of his search, alive and in a place of safety; and having again embarked with him, and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here the fame of his humanity, his disinterestedness, and his extraordinary courage and address, preceded him, and on disembarking he was received with distinction by the population, both white and colored.

On the return of peace and prosperity under the government of Toussaint L'Ouverture, M. Belin established himself at Port au Prince, where he was appointed president of the privy-council. At this time he had arrived at the decline of life, and had lost his eye-sight. He now regretted that he had not taught Eustace to read, and expressed himself with much emotion on that subject, saying, "how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read, &c. Eustace mourned his master's bereavement, and his incapacity to console him. In secret he sought a master, and by rising at four o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand, and by reading it with perfect propriety, to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement. But freedom did not change, it only elevated his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterward, M. de Belin died, leaving Eustace a fortune which would have supported him in ease during the rest of his life. But the legacy of his friend came to the hands of Eustace only to be passed by him to the needy and unfortunate. At that time, there was a vast deal of misery, and but one Eustace, in the Island of St. Domingo. If a destitute soldier was without clothing, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply. Of course these could not last long, and from that until his death in 1835, a period of forty years, he maintained himself and provided for numerous charities, by serving as a domestic. He lived and labored only to make others happy. Sometimes he was found defraying the expenses of nursing orphan infants; sometimes administering to the necessities of the aged relations of his late master; sometimes paying for instructing and placing as apprentices youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages which they found it difficult to pay. His own wants were few and small.

The virtue of this humble and noble-hearted man could not be hidden by the obscurity of his calling. In 1832, the National Institute sought him out to announce to him that that body had paid to his worth the highest tribute in its power, by awarding to him its first "prize of virtue," being the sum of $1000. When this announcement was made to him, by a member of the Institute, Eustace replied, with his usual simplicity and piety, "It is not, dear sir, for men that I have done this, but for my Master who is on high."—*Tract.*

MECHANICAL BAKERY.

Among the modern triumphs of mechanical skill, may be classed the Mechanical Bakery in this city, a description of which, taken from the Ledger, is given below. The bread is said to be of uniformly excellent quality; and like all results of labor-saving contrivances, the article can be afforded cheaper. The works are now, we understand, in complete operation.

"The building in which the baking process is carried on occupies a lot 51 feet on Broad street, by 190 feet on Vine street. The main

building is five stories high, including the basement, and is nearly fire-proof. A railway is laid from the centre track of the Reading Railroad, in Broad street, into and along the southerly side of the first floor, until it meets the hoisting apparatus, thus affording the facility of receiving flour directly from the rail to the hoisting machine, and discharging coal into the basement for the furnace.

"Part of the basement, which is not occupied by the furnaces and engines, is devoted to the yeast department. A separate and closed room for keeping the yeast cool and free from interference, by means of lock and key, is provided at the east end of the room.

The furnaces are located and arranged along the southerly line of the basement, having their foundation below it, and upon the arches of the furnaces rest the bottoms or foundations of the ovens, and the superstructure of which rises 30 feet and through two stories of the building.

The furnaces and boilers connected with the steam engine are situated on the extreme westerly boundary of the lot, and every precaution has been taken to guard against accident.

The kneading machine is an entire novelty. It consists of a double-headed wooden cylinder, ten feet long by six feet in diameter, fixed in a frame in a horizontal position, and is lined with zinc. The inner heads are connected by two strong cross bars situated on opposite sides, both of which are also sheathed with zinc. By means of these bars the flour, water and sponge are thoroughly and perfectly mixed and incorporated. One of these bars is so situated in the cylinder as not only to assist in the mixing process, but at every revolution to clean the sides and surface of the cylinder perfectly. Beside these bars for mixing, there is an eccentric shaft connecting the two inner heads, upon which is suspened a plank-shaped hopper, which at every revolution descends and cuts into the mass of dough at the bottom of the cylinder, and lifts one-half thereof and conveys it upward until it approaches the top, when it suddenly throws it over by means of a simple mechanical arrangement, when it falls from the top to the bottom upon the mass of dough beneath, thus performing, by machinery, the same process which the French bakers perform by hand. This operation is constantly repeated until the whole contents of the kneader, consisting of five or six barrels of flour, is kneaded thoroughly, which is accomplished in about 15 minutes.

The loaf-cutter consists of an upright cast-iron zinc cylinder $6\frac{1}{2}$ feet long and $3\frac{1}{2}$ feet in diameter. A piston or follower is suspended over the cylinder, and, by means of a screw, works in it, and compresses the mass of dough which has been received with it, so as to force the same through three apertures in the bottom of the cylinder with corresponding cavities in the roller revolving underneath. This roller has eight sets of cavities, of three each, extending across its surface, each set corresponding with the three apertures in the cylinder above. Between the apertures of the cylinder and the cavities of the roller is inserted a broad knife of galvanized iron, about the 16th of an inch thick, with three apertures corresponding to those in the cylinder above, and the cavities of the roller beneath, and fastened to arms working loose upon the stationary shaft, and receiving a vibratory motion from a crank attached thereto, and which cuts off the loaves as it moves forward, and as it returns draws back the cavity roller with the knife by means of a ratch, and presents the next set of cavities to the apertures in the cylinder, which are filled and cut off as before by every similar movement of the knife and cavity roller. This cavity roller is hollow, and revolves upon a stationary shaft, to which is attached an eccentric, by means of which pistons are forced in and out of the several cavities, and thus present cavities at the top to receive the dough, and throw out the loaf at the bottom of an endless apron, which conveys them to the moulding tables. Attached to the loaf-cutter is a register, which is worked by the operations of the knife, in such a manner as to record every loaf that is cut from the dough with absolute certainty. There are two ovens, built of brick, having only a narrow alley way between them, of sufficient width to pass and repass from the front to the rear of the ovens, and are precisely alike, and act independenly of each other.

The ovens are each 30 feet in height, 24 feet long, and 10 feet wide, and pass through and occupy portions of the first and second stories. Each oven rests upon a furnace, the arch of which forms the lower arch of the oven. A large volume of hot hair passes directly through the arch into the oven, and the remainder is conducted to and through the ovens, by means of fire brick tubes, and the temperature is regulated to a certain degree by a self-acting damper attached to a piece of metal, which opens and closes by its contraction or expansion.

There are four doors or apertures to each oven, two in the first and two in the second story. Within the oven are two endless chains, with projections so constructed as to form a track of sufficient width to receive a bread car. There are twenty-six of these tracks upon the chains, which receive twenty-six cars of dough, and discharge the same, baked, at every revolution of the chains, which is made perpendicularly through the ovens, at just that rate of speed which is required to bake the bread perfectly by a single revolution. Outside, and by the doors of the oven, are two waiting or tender cars which receive the bread cars as they come from the oven, and transport the same from the door of the oven where the bread is discharged to the

other door where the dough is received into the oven. These bread cars consist of a cast iron frame, in which are fitted tiles 1¼ inches thick, and so inserted with projections or flanges as to cover the iron frame perfectly and present an entire surface of tile for the car bottom. The only hand labor employed about these ovens is that which is required to place the loaves of dough upon the bread cars, outside of the ovens; this being done, machinery takes up the job and carries it through to completion. The operation of baking is thus: A door on one side of the oven opens of its own accord, and instantly a long arm reaches forth from the back, and with its iron hand clinches the bread car, freighted with 80 loaves of dough, and draws it steadily into the oven, and opens the tracks of the endless chain; the door then closes, and the car commences its descent upon the same chain. As soon as this door closes, the other door of the oven opens, and a car loaded with baked bread is pushed out by a long arm, without a hand, from the oven and along the rails of the endless chains, upon the tender car, which, in the mean time, has removed from the other oven door to receive it. As this bread car is received upon the tender car, it immediately dumps its load of bread and takes its station at the other door of the oven, where it receives a fresh load of dough and proceeds as before.

The same operations at the same time are repeated in the lower story of the oven. The dough which goes into the door of the oven on the upper story, is discharged at the corresponding door on the lower story, baked; and the dough which goes into the door on the lower story, is discharged at the corresponding door on the upper story, baked; thus the twenty-six bread cars are continually receiving and discharging dough and bread. As fast as the dough is received into the oven at one door, the bread is discharged at the other. The oven is kept continually heated and at such temperature as is desired; the machinery is kept constantly in motion, and baking is thus going on without intermission.

The heat in the automatic oven differs entirely from that of the ordinary baker's oven. It is *hot air*, radiated from brick, like that of the old-fashioned farm-house oven; no smoke, ashes or other impurities can enter the chamber of the oven. It is a mistake to suppose that 'steam' has anything to do with the baking: it is used only for driving the machinery and heating water."

POLITENESS AND TRUTH.

Many persons plead a love of truth as an apology for rough manners, as if truth was never gentle and kind, but always harsh, morose and forbidding. Surely, good manners and a good conscience are not more inconsistent with each other than beauty and innocence, which are strikingly akin, and always look the better for companionship. Roughness and honesty are, indeed, sometimes found together, in the same person.

Polite language is pleasant to the ear and soothing to the heart, while rough words are just the reverse; and if not the product of ill temper, are very apt to produce it. The plainest of truths, let it be remembered, can be conveyed in a civil speech.

Thirteenth Annual Report of the Northern Association for the Relief and Employment of Poor Women.

At a Stated Meeting of "THE NORTHERN ASSOCIATION," &c., held at 702 Green Street, 4th mo. 4th, 1857, the following Annual Report of the Acting Committee was read and adopted.

LUCRETIA MOTT, *President.*
LYDIA GILLINGHAM, *Secretary.*

The season for again presenting our Annual Report is at hand, and we feel pleasure in stating to our contributors and subscribers that during the past winter we have been able, with their kindly aid, to give employment to many destitute though worthy poor women, whose sufferings would have been great had it not been for the assistance rendered by the Association.

The severity of the winter increased the number of applicants, and although our funds grew low, as the cold continued, we could not refuse the suffering who asked for work. Had it not been for the liberality of our friends, we should not have been able to keep our rooms open till the usual time of closing.

It gives new impetus to those working for a common good, to find so many who, though engaged in business that requires watchfulness, are so ready, when the request is made to give their aid, satisfying the laborers how great the good accomplished by a proper distribution of time and money.

Through the liberal donation of one of our friends we have been enabled to distribute 479 garments to the destitute. Also appropriated 270 garments, shoes, etc., to our women. 135 women were on the roll during the season, and 29 employed out of the house, most of whom were colored.

We earnestly desire that we may gain new friends, who will assist us in supporting our Institution, feeling as we do, how great the charity where employment is given to those who are so greatly in need of it.

May we all give freely, according to our means, remembering "a man's life consisteth not in the abundance of the things which he possesseth."

During the year there have been made—

Comfortables, . . .	243
Bed-quilts, . . .	98
Garments, ...	2154
Skirts quilted, . . .	309
Cloak linings, . . .	13
Stockings knit, . . .	17 pairs

142 pounds of carpet rags cut and sewed, 37 pair gloves cleaned, and 258 articles marked with indelible ink.

"Members on admission pay $1 50, and contribute annually one dollar.

"Candidates for membership shall be nominated to the Association by the acting committee."

A FATHER'S ADVICE.

Let not my daughter, now a wife,
Bid all her fears adieu;
Comforts there are in married life,
And there are crosses too.

I do not wish to damp your mirth
With an ungrateful sound,
But yet remember, bliss on earth
No mortal ever found.

Your prospects and your hopes are great,
May heaven those fulfil;
But you will find in every state
Some difficulty still.

The rite that lately joined your hand,
Cannot insure content;
Religion forms the strongest band,
And Love's the best cement.

A friendship founded on esteem,
Life's stormy blast endures;
It will not vanish like a dream—
And such I trust is yours.

Though you have left a father's wing,
Nor longer need his care;
It is but seldom husbands bring,
A lighter yoke to wear.

They have their humors and their faults,
So mutable is man;
Excuse his foibles in your thoughts
And hide them when you can.

No anger nor resentment keep,
Whatever be amiss
Be reconciled before you sleep,
And seal it with a kiss.

Or, if there's cause to reprehend,
Do it with a mild address;
Remember he's your dearest friend,
And love him ne'er the less.

'Tis not the way to scold at large,
Whate'er proud reason boast,
For those their duty best discharge
Who condescend the most.

Mutual attempts to serve and please
Each other will endear;
Thus you may draw your yoke with ease,
Nor discord interfere.

Thus give your tender passion scope,
Yet better things pursue,
Be heaven the object of your hope,
And thither lead him too.

Since you must both resign your breath,
And God alone knows when;
So live that you may part at death,
To meet with joy again.

(For Friends' Intelligencer.)

OUR HOUSE.

Near a woodland, on the hillside,
Stands a dwelling gray and old;
The moss grows on its shingles.
Its boards are green with mold.

An untrained grape-vine curtains
Its windows, and the door
Is shaded with the tangled mass
Which climbs the trellis o'er.

And the sunlight through the tree-tops,
Falls, peeping in and out,
Painting its shadowy pictures,
On every thing about.

The forests dark green masses
Rise up on either side,
And the everlasting hills beyond
Are mighty in their pride.

But the cottage nestles easily
Upon the hill-side green,
Like an infant on its mother's breast
In childhood's happy dream.

Yet, though the sunshine wanders
Its mossy shingles o'er,
No curtains shade the windows,
No face peeps from the door.

The path is overgrown with grass,
The horse-block's broken down,
Tall weeds nod round the doorstep
And cumber up the ground.

No children's voices echo
Through the dwelling, as of old,
And every year it groweth
More desolate and cold.

Yet once it was a happy home,
Once, in the years long past;
Those years which bear us onward all
From joys too bright to last.

O, happy, happy childhood!
When, in the years to come,
Shall we find again the simple bliss
Found in our childhood's home?

O, for the simple taste which found
A treasure in a toy;
For the childish griefs which crushed us the
Would now be deemed a joy.

For the pure and earnest faith with whi
Around our mother's knee
We knelt in the still twilight hour
And prayed, O God, to thee.

For the childish confidence with which
We looked from that low door,
And believed the wide world stretched arou
True to its great heart's core.

O, never in the march of life
Shall our heart's feel again
The pure and guileless happiness
Which blest our being then.

O, the weary, weary march of life;
This ceaseless journeying on
From the happy days most dear to us
To the great unknown *to come.*

O, Father! for one hour at home!
My soul would fly to thee;
Borne upward on the prayer I learned
Beside my mother's knee.

1st month, 1858. A.

THE EXILED NEGROES IN CANADA.

GENERAL SOCIAL CONDITION—HEALTH.

In our account of the colored people of Canada we have stated only what we saw, or what was given us on undoubted authority. We were unprepared for a state of things so favorable. That others, looking at them from a different point of view, may see them in a different light, is probable, indeed, certain. The blacks must have among them their quota of the idle, the vicious and the degraded. There can be no doubt that some, disappointed in their expectations, and pinched by the climate, look back with regret upon their condition in the States; but what does this prove? The condition of the Irish and German laboring man is, as a rule, greatly ameliorated by emigration to the United States, yet how many of them can we find longing for the old country or the fatherland, and declaring that they did better and were happier at home. It is certain that the material and social condition of the colored people is better in Canada than anywhere in the States. There is among them a manlier tone of feeling, more avenues open to exertion, more intelligence, higher culture. This is most seen among the older residents, and will be still more marked among those who have been born and educated in the Provinces. Something, too, of this depends upon the character of the emigration there. It is a mistake to think that the fugitive slave only finds a refuge in Canada; many of the most intelligent of the free colored people, who have acquired in the Union some capital by their industry, seek in Canada more liberal institutions and a better education for their children. Many, too, who find it to their interest to pursue their avocations in the States during a part of the year, have their permanent homes on the other side of the border.

In Toronto and Hamilton, we heard among the colored men the opinion frequently expressed, that those did best in Canada who had resided a time in the Northern States; that the fugitives, in general, had not the necessary habits of self-government and steady industry; that these came slowly, and by many were never acquired. The experience of Mr. King, on the other hand, led him to think that the fugitives were quite equal to the free blacks, and, indeed, that the very fact of their escape showed superior energy and determination. Which of the two opinions may be correct, we have no means of knowing.

The vast majority of the colored people in Canada are of mixed race. Mr. King estimated, that of those at Buxton one-third were of pure African descent; but even this proportion seems to me much greater than obtains in the Province at large. As a rule, not, however, without many exceptions, the mulattoes are the most intelligent and the best educated; they are the prominent men of their class, and take the lead in all questions which affect them as a race.

The more intelligent of the colored men are loyal and devoted subjects of the British crown. They set a high value upon the equality, under the law, which they enjoy. "Can we," said one of them, a shrewd, hard, business man, well advanced in middle life, "can we help loving a government which is so kind and which has done so much for us?" and his voice was disturbed by emotion. And if gratitude on the one hand induces loyalty, hatred—no softer word will do—on the other confirms and strengthens it. They hold frequent meetings among themselves, and the staple topic of discourse is the injustice under which their race suffers in the United States; bad as the facts are, they lose nothing in repetition; no distinctions are made, and North and South are involved in a common condemnation. Like all other men who suffer oppression, they are apt to fancy the attention of the world fixed upon themselves; the evil which overtops every other evil in their horizon, must seem equally prominent to all mankind. They underrate the difficulties under which their well-wishers in the States labor; they see only the obloquy under which their race suffers, and do not see the causes which render their removal a work of time and patience. They overrate, too, greatly the power of England, and underrate that of the Union. In any dissension between the two countries, England would have no warmer friends and America no more bitter and unrelenting foes than the colored men of Canada.

On one subject, equally at Toronto and Hamilton, at London and Chatham, all the colored people whom we saw agreed—in repudiating those who sought in the United States contributions in clothes and in money for the destitute negroes in Canada. They deny that there is anything like destitution among them, except that arising from sickness, from vice, or from idleness; they affirm that they are abundantly able and willing to maintain their own poor; that the contributions rarely reach those for whom they were intended, and that while in some cases aid may be solicited by well-meaning or ill-advised persons, in most it was sought by those who converted the contributions they received to their own benefit. On what facts the latter assertion was founded, I did not inquire; we give the statement as it was repeatedly made to us, and it would be well for those in the Northern States, who are applied to for such objects, to bear it in mind, and look closely to the character of the applicants.

While, by the law, no distinction is made among the inhabitants, either in rights or privileges, on account of color, socially, the same prejudices, if not to the same extent, exist against the colored people in Canada as in the United

States. The better classes of society come little in contact with them, and know nothing of their aims and progress. Most are indifferent upon the subject; many are strongly prejudiced against them. As was before stated, a prominent editor of a daily paper in Toronto—a liberal, kindly, and well-informed man—told me that they were there addicted to thefts and brawls, and that he believed that the jail was filled with them; yet, on accompanying him to the prison, we found but three colored people in it. In many places white mechanics will not work in company with a colored man, and, while by law, the public schools are open to all without distinction of color, the children even of light-colored mulattoes are frequently refused admission to private schools. What is strange, all this is referred, by the negroes themselves, to the influence of Americans? We have previously stated we found several of the children and youths pursuing the study of the dead languages, and Mr. King is desirous that free scholarships, open to competition, should be established in the Universities for the colored people. So far as the education of those who are intended for the learned professions is concerned, this may be very well; but in other cases, the time devoted to the dead languages appears misspent, or not spent so profitably as it might be. To those who have to struggle in active life, those sciences which have an immediate practical bearing—mathematics, natural philosophy, chemistry, engineering, &c.—are much more useful than Latin and Greek. As for the elevation of his race, the colored man who invents a labor-saving machine, builds a superior bridge, or makes a valuable discovery in the arts, will do far more for his people than one who may be able to edit Lucretius or Aristophanes.

One other topic, in conclusion—health. It is well known that the negro in America, while less liable to fevers, suffers more from tubercular disease than the white man, and that his liability to it is much greater at the North than at the South. A part of this tendency may be owing, in cities, to overcrowding and want of ventilation, but a large part of it would seem due directly to the effects of climate. Many physicians believe that the mulatto has this tendency to tubercular disease in a still higher degree than the black man. For such an opinion there is at present no solid foundation, and the vital statistics of the different races require to be studied much more carefully and more accurately than has hitherto been done, before any certain conclusion can be arrived at. The part of Canada West chiefly inhabited by the colored people, lies in the same latitude and partakes of the climate of Western New York and Michigan; what is the general mortality of the colored race there, and to what extent they suffer from particular diseases, it is impossible to ascertain; the statistics on which such knowledge must rest, are not in existence. The colored people, themselves, almost universally maintain that the climate agrees with them, and that they enjoy there a full measure of health. Many circumstances impressed me with a contrary opinion, and I fear that consumption and its allied diseases will prove heavy drawbacks to the enjoyment of more liberal institutions. Whether the liability to the disease increases with each succeeding generation, or whether, contrary to general experience in such diseases, it may be gradually lessened and extinguished, remains for experience to determine. This whole subject of climate, in its effect upon different races, forms one of the most difficult as well as one of the most important and interesting questions to which the attention of medical men can be directed.

ATMOSPHERIC AIR.

The atmospheric air is at once the most delicate and the most powerful of all springs. It actually yields to the touch of a sunbeam, and yet it can cleave rocks, and shake the surfaces of countries to pieces in earthquakes. It is more nice in the detection of pressure than any instrument that we can contrive, and no thermometer can measure heat with nearly the precision of an air one. The air is, indeed, not only fine beyond all sensation, but it is the immediate object of all the senses. It is the air which the eye sees, the ear hears, the nose scents, and the finger touches. We know nothing of what sight might be in a vacuum, or space where there were no air, because the eye would be destroyed if it were in such a place, even though the apparatus were so contrived as that the operation of breathing could still be carried on. Once remove the pressure of the atmosphere, and the fluids of the eye would burst the vessels and coasts, and there would be an end of its curious structure, as well as its power of seeing.

Smell and taste are not the air, but still the fragrance and the sapidity are "melted or dissolved in air," before we can perceive them; and in those internal parts of the body, which we may suppose that the atmospheric air does not reach, we have no perception of any thing like either smell or taste. Then as to hearing, it is the air that we hear. Air is the instrument, and the only instrument of sound; and if it were taken away, all nature would be as dumb as a little bell is when it is tolled or struck within an exhausted receiver. Indeed, it not only requires air, but it requires some body or substances of air to produce a sound that can be heard; for we are not able, by even the best air-pump, to exhaust even the smallest vessel completely of air, as there must always be as much remaining as has spring enough to raise the valve of the pump.

Then as to touching, if we touched things themselves, and not the air, they would stick to our fingers, or our fingers would stick to them. The mean pressure of the air is about fifteen pounds on every square inch of surface; and so, if even the strongest man were to grasp a stick without air between it and his hand, he would never be able to unclasp his hand and let it go. As little could a man walk if there were no air between his feet and the ground. If there were no air, each foot of a full-grown man, if the sole were entirely on the ground, would be pressed to the ground by a weight of about four hundred pounds; and thus the man could never lift a foot, but would stand on the earth, as still as an earth-fast stone.

The little ridges of papillæ that are on the palm and fingers of a healthy hand, and also on the sole of a well-kept foot, contribute to the ease with which the hands and the feet can be separated from that which they touch, by the air that is lodged in the little hollows between; and though by close squeezing the sides of the fingers may be made to stick together, the fronts or tips of the fingers never can.

If there were not atmospheric air in the interstices between all substances, nothing which had a base, or surface, of any size that could be placed in contact with another, would fall. In that case. a man would not need to hang his hat on the peg; he would only need to push it to the wall, and it would remain there. So also he might stick himself to the wall, or lie down on the ceiling on his back and look down on the company below. Indeed, it would signify but little where he lay down; for be it where it might, assuredly he would never be able to rise up again.

If it were not that the air always comes between the surfaces of all things, the bricklayer would need no mortar, the joiner no nail and no glue; the tailor, too, would have no use for thread, and the seams of shoes would never give way. A world of that kind would be a very stable and lasting world, and the words "wear and tear," might be left out of the vocabulary. But there would be too much of stability; and there would be little motion, or change, and no life.

Thus the extreme pureness of the atmosphere, and the property that it has of insinuating itself into the very smallest openings, and pressing equallay in all directions, makes it the grand pathway on land; for whatever is moved on land is literally moved in the air; and not only that, but, as the air is pressed together by its own weight, and thus heaviest nearest the earth, so even the heaviest substances are pressed a little more upward than they are pressed downward by the air, and their real weights are diminished by the weight of a quantity of air equal to their bulk. At the same time, they are held in their upright position by the pressure of the air all around them; and that pressure is so considerable as to amount to about thirteen tons on the body of a man. That weight is, however, so nicely balanced, so perfectly the same at all points of the same elevation from the ground, and the air is so perfectly springy or elastic,—forms so delightfully soft a cushion around all nature, that its resistance to ordinary motions is not felt, and it does not ruffle the powdery plumage on the wing of the most delicate moth. Walking, we do not feel it at all; and even when we run with all our speed, it is nothing but a light zephyr in our face, which fans and cools us, and really assists in speeding us on.—*By R. Mudie.*

REMEDY FOR ANGER.

Prayer is the great remedy against anger; for we must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the prayer is done. We must lay aside the act of anger, as a preparation to prayer; and the curing the habit will be the effect and blessing of prayer, so that if a man to cure his anger resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside before the prayer can be fit to be presented, and if we so pray, and so endeavor, we have all the blessings of prayer which God had promised to it, to be our security for success. Humility is the most excellent natural cure for anger in the world; for he that by daily considering his own infirmities makes the error of his neighbor to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the faults of another greater than that which he feels he is frequently and more exclusively guilty of.

Jeremy Taylor.

WETTING BRICKS.

Very few people, or even builders, are aware of the advantage of wetting bricks before laying them; or if they are aware of it, they do not even think of practising it; for of the many houses now in progress in this city, there are very few in which wet bricks are used. A wall twelve inches thick, built of good mortar, with bricks well soaked, is stronger in every respect than one sixteen inches thick, built dry. The reason of this is, that if the bricks are saturated with water, they will not abstract from the mortar the moisture which is necessary to its crystallization; and, on the contrary, they will unite chemically with the mortar, and become solid as a rock. On the other hand, if the bricks are put up dry, they immediately take all the moisture from the mortar, leaving it too dry to harden, and the consequence is, that when a

building of this description is taken down or tumbles down of its own accord, the mortar from it is like so much sand.—*Scientific American.*

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service:—Do the duty which lies nearest thee, which thou knowest to be a duty; the second duty will already have become clearer.—*Carlyle.*

THE GOOD OUTWEIGHS THE EVIL.

A writer in the Germantown Telegraph says—and we think proves beyond the possibility of a doubt—that the birds are the farmer's best friends; that even the crow, the most hated of all, does him more good by the destruction of insects, than harm by his occasional depredations; and that crows should rather be encouraged by the farmers, as friends, than persecuted as enemies. Let farmers and farmers' boys "spare the birds."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market still continues inactive and dull. Superfine is offered at $4 62 per barrel; sales at $4 70 a 4 75 in a small way to the retailers and bakers. Sales 400 bbls. Western extra at $481½ Extra and fancy brands, for home consumption, $4 87½ a 6 00. Rye Flour, $3 25. Corn Meal, $3 00 per barrel.

Grain.—There is little Wheat coming forward, and prime lots are wanted. Sales of good red at $1 14 a $1 15 per bushel, and small lots of white from $1 25 to 1 30. There is a steady demand for Rye at 70 c. Corn—6000 bush. yellow sold at 58½ a 60 cts. in store, and 62c. for small lots afloat. Oats—800 bus. Penna. brought 34c. Barley 80c.

Cloverseed is in demand. Sales at $5 37½ a 5 50 per 64 lbs.

CIRCULAR.

To all whom it may concern, Greeting:—A few Friends have conceived the idea of preparing an account of the rise and progress of the Meetings constituting our Yearly Meeting; setting forth from whence they were taken—when and where first held—when established—when a Preparative, a Monthly, a Quarterly Meeting, &c.,—with such extracts from their Minutes, (and occasional explanatory notes,) as will exhibit to the youth and others of our day, the practical operation of the Christian principles which we profess, as exemplified in the right application of Discipline for the preservation of our members; and for the restoration of those who may have wandered from the fold. To which may be appended diagrams showing the relative position of the Meetings in their respective quarters.

The materials from which this work must be compiled will be found in very voluminous and widely scattered records—sometimes difficult of access—requiring many co-laborers to collect them. The assistance of Friends is invited to this labor.

Address WILLIAM EMBREE,
West Chester, Chester Co., Pa.
EZRA MICHINER,
1st mo., 1858. Avondale, Chester Co., Pa.

N. B.—Respondents will please memtion their Post Office address.

The labor to which the attention of Friends is called, and their assistance solicited, by the above circular, is—1. To collect and arrange a history of the successive divisions and establishment of the meetings constituting (or which have constituted) our Yearly Meeting. And, 2. To illustrate, so far as can be done, the rise and gradual development of the various concerns of Society for the welfare of its members; and the promotion of truth, as exemplified in the minutes of Monthly, Quarterly, and Yearly Meetings. Before this can be done, a large amount of documentary matter must be collected, from which to make the compilation; viz: copies of minutes from the earlier records of the meetings; documents issued by Yearly Meetings, &c., especially during the first century of its existence.

Friends having access to meeting records, will confer a favor by furnishing full copies of such minutes as have been indicated, authorizing, and opening new meetings, or laying down old ones, &c. And, also, of any minutes which especially introduce, or illustrate the peculiar principles, testimonies or Church government of the Society. Any appropriate documents which may be in the possession of Friends will be gladly received, on loan, and carefully returned.

It is not intended to introduce anything relating to the late unhappy divisions in Society, of a controversial character. It is, therefore, hoped that no information will be withheld, from any feelings growing out of that circumstance.

WM. EMBREE,
E. MICHINER.

It is desired to receive a few boarders in a small family of Friends, No. 1132 Green Street, Philada.

FRIENDS' GRAMMAR SCHOOL.—For Boys and Girls.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— Hannah M. Levick, 532 Dillwyn St.
Jane Johnson, 533 Fourth St.
David Ellis, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Co sville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge. The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered. The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal, Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks. For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.

London Grove, P. O., Chester County, Pa.

Merrhiew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

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EXTRACTS FROM THE LIFE OF MARY DUDLEY.

[Concluded from page 723.]

The first of the 9th month was a day of much bodily suffering, but one wherein the affectionate and religious feelings of my revered parent were peculiarly excited. After writing a few lines indicating the unabated strength and tenderness of her maternal feelings, she expressed a wish to speak a little to her daughters, and upon their all sitting beside her said with much calmness, "It has been a low cloudy time of late, but a little more light seemed to spring up this morning, and if this should be the last time I may bear testimony to the goodness of the Almighty, I can acknowledge with thankfulness that this has followed me all my life long. That the Lord's mercy and love have never failed me, since He took me out of the wilderness of the world, and before that time He girded me, and restrained from evil.

"I have never doubted the universality, the freeness and fulness of Divine grace, and my faith is now *unshaken*. Oh! never limit this grace, proclaim it as that whereby *all may be saved*. I go trembling and dependent, hoping that my sins will be forgiven for the sake of '*Him who loved us and gave Himself for us.*' I have nothing of my own, not a rag (if I may use the expression of another friend) to clothe me with."

She then gave some directions relative to the future, and afterwards remarked that she felt much relieved by what had passed. Early in the morning of the second she inquired where is that sweet language '*to be ever with the Lord?*' Her countenance at the same time indicating heavenly tranquillity, and she seemed comforted by having the 4th chapter of the First Epistle to the Thessalonians read to her.

Several times when taking leave of her family for the night she solemnly uttered this short petition, "Gracious Lord prepare us for what is to come." And when suffering from pain, and the feeling of general irritation, she frequently petitioned, "Lord enable us to trust that thou wilt never lay more on me than thou wilt give strength and patience to endure," adding, "Pray that I may have patience."

On the 5th, conversing seriously respecting her situation, it was remarked that her seeming ignorant as to the issue still produced a degree of hope that the trial of separation was not yet at hand, to which she quickly replied, "That this is my death illness I have not the least doubt, but the time may be wisely and mercifully concealed from me; the end may come in a moment, and if it be the Lord's will to save me from agonizing pain, and grant a quiet dismissal, what a favor it will be. Oh! to pass quietly away. I feel very poor, and have many infirmities, which I hoped might be less sensibly felt at this awful time; but I have this one testimony, I am nothing, Christ is all. My friends are dear to me, there is nothing in my heart but love to all. God is love; He has supported me through many trials, and now enables me to rely on His free, full and unmerited mercy. Glory, glory, glory be to His name now and for ever. *The earth shall be filled with the knowledge of the Lord, and from the rising of the sun to the going down of the same His name is to be praised.*"

First day, the 7th, she seemed like one on the verge of the eternal world, and evidently thought herself going. The difficulty of breathing and occasional spasms on her chest being very distressing to herself, and to those around her. She several times said, "Come Lord Jesus, come quickly. Into thy hand I commit my spirit."

Observing that she felt too weak even to hear the scriptures read, she sweetly added, "But I can think of their Author." When parting for the night she commended each of her children to Divine protection, imploring the heavenly blessing for them, under the influence of strong affection, and with the solemnity of Christian concern.

Contrary to expectation she obtained some refreshing sleep, and became a little revived, saying next morning, "I expected to be in another world by this time. Lord enable me to wait in the patience thy appointed time.

The evening of the 9th, after hearing a chap-

ter in the Bible, she spoke with an audible voice. "Lord thou hast been our dwelling place in all generations," going on correctly with the first *four* verses of the 90th Psalm, and then added, '*So teach us to number our days that we may apply our hearts unto wisdom.*' Thus do, for my children, gracious Lord, and oh! afford me a renewed evidence of Thy goodness, for a day in Thy courts is better than a thousand." After a little pause, "How wonderfully He is supporting me, and though there may be such an impoverished state as to have no oblation, the Lord Almighty knows where the refuge is."

She once remarked, "There is too much religious reading and speaking among some serious persons; a little precious *quiet* and *fresh* feeling, how far beyond all: do not depend on forms, seek to have the spirit of prayer raised in the heart, and then what is offered will be in the life, and meet with gracious acceptance."

For above a week after this time my precious mother continued so bright and capable of entering into those subjects which interested her best feelings, that we were often ready to think the bitterness of death was again passed for a season, and that we might enjoy her valuable society even for months to come. A friend who had been from home some days and called to see her, was quite surprised at the animated manner in which she inquired about Friends in the country, and conversed respecting the state of meetings, &c.

Upon asking her about this period what part of the Bible she would like to have read to her, she replied, "Not a chapter that treats on doctrinal subjects, my mind has been long made up on all those points." And she frequently desired that either some of her great Master's sayings or the Psalms might be turned to, generally commenting upon what she heard with her accustomed force and clearness. She saw a few individuals whom she expressed a wish to take leave of, and was strengthened to evince her Christian love and solicitude for them, in a manner which she afterwards said felt relieving to her mind.

Being tried with restlessness, and the desire for frequent change of position, she sweetly remarked, "It is only the body, it does not get within, *all there* is peaceful, quiet trust." In the evening she desired that the family might collect for reading, saying, "We may not have another first day," and listened with close attention to the 16th chapter of John, responding to different expressions with her usual quickness of feeling.

During the night she seemed as if richly enjoying the foretaste of perfect happiness and peace. Once after taking some refreshment she said, "How good, all is sweet, sweet nurses, what mercies to be thankful for; there are no nurses like children. I have often thought lately whether the feeling of gratitude has ever been sufficiently prevalent in my heart, the sense of heavenly goodness, and my many blessings seems so to increase; I could have sung a song of praise this night."

On the morning of the 19th a distressing spasm at her chest caused my beloved mother to feel as if dying, and the appearance to those around her was awfully affecting; when a little relieved she spoke as follows: "Glory, glory, glory to Him that sitteth upon the throne and to the Lamb for ever; nothing in the way, all peaceful within, but ah; these struggles! Lord take me not away in anguish; grant a calm if it be Thy blessed will. Do not hold me, I can give you all up, I must go, do you yield me up every one of you? Ah! do not hold me."

During the remainder of this day she frequently expressed her surprise at being still in the body, saying, "I seemed just at the gate, to have almost entered it, and now to be here; what am I kept for?" After a short pause she added, "Give my love to all friends, tell them to cast off the works of darkness whatever they are, and seek to be clothed with the whole armour of light, which is Christ within, the hope of glory. The world, the world gets in, and occupies the attention, and then there is a settling down in form, without the power."

At night she said, "Lord strengthen me to go through the remaining conflict, I thought the conflict would have ended this night; enable me to wait in patience; I am afraid I feel impatient; may I be forgiven if I do any thing wrong."

First-day morning 21st. After a distressing night, and while tried with the feeling of restlessness, lifting up her hands and eyes she fervently exclaimed, "Grant a moment's calm of body, if it be Thy blessed will." Which petition being almost immediately answered, she solemnly and with a clear voice proceeded, "Praise, praise for this calm. Now, Lord, into Thy hands I commend my spirit. Bless my children, bless Thy own work; receive my feeble, but I trust not unacceptable acknowledgements for Thy great goodness, while I have nothing to depend on, nothing to look to, but mercy, mercy, unchangeable mercy." Awhile after hearing her in a low voice mention the word "Rock," it was observed that she felt sustained by the Rock of ages, to which she sweetly replied, "That's it; Oh! this Rock;" with some further allusion to the support she experienced in words which were not distinctly heard.

The whole of this day might be termed a Sabbath indeed, for whilst every affectionate feeling was in painful exercise, under the certainty that the hour of separation was fast approaching, the power and presence of the Most High were signally vouchsafed; so that nature seemed hushed into stillness, and reverent submission to the will of Him who was thus con-

descending to make His strength perfect in weakness.

Second-day 22nd. While her family stood around her bed, and it appeared as if she was on the point of entering upon her eternal and much desired rest, my beloved mother repeatedly asked, "Do you give me up? who holds me?" She then said, "Oh! do not hold me. I proclaim I am ready. Lord God Almighty Thou hast done Thy part, praise and thanksgiving to Thy name for this day; I am ready, and willing to go; now Lord let thy servant depart in peace according to Thy word. Oh! save the world, turn the hearts of the irreligious, give them hearts of flesh." Her continuance in the body much surprised, and even tried her, and she frequently queried, "Why am I detained? Lord, why is it?"

A few hours after this she was strengthened to speak in an extraordinary manner to some of her children and her little grand-daughter, adapting her language to the capacity of the child, so as strikingly to evince the clearness of her recollection, and unabated soundness of mind, when the powers of nature were all but exhausted. She mentioned feeling a good deal spent with this exertion, but much relieved in mind, and frequently remarked on the peace she enjoyed, sweetly saying, "I feel so peaceful!"

From this time it seemed as if my beloved mother was scarcely an inhabitant of this world, her language being generally that of adoration and praise, and accompanied by the names and attributes of her God and Saviour. She was often evidently engaged in prayer, when only broken sentences could be gathered, and the names of her children were pronounced with affectionate epithets.

In the forenoon of 4th day, she began to slumber a good deal, and lay in an easy and composed state, which her attendants did not interrupt by asking her any questions; thinking it most consistent with the awful occasion, and knowing it to be accordant with her own feelings, not to excite natural emotion, or recall the happily prepared spirit in any degree to the world, from which it was gradually and most peacefully receding. For some hours the coldness and hue of death were apparent, but her breathing was so easy that it seemed scarcely possible the change could be so near.

The only evidence of approaching dissolution was a gentle sinking of the breath, which continued like that of a sleeping infant; until without any perceptible intermission or the slightest struggle, it ceased, and the immortal and redeemed spirit ascended with joy to the mansions of never-ending rest and peace, about half-past eight o'clock on fourth day evening, the 24th of 9 mo. 1823; leaving its worn tenement with the appearance of perfect tranquillity, and a countenance which strikingly indicated holy settlement and permanent repose.

The repeated prayer of this ancient and honorable servant of the Lord was thus remarkably answered, by her last hours being exempt from any degree of bodily anguish, and exhibiting the calm solemnity she so highly valued. Under this feeling, and amidst the poignant sense of such a bereavement, nature was mercifully hushed into stillness; and while all her children stood around her bed, a thankful assurance of the unspeakably glorious transition of one so justly beloved overcame selfish sorrow, and tended to produce that resignation to the Divine will, wherein the strength and true consolation of the believer are known to consist. My dear mother was aged seventy-three years, three months and sixteen days.

On 5th day, the second of 10th month, the precious remains were taken into a meeting appointed for the purpose at Southwark. It was largely attended by Friends and others, and signally favored with the covering of solemnity, both in the time of silence, and while many Friends were engaged in the line of gospel ministry.

The same extension of divine regard was again evident, while a numerous assembly stood beside the grave at Bunhill-fields, and the last affecting duty of depositing the coffin in '*the house appointed for all living*' was succeeded by a *silence* peculiarly impressive, so that then, as at the moment of dissolution, the tide of natural grief was restrained by Almighty power, while the contemplation of her life and death emphatically called upon survivors to follow her as she had followed Christ.

MEMOIRS OF JAMES COCKBURN.

(Continued from page 725.)

Letter to a young woman in Delaware State, dated 11th mo. 1st, 1816.

Esteemed Friend,—From the interest thou manifested for our accommodation and comfort when in your parts, I have no doubt thou wilt be pleased to hear that we regained the place of our residence in safety and found all well. Isaac Jones often mentions thee as an interesting character, and we unite in feeling desires for thy encouragement in the way of well-doing. We earnestly recommend thy deliberate attention to the manifesting *principle*, or light of Truth, and desire thy stability and faithfulness to these manifestations. This is the only way whereby any can increase in strength, or become prepared for usefulness: and there is every where need for an increase of useful members. There is need for such an increase in the Southern Quarter. Since my return home, I often review our late journey through your country. While there is much to regret and deplore, there is much to encourage and console. The pensive sigh and solitary tear on account of individual privations,

are often absorbed in feeling sympathy with the situation of many Friends, scattered over the peninsula between Delaware and Chesapeake Bays. Your discouragements are many,—your exercises and burdens great; but in union there is strength. Union of principle, union of feeling, union of practice, and union in faithfulness, will enable you to stand; yea, to overcome every discouragement, and to clear away obstructions to the spreading and progress of Truth.

With this view I repeat my solicitude for thy stability and faithfulness. Thy mind has been convinced; thy views have been opened, and thy feelings warmed with the light and love of Truth,—why shouldst thou withhold a practical testimony to its simplicity? There can be nothing so ornamental as the possession of a meek and quiet spirit,—nothing so engaging as the kind assiduities of Divine love. The practical acknowledgement of the principle of Truth, the exercise of virtue, the calm benignity and complacency of piety,—will clothe the mind with an amiableness, and the countenance with an impressive appearance, far superior to the imitations of vapid politeness, or the most finished devices of gaudy dress. Reflect, my sister, deeply reflect on the force of example upon the human mind. Thou art surrounded by those who are young in years, and some of them may be influenced by thy example. Wilt thou teach them to fly away on the wings of vanity? Wilt thou leave them to wander in the flowery paths of deceptive pleasure and vain amusements? Or rather, wilt thou become a practical light to their feet, and example them in sobriety, in serious consideration, in simplicity, innocence and humility? There are many valuable young women within the limits of your quarter, to whom thou might be useful, encouraging their progress in faithfulness, whereby a qualification might be increasingly witnessed for supporting the cause and testimonies of Truth.

The female character possesses great powers of sociability,—can they be applied to a better purpose than the promotion of virtue, of piety and of peace? How interesting the prospect, if those who possess cultivated minds would take the lead in a general reformation of manners and improvement in propriety of social intercourse! How auspicious for human happiness, if our minds and conduct were thus brought to act on one another for the promotion of virtuous feeling and correct habits! I wish thy enlistment and progress in this noble and dignified concern.

With the communication of love to S. C., her sister and cousin, I would entreat your serious consideration of these subjects. I was pained to see such precious minds veiled with a fondness for such foppery of dress. I am sure if they would remember their pious preceptor, Joshua Maule, they would blush at their badges of vanity.

JAMES COCKBURN.

Visit to Burlington and Haddonfield Quarters, New Jersey.

On the 29th of the 11th month, 1816, I left home under the influence of tender impressions, and next day, with Isaiah Bell for a companion, crossed Delaware and arrived at Benjamin Cooper's, where we spent the evening in agreeable conversation. My mind was favored with calmness and tranquillity; in which I saw the necessity of being emptied of ourselves, in order to receive the impressions of Divine love, by which our course through life may be directed in safety.

1st of 12th month, we were at Newton meeting, where I felt much exercise, but was made sensible that the fountain of Divine life is inexhaustible, and that the streams of Divine goodness are continually flowing unto the children of men; so that all may partake of its refreshing influence, if willing to leave their hold on obstructing things. This heavenly stream when received, gladdens the whole heritage, and gathers into one pure feeling, or baptizes into its own power, supplying every one according to their several wants. To attain this was the object of my concern. Next day, attended Burlington Monthly Meeting, where my mind was gathered under the quieting influence of Truth. This state was held up to view as a place of safety where no divination nor enchantment can prevail against us,—and where the mind may receive renewed supplies of refreshment, so as to be strengthened and qualified for fulfilling all our duties as members of the church. We dined at William Ridgway's, and were drawn into near and tender feelings of sympathy, under which expressions of encouragement were communicated.

3rd. At Chesterfield Monthly Meeting, where I was concerned to declare that whatever is visible is liable to change and decay; and that no permanent dependance can be placed on outward appearances. We are often deceived in regard to our external affairs; and even with respect to religious forms and observances. But all these things of an outward character must close with time. Death unveils us as we are; and then nothing can effectually avail the immortal soul, but regeneration of heart and sanctification of life. In the meeting for discipline, my mind was opened to communicate much tender advice and encouragement. After dining at Thomas Shotwell's, we had an opportunity of retirement, in which tender sympathy and encouragement were felt and expressed.

4th. Attended Springfield Monthly Meeting; where I was led to show, that though our weakness and wants are numerous, they are often produced, and increased by ourselves; and this is because we turn away from the power and ability that is placed within our reach. But by receiving and obeying the spirit of Christ, freely offered us, we may find an effectual means for

our help and redemption. Here also I was much opened in freedom of advice in regard to the discipline. Next day, we were at Mount Holly Monthly Meeting; where I was subjected to a feeling of great weakness, and was engaged to open some of the causes of these feelings, with a word of encouragement to those who are brought under a sense of their own weakness. I had also to speak of the dangers attending a weak, but insensible state, and was favored to point out the means of help even to such. A sense of Truth arose and prevailed in the meeting. In the meeting for discipline, the people were directed to review the progress of human and religious society; by which it may be seen that amidst all the revolutions of time, Truth remains unchangeable and immovable; and is able to support and give effect to its own testimonies. This afternoon we rode to Job Haine's, where we met with Samuel Comfort and John Brown from Bucks county; and next day attended Evesham Monthly Meeting. Under a sense of the gathering power of Truth, I expressed a belief that Divine goodness stood ready to begin, carry on, and in due time finish a good work in every mind. I was also engaged to open the way of receiving good,—the nature of its operations, as well as those causes in us which obstruct or promote its blessed work in our minds. In the discipline, felt much freedom to direct the attention of Friends to examine the ground and foundation of things. Obtained liberty to visit the women's meeting, where I found near access to their minds, and was engaged to call their attention to a view of the blessings conferred on us; and to show that these ought not only to excite humility and thankfulness, but dispose the mind to make a right use of the gifts of a gracious Providence, by giving them a proper direction in assisting and relieving those who are in straits and difficulties. I felt much peace in my labors, under a belief that my mind felt the weight of the exercise in both meetings.

On the 7th, we attended Upper Evesham Monthly Meeting; in which I opened a view of the proper state of the human mind, as being passive in the reception of Divine impressions, but active in yielding obedience to these impressions when received; that thus co-operating with the Divine will, a right direction may be given to the mind, so as ultimately to form an upright character. I was also engaged to hold up to view, the necessity of guarding against forming improper habits, and of frequently examining the bent and progress of our minds, by the light and standard of Truth. In both meetings for discipline I was also favored with openness of communication, much to the relief of my mind. Next day, being first day, I attended Moorestown meeting; and was led to state that God, being the source of all goodness, our minds must be turned to him to receive good,—that as to him we owe our being, so it is necessary the spring of all our actions, moral and religious, should flow from him, so that we might know that in him we live, and move, and have our being. Dined at Hinchman Haine's, and had a large and comfortable meeting at Cropwell, in the afternoon. The owning influences of Truth seemed to gather the minds of the people into a situation to receive its testimony.

9th. We were at Haddonfield Monthly Meeting; where I was much exercised for the arising of Divine life. The people were called to the necessity of yielding to the gathering influence and power of the gospel. A solemn feeling seemed to spread, and under its covering the first meeting closed. I asked for and obtained leave to visit the women's meeting for discipline, where I was favored with free communication. Dined with Sarah Cresson, and lodged at Benjamin Swett's, who went with us next day to William Rogers's, at Evesham.

On fourth day, the 11th, I attended the Quarterly Meeting for ministers and elders, at Evesham. Much counsel and advice was extended; Truth rose into dominion, and its testimonies had free course. Next day, the Quarterly Meeting for business came on, in which my mind reposed in silence. The expression of concern rested on Thomas Hawkshurst and Richard Jordan.

13th. Had a meeting at Vincent-town. In the midst of weakness, the encouraging promises of the gospel were opened, and free invitation extended to all:—closed with comfort and consolation. Next day, had a small meeting at the Mount meeting house; yet gospel doctrine opened for communication in its simplicity, and under its tendering influence some minds seemed affected, and I hope were renewedly strengthened. The day following being first day, we were at Mount Holly meeting; in which I was humbled under a sense of weakness. But light arose and opened several interesting views, which were delivered in a weighty and impressive manner, though in much simplicity; and a general solemnity of feeling appeared to cover most of our minds. Dined at Samuel Carr's, and went thirteen miles to an evening meeting appointed at Bordentown. It was favored, and closed under the owning and satisfying influences of Truth. Next day we proceeded home.

Not long after his return from this visit, James Cockburn met with a close trial in the death of his wife Isabella. Having no children, and only himself to provide for, it appeared best to dispose of his house and farm. He then engaged under Lewis Wernwag, as superintendent of the building of a bridge over the river Susquehanna, near the mouth of Connewingo creek; and was recommended by certificate in the 4th mo. 1818, to Nottingham Monthly Meeting. No account is found among his papers of any journey in

Truth's service, for about three years; and some of his friends were concerned lest the duties and confinement connected with his new employment should hinder or lessen his religious usefulness. It is believed his steady example and deportment among the mechanics and workmen had a salutary effect; and when released from the care of that business, with the approbation of his friends he made the following visit.

[To be continued.]

REMARKABLE CIRCUMSTANCE.

Two boys, the sons of a Friend residing at a place called Egg-Harbor in America, one about nine, and the other about seven years of age, went to play in a boat that was fastened to the shore. Thoughtless children! were there not places to play in with safety, without hazarding their lives in so dangerous a situation, and perhaps counter to the advice of parents anxious for their preservation, both of body and mind? The boat got loose, and their thoughts were called from their play, when they found themselves losing sight of their father's house. At length they began to see less and less of the town, and at last the shores were out of their sight, and the waves rolling one after another, drove their boat out into the great Atlantic Ocean. They looked round them, and saw nothing but the immeasureable extent of waters; and the dark night came upon them, far from their comfortable home, their warm bed, and their mother's tender care. What could they do but weep? Perhaps their affliction taught them to look toward their Heavenly Father for relief, when no prospect of it appeared from any of their fellow-creatures. What else could have sustained them, tossing hither and thither upon the mighty deep, without strength or skill to direct the course of the boat, and in great danger, if they escaped being swallowed up by the waves, of perishing with cold and hunger?

Two days and two nights passed over thus, when the protecting hand of their great Preserver directed their boat into the course of a vessel bound for London. The sailors, surprised at the sight, took up the children, almost exhausted, as may be supposed, by grief, cold and hunger. The ship continued on its way, and arrived in England. Going up the river Thames to London, they met an American vessel coming out and homeward bound. The captain of the ship which took up the boys, committed them to the care of the captain of that ship which was going home, who took them on board without landing them, and brought them safe home to their parents, before they had heard any tidings of them; having concluded they were drowned, and lamented with many tears the loss of their dear children. Their mourning was turned into joy, and parents and children rejoiced in being favored to meet once more. Such an unexpected deliverance was not forgotten by the children, and they lived to be valuable men; one of them especially, was scarcely known to mention this singular preservation, without shedding tears of gratitude.

Leadbeater's Extracts.

The writer proposes copying from time to time an epistle issued by the London Yearly Meeting, from a collection embracing a period of time from the year 1675 to 1805. Collected and reprinted in a body under the title of "Annual Epistles," at Baltimore, in the year 1806. The book having become somewhat rare, and very few of the Society (especially the younger branches) having had an opportunity to read them, I am induced to offer them to the editors of Friends' Intelligencer for publication, and bespeak for them a careful perusal. They will be found generally to be sound in doctrine, fervent and zealous in their spirit and language, interesting as a brief resumé of the state of Society at the time of their publication, and containing most excellent advice to heads of families, &c.

R. E. E.

EPISTLE I.—1675.

To Friends and Brethren belonging to the Quarterly and Monthly Meetings throughout England and Wales, greeting:

These are to signify, that at two sundry meetings in London, one being on the 27th and the other on the 31st day of the 3d month, 1675, many public Friends and brethren of the nation being present, these things were considered, and concluded to be intimated to Friends and brethren in the counties throughout the nation, about the sufferings of Friends.

First, That Friends of every Quarterly Meeting, respectively, for each County where Friends do or may suffer for the truth of Christ Jesus, do appoint and send up a faithful understanding Friend, to meet Friends at London, the 18th day of the 8th month next; that they, together with those Friends appointed here in London, may consider and advise together, for the help, ease and relief of such Friends as are or may be in suffering; and to endeavor to stop and prevent the persecutors and destroyers, by such lawful and just means as may be found out and made use of, in order to ease the oppressed. One end of this intended meeting being also that Friends may obtain such a general understanding of proceedings, both in the city and country, about sufferings, as that those Friends who come up may the better inform and advise with those concerned in the respective Monthly and Quarterly Meetings, so that Friends may be the more capable to assist one another in such cases.

Secondly, That the Friends appointed to come up to London, as abovesaid, do bring with them

the several cases of those under present sufferings and grievances on truth's account, with copies of the mittimusses, calendars, warrants and records against the sufferings; as also a list of their names who have died in prison; with the whole value of goods taken, exactly and briefly stated; with witnesses' names and hands to the account of such of their sufferings, and the cruelties and illegal proceedings of their adversaries, which otherwise would seem incredible to those in power, when they are laid before them.

Thirdly, According to that understanding given us of God, (our intention and end being for the help of the distressed, and ease of the oppressed, and for the peace and universal good of the churches of Christ,) we do tenderly advise and exhort all who are concerned, that such honest and faithful Friends who have freedom to move and endeavor to stop the persecutors and destroyers, and to procure any lawful and just remedy or ease for themselves or others in sufferings, (as the truth will allow of, and the law will afford,) be not discouraged, or reflected upon, in such their endeavors, by any Friend or Friends professing the truth; but rather, in true love and tenderness, be assisted and encouraged in their respective Monthly and Quarterly Meetings; that the cruelties and oppressions (which also under pretence of law are committed) tending to the ruin of innocent families may not lie hid, but be laid before those in power to redress them, and that the just ends (a Christian care of Friends and their meetings about sufferings) may in no-wise be prejudiced or hindered by any professing the name of the Lord amongst us.

Yet this is not in the least to encourage any either to contention or to take any indirect course at law, to the prejudice of truth, moiling themselves or giving advantage to the adversary.

Fourthly, That Friends, in the several Monthly and Quarterly Meetings, keep exact and plain accounts and records of all their sufferings, in their books, with the names of the witnesses (Friends or others) to every eminent case where the suffering is great; and especially where it exceeds the severity of the law. And always to note in the margin to know how far they took out copies of them to send to London; and to begin again where they left off, as sufferings are further added, that they may not for the future be sent up confusedly, nor the same twice over; so (in true love to all you, our faithful Friends and brethren, to whom the care of these things is committed) written and subscribed, on behalf of meeting aforesaid, by

Your dear friends and brethren,

G. Whitehead,	John Whitehead,
Alex. Parker,	Thos. Salthouse,
James Batt,	Richard Pinder.

London, the 4th of the 4th month, 1675.

These hereafter named, or the greater part, are appointed to meet the Friends of the country, when they come up to London about the sufferings:

Gerard Roberts,	Ellis Hookes,
Arthur Cooke,	Abraham Shapton,
William Welsh,	Richard Whitpaine,
Gilbert Latie,	Wm. Gibson,
James Buck,	Walter Miers,
Thomas Rudyard.	

The main and proper business of every traveller, who would succeed in his journey, is to keep close to his Guide, whether the road be joyous or more afflicting. Sometimes, by endeavoring to take a shorter, and at other times an easier path, people have insensibly wandered away, and gone on without going forwards, and their mistake been fatal. Sometimes a smooth path has by its seeming straight direction, and contiguity to the right one, diverted us from arduous labor, and we have been induced to chose present ease, at the expense of true peace; and the danger of final miscarriage hath been hid for a time, but at last appeared with awful weight; happy where timely enough to retrieve the mistakes resulting from former indolence or inattention.—*S. Fothergill.*

POWER OF GENTLENESS.

Whoever understands his own interests, and is pleased with the beautiful rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of our happiness in life must depend upon the cultivation of this virtue. Gentleness will assist its possessor in all his lawful undertakings: it will often make him successful when nothing else could. It is exceedingly lovely and attractive in appearance; it wins the hearts of all; it is even stronger than argument, and often prevails when that would be powerless and ineffectual; it shows that a man can put a bridle upon his passions; that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity and disappointment that crosses their path. It shows that he can soar away into the bright atmosphere of good feeling, and live in continual sunshine, when all around him are like maniacs, the sport of their own passions.

HUMANITY.

I have ever thought that there is a certain degree of justice due from man to the creatures, as from man to man; and that an excessive use of the creature's labor is an injustice for which he must account. I have therefore always esteemed it as part of my duty, and it has always

been my practice, to be merciful to my beasts; and, upon the same account, I have declined any cruelty to any of God's creatures, and, as much as I could, prevented it in others, as tyranny. I have abhorred those sports that consist in torturing them, and if any noxious creature must be destroyed, or the lives of creatures for food must be taken, it has been my practice to do it in a manner that may be with the least torture or cruelty; ever remembering, that though God has given us a dominion over his creatures, yet it is under a law of justice, prudence, and moderation; otherwise we should become tyrants, not lords, over God's creatures; and therefore, some of those things which others have practised as recreations, I have avoided as sins.—*Sir M. Hale.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 6, 1858.

A stated meeting of the Committee of Management of the Library Association of Friends, will be held on Fourth day evening next, the 10th inst., at half past seven o'clock. J. M. Ellis, *Clerk.*

2*d mo.* 6*th*, 1858.

VALENTINE JAMERAY DUVAL.

The life of Duval furnishes an instance of the force which urges onward the human mind in pursuit of knowledge, through all obstacles and outward obstructions. It is a translation from the German of G. H. Schubert, by W. H. Furness.

The time of Jameray Duval's birth, the year 1695, fell in the days of the French conquest under Louis XIV, a period noted also for the great internal distress which France then suffered. Heavy taxes oppressed the land. The flower of its youth were dragged away to battle and there sacrificed; in many places the soil lay untilled for want of laborers, the crops failed, trade and commerce were ruined by war; every where were families mourning for a son or a brother, or father who had fallen in the war which was waged to gratify the ambition of the king The soil of Champagne is one of the poorest in all France. There lies the little village of Artenay, in which the house of Duval's parents was one of the meanest. The father, a poor peasant, died when Valentine was but ten years old, and left to the mother the care of a numerous family, for whose subsistence, the small means remaining to the widow, did not suffice in the then great scarcity. There was daily lamentation in the poor household, the younger children crying for bread, and the elder ones becoming hardened to hunger and toil. Yet in Valentine there was a native power which became only the more indomitable, the sorer the necessity was. What was wanting without was richly supplied from within by a cheerful temper, for he was the liveliest boy in the village, delighting the other children with his fun, and animating their plays with his merry devices. He had barely learned to read in the village school, when in his twelfth year he entered the service of a peasant. The care of young turkeys entrusted to him by his master, during the summer, was rather an irksome business for his lively spirit. It may not therefore be wondered at that the boy fell upon methods of amusing himself, which were not always happily chosen. Among other things he had heard that red colors drove turkies mad. He wished to try the truth of this saying, and accordingly he tied a piece of red cloth around the neck of one of his flock. The animal fell into violent rage, struggled in vain to free himself from the cloth, and then, not allowing himself to be caught or held, fluttered about until he fell dead. His master immediately drove the boy from his service, and as no other employment was to be found in the village, and his mother was too poor to support him, he set off to find subsistence abroad.

It was in the winter of 1708–9, unquestionably the severest known for a century, when the boy Duval commenced his first wandering in the broad world. The cold, which reached its greatest intensity after January 5th, 1709, was so frightful that no one ventured to leave his house or his fireside without the most urgent necessity, for accounts were daily heard of persons found frozen to death on the highways and in houses. All places of public assemblies, the courts of justice, and even churches were deserted. Wine and water could not be kept in a fluid state for the service of the altar. Wine in cellars hardened into ice. The cattle in their stalls perished, the animals in the forests, quadrupeds and birds approached the dwellings and hearths of men to seek protection there against the terrible cold, and food, which was elsewhere buried deep under the snow. Birds fell powerless from the air, the fish died in the ponds, which were frozen to their lowest depths. The seed in the fields and the vines were ruined, trees in gardens and even the trunks of forest trees snapt with the cold, rocks were split and thrown down. It was several years before the traces of the desolation which that winter had caused were obliterated. Vineyards and olive plantations had to be laid out anew. For more than a generation maimed people were to be met with on crutches, who had lost their limbs not in war, but in consequence of freezing, under the knives and saws of the surgeons.

Even in those days when the winter began to be the hardest, young Duval wandered, from place to place, along the deserted roads, to seek service and a refuge from frost and hunger. To both these perils, there came a third, the

hardest of all, which threatened to put a sudden end to his life, and which was nevertheless sent to his rescue from the otherwise inevitable death by freezing and starvation. On the way between Provence and Brie, near a farmer's house, he was seized with so terrible a pain in his head that it seemed to him as if the bones of his scull would break apart, and his eyes start out of their sockets. With difficulty could he drag himself to the door of the neighboring house, and implore the person who opened it to him, to show him a corner where he might warm himself and recover from the distressing pain. He was shown the barn among the sheep, and the gentle warmth which was diffused there by the breath and perspiration of the numerous animals was more beneficial to him than a heated room in the best dwelling house could have been. His limbs soon lost their stiffness, but the pain in his head became so violent that it robbed him of his senses. When, the next morning the farmer entered the barn and saw the boy's eyes sparkling and inflamed with fever, his swollen countenance covered with red pustules, he was not a little startled. He instantly told the poor sick child that he had the small pox and must certainly die, because he was too weak and wretched to go or to be carried to a place where he would be better taken care of, for there in that poor house there was no means of affording him the scantiest subsistence during so long a sickness. The sick boy was unable to speak a word. His condition touched the farmer; he went into his house and brought thence a bundle of old linen rags, in which, after he had with difficulty undressed Duval, he wrapt him as a mummy. There in the barn lay the dung of the sheep heaped up in rows; between these the farmer made a couch of the chaff which had fallen from the winnowed oats, laid the boy upon it, covered him to his neck with chaff, and then with layers of the manure. As when a dead body is deposited in the grave, the compassionate farmer, when he had finished the work of covering the boy up, placed a cross over him, commended him to God and his saints, and as he departed repeated several times the assurance that only a miracle could save him from the death, to all appearances, so nigh at hand.

It needed not this assurance to fill the mind of the sick boy with thoughts of his end; he felt himself at the point of death, and the benumbing of his senses, which, from time to time, crept over him, appeared to him already the beginning of the death slumber, which, in his half dreams, he saw approaching without dismay or fear. But the miracle of Divine Providence, which alone, as the farmer had said, could save him, had already begun. He had found just at the right moment this healing covering, and a sort of instinct had suggested to the farmer this mode of taking from the disease its fatal power, a mode, singular indeed and most offensive to the senses, but at the same time most servicable in the present instance. The warm breathing of the sheep that lay around his grave, the warmth which his grave itself diffused all over him, excited a salutary perspiration and mitigated the virulence of the disease. The violent headache and stupor were removed; to the eye of another, his situation was loathsome to look at, but to the boy himself it was quite tolerable.

While Duval thus lay buried in the sheep stall, and had nothing to complain of but extreme weakness and a gradually returning appetite, the winter raged without with ever increasing violence. Several times, at night, he was awakened by a noise like thunder or a discharge of artillery, and when he inquired of the farmer, in the morning, the cause of this nightly alarm, he told him that the frost had split one or more of the walnut or oak trees that stood near, from the root up, or that by the freezing of the moisture in the crevices of the rocks, the rocks had exploded as if by gunpowder. Without, on the roads as in the hovels, men daily froze to death. The farmer himself, in his poor dwelling, could scarcely, by the flaming hearth, keep himself from freezing; while Duval was as comfortable in his strange situation, and among his brutish attendants, as the king or a prince of France in his well guarded room.

Nevertheless, this good fortune was not wholly uninterrupted, for in the midst of his comfortable feeling of repose and the moderate warming of his feeble limbs, as the disease abated, the plague of hunger set in. The shepherd who had taken on himself, according to his ability, the charge of the boy, was a very poor man.

The exorbitant taxes which the King of France had imposed on his poor subjects, had taken from the farmer almost all his household utensils, his cattle, and the things indispensable to the culture of his fields. The sheep alone remained, because they were not his, but belonged to the proprietor of the estate. The good man did, however, what he could. He gave his poor patient twice every day a thin water broth, which had no condiment but salt, and even this so sparingly that it was scarcely to be tasted, for even salt was taxed so heavily, that poor people could hardly supply this want. A corked bottle was the vessel in which the oat broth was brought—the only way in which it could be kept from freezing—the boy keeping the bottle close to him in his warm bed, and taking a draught from time to time. The water which was brought to him was frequently half frozen.

For some weeks this food sufficed to allay hunger, but soon the increasing strength of the boy demanded more nutritious diet. But the

poor farmer could afford nothing but a watery soup and some pieces of black bread, which were frozen so hard that they had to be cut with an axe, and only the warmth of the mouth or of the bed made them eatable. As trifling as these gifts of a love, which received not its reward on earth, may have been in the eyes of men, they soon exceeded, nevertheless, the ability of the poor farmer, who saw himself compelled to apply to the clergyman of the village for help for his patient. His application found a hearing. The abode of the pastor was almost a league distant from the sheep fold. Thither Duval was carried after being taken from his grave, wrapt in rags and hay, and seated upon an ass. The cold was still so severe, and the change so great, that he arrived at his new shelter half dead and with every limb stiff. To prevent the injurious effects of the frost, his body was rubbed with snow, and he was placed in a situation which, in its character and fitness to create a moderate warmth was as well adapted to him as that from which he had been taken in the sheep fold. Only after a week, when the cold had considerably decreased, was the patient, again becoming strong, carried to a chamber and laid in an ordinary bed. The care and food which he received in the parsonage, were indeed much better than the poor shepherd had been able to afford him. Duval soon felt himself as well and as strong as he had been before his sickness. With the return of health came also the inclination to wander. The good pastor could employ no additional servant in his little household. He intimated to the now vigorous lad that he should look about him for employment, gave him a little travelling money, and dismissed him from his kindly care with his affectionate blessing.

Just at that period there was the greatest difficulty in finding employment in Champagne. There would indeed have been a demand every where for laborers, for the reckless, violent levying of recruits for the army among the youth and men had taken from the herds their keepers and from the land its tillers, but, as useful as the labor of a robust young man would have been, it could not be taken advantage of; every master of a family, where any such were, had trouble not only in securing bread for himself and his dependants,—he could share the little yet to be obtained with no new comer. As we have already said, the extraordinarily severe winter had annihilated almost all hopes of a harvest for this year either for the farmer or the vine dresser. The collectors of the taxes, the forestallers of grain, who refused to sell in hopes of yet higher prices, asked not about the distress of the poor people; they were almost as hard-hearted as their king, Louis XIV. Like him, they thought only of satisfying their greed, even though thousands perished, and the suckling died at the breast of its starving mother.

Jameray Duval, as he thus, without finding employment, went from village to village and from farmyard to farmyard, and everywhere saw nothing but bitter want, and heard of nothing but scarcity, dearness and starvation, asked at last, whether there were not any other country, where the grain was not frozen. He was told that, perhaps, towards the East and the South, there might be regions which the warmer influence of the sun had protected against the devastations of the winter. This intimation filled the heart of the young wanderer with joy and hope. In his apprehension the world appeared, as it seems on a serene day to the inhabitants of a plain, to be a dish-shaped expanded surface, upon whose rim the crystal concave of the sky rests, over which the sun passes by day, while the stars are lighted like lamps at night, to be extinguished in the morning. The sun itself, as it is represented in the almanac, like a human head, the boy held to be a living being of fire, of which it seemed to him altogether probable that it must give the most warmth where it was nearest to the earth, and that was in the eastern horizon, at its rising. Resting in this belief, our Valentine now directed his course to the quarter where the sun rose. The commencement of his journey did not appear fitted to animate him to its continuance; it led him through the poorest parts of Champagne. The low, clay built huts, covered with reeds or straw, with their inmates clad in rags, whose withered countenances, pallid with want and trouble, seemed, like the wasted features of their half naked children, capable of no glad smiles, but only of weeping, were well adapted to appal his love of wandering. In addition to these things there was the want of the most ordinary means of subsistence, a want shared alike by the vagrant and the inhabitant of the land. Instead of what might properly be called bread, a baked composition of crushed hemp seed appeased the hunger of the people. Duval had need to be thankful, if he could only procure enough of this unwholesome food to allay his appetite. But the benefit was only apparent; he acquired no strength, but a disagreeable sensation in the head was produced by this diet, of which he was not free for years afterwards. All this, however, could not obstruct the career upon which he had entered; impelled by a mighty inward impulse, he pursued his way, with all possible speed toward the East. Travelling in this direction, he came one day to the top of a hill, at whose foot lay a not very attractive looking district (Bourbonne les Bains). A thick vapor, which rose from its midst, appeared to the young wanderer to be the smoke of a conflagration just being extinguished. He was not a little astonished when he was told that it came

from the hot springs, which there rise out of the earth. Such an unexpected piece of information excited his curiosity in a high degree. He ran to the springs, laid himself down on the ground, put his hand several times into the bubbling water, but had to withdraw it quickly, as the heat was too great to be borne. Thereupon, in childish ignorance, he pursued his further inquiries. Nowhere was a stove or fireplace to be seen, which might make the water boil so. "What," he thought, "could any one suppose but that this was the neighborhood of hell, and only great levity could have thought of building and dwelling on such a spot."

From this supposed vicinity of hell, our young wanderer came the next morning upon a landscape which, by its blooming appearance, reminded him of the neighborhood of Heaven. The annoyances and troublesome inquiries, which now obstruct the traveller as he passes from one little country to another, were then unknown. Duval had, without knowing it, passed the boundaries of oppressed, exhausted France, and had come into Lorraine, which at that time was still under the mild government of its German princes. What a difference was there already between the first village of Lorraine, Senaide, and those parts of Champagne through which his direct route from west to east had led him! Here were no longer to be seen those poor, low, rush-covered clay huts, with their pale, wasted inmates, but high and well walled houses, roofed with tiles, and occupied by beings, whose well fed persons and fresh complexions spoke of ease and comfort. How merry, round cheeked and beautiful were the well clothed children, in comparison with the children of the French borders, half naked, and pining away in dirt and misery.

It was Sunday; the sound of bells called the people to public worship in the well built, spacious church; even Duval, thankfully glad as he had hardly ever before been, hastened thither. Here every thing that he saw seemed new and beautiful, the armorial double eagle over the door of the vestibule, the dress of the people, so grand in his eyes, the multitude of young men, whom no tyrannical force tore from their homes and families, to be sacrificed to the insatiable ambition of an oppressive king. Instead of the poor frocks of coarse ticking and sackcloth, which his countrymen wore, our young wanderer saw the men of Senaide clad in becoming clothes, with silver buttons, and the women with short sleeves and ruffles, as richly dressed as the best ladies of the cities of Champagne. Here the clatter of the heavy wooden shoes was unheard, in which the country people of Champagne put their bare feet, for even the poorest are provided with shoes and stockings. And not only the eager eyes but the famished stomach of the stranger found food here. Instead of the nauseous hempseed bread, there was sweet wheaten bread, with meat and other articles of food, all which the liberality of the villagers offered for almost nothing. It was good to be here, so Duval thought, here was the land to which the warming sun was nearer at its rising than to the rest of the earth, here he wished to remain. And the wish was gratified. The people were able to employ and support laborers. The shepherd of the near village of Clezantaine took the robust, active boy into his service.

(To be continued.)

For Friends' Intelligencer.

Review of the Weather, &c., for FIRST *month.*

	1857	1858.
Rain during some portion of the 24 hours	0 days	4 days
do. all or nearly all of the day, . . .	2	2 "
Snow, ...	10 "	5 "
Cloudy without storms, ...	8 "	6
Ordinary clear, ...	11 "	14 "
	31	31

Amount of rain falling during the month *this* year 2.60 inches. On the 11th inst., 1.04 in. fell, and during the night of the 16th, 1.20 inches, forming the greater portion of the whole quantity. Corresponding month of *last* year 3½ inches.

The mean temperature of the month, per Penna. Hospital *the present* year was 39.72 deg.; that of *last year* 22.37 deg., while the *average* for the past *sixty-nine* years has been 31.12 deg.

The *highest* average attained for any FIRST month during that entire period was in *the present* year, 39.72 deg., and the *lowest* in 1840, 24 deg.

From the above it will be seen that the month just closed has had *no equal* for average heighth of temperature during the past *sixty-nine* years, and probably for a much longer period; the records in our possession extending no further back. For a number of years the corresponding month of 1828 bore off the palm in this respect, and as it then reached 39 deg., the *present* year has but little to boast of over that, and particularly as in the *former*, according to *Peirce* "on several days the mercury ran up to *seventy* in the shade." The *highest* point it attained the *present* year was 62 deg. (on the 11th inst.); the *lowest* (on the 23d) 22 deg., *last year* (1857.) The *highest* was 42 deg., and th *lowest* 5 deg. *below* zero.

During the month the present year, honeysuckles, sweet Williams, chrysanthiums, Nassett rose bushes, forget-me-nots, and lilly's have been in leaf nearly the whole month in my garden, while in other places less exposed I have known of dandelions, yellow jessamines, johnny jump-ups, and other early spring flowers being in full bloom; and a friend of mine had a few days since a peach tree in blossom. Farmers have been plowing and some rolling their wheat.

Philada., 2dmo. 1st, 1858. J. M. E.

WALLED LAKE IN IOWA.

A Correspondent of *The Cincinnati Gazette* gives an account of a walled lake in Wright County, Iowa. He says:

"To me it was one of the greatest curiosities I had ever seen—enveloped as its history is with a mantle that will probably never be withdrawn. This lake lies in the midst of a vast plain—the rich, gently undulating prairie extending for many miles in every direction. The lake covers an area of about 1,900 acres. The water is clear and cold, with a hard sandy bottom, from two to twenty-five feet deep. There is a strip of timber about half way round it, probably ten rods wide, being the only timber in many miles. *There is a wall of heavy stone all round it.*

It is no accidental matter. It has been built with human hands. In some places the land is higher than the lake, in which case the wall only amounts to something like a *rip-rap* protection. This, I believe, is what engineers call it. But in other places the water is higher in the lake than the prairie outside of the wall. The wall in some places is ten feet high; it is thirteen feet wide at the base, sloping up both sides to five feet wide on the top. The wall is built entirely of boulders, from three tuns in size down to fifty pounds. They are all what are called *lost rock.* I am no geologist, and consequently can give no learned description of them. They are not, however, natives, 'to the manor born.' Nor has the wall been made by the washing away of the earth, and leaving the rocks. There is no native rock in this region. Besides, this is a continuous wall, two miles of which, at least, is higher than the land. The top of the wall is level while the land is undulating—so the wall is in some places two feet, and in others ten feet high. These rocks, many of them at least, must have been brought a long distance—probably five or ten miles. In Wright County the best rocks are scattered pretty freely, but as you approach this lake they disappear, showing that they have been gathered by some agency—when or by whom history will never unfold. Some of the largest oak in the grove are growing up through the wall, pushing the rocks in, in some cases, outside in others, accommodating their shape to the rocks. The lake abounds with excellent fish. The land in that township yet belongs to the Government.

When I was there in the Spring of 1856, the wind had blown a large piece of ice against the south-west part of the wall, and had knocked it down, so that the water was running out, and flooding the farms of some of the settlers, and they were about to repair the wall to protect their crops. It is beautiful farm land nearly all around this lovely lake.

The readers of *The Gazette* should not imagine that the wall around this lake is as regular and as nice as the wall around the fountain in front of the City Hall in New York, nor need any entertain the theory that it is a natural wall; but it has been built hundreds, and probably thousands of years. The antiquary may speculate by whom this mighty, as well as ornamental, work was done, but it will only be speculation.

Notwithstanding the water in the lake is pure and cool, there is no visible feeder or outlet. This lake is about twelve miles north of the located line of the Dubuque and Pacific Railroad, and about one hundred and fifty miles west of the former place. The time is coming when the lake will be a great place of public resort."

FORTITUDE AMID TRIALS.

Oh, never from thy tempted heart
Let thy integrity depart!
When disappointment fills thy cup,
Undaunted, nobly drink it up;
Truth will prevail and justice show
Her hardy honors, sure though slow.
Bear on—bear bravely on!

Bear on! Our life is not a dream,
Though often such its mazes seem;
We were not born for lives of ease,
Ourselves alone to aid and please.
To each a daily task is given,
A l bor which shall fit for Heaven;
When duty calls let love grow warm,
Amid the sunshine and the storm,
With faith life's trials boldly breast,
And come a conqueror to thy rest.
Bear on—bear bravely on!

"IT IS WELL."

2 KINGS iv. 26.

It is well, in the guidance of infinite love,
It is well, in the counsels of God only wise,
It is well with the soul, whose best hopes are above,
Whose thoughts all aspire to a home in the skies.

'Tis true, we've a changeable climate below;
We have sunshine and storm, parching drought and cool showers,
On our spring-time of promise, the wintry winds blow,
To blight our fair fruits, and to scatter our flowers.

The bud, that before us in loveliness blows,
Sheds its delicate leaves on our path, and is o'er;
The tree, in whose covert we loved to repose,
Bows its head to the spoiler, and shades us no more.

But the sunbeam, that painted that beautiful flower,
The soft dews that nurtured that shadowing tree,
Retain all their freshness, their warmth and their power,
An unchangeable promise secures them to me.

Shall I mourn then? Oh, yes! but I may not repine;
It is well in the counsels of infinite love;
It is well when my choicest delights I resign,
To the all-perfect will of my Father above.

I weep, but in sorrow's most desolate hour,
My Saviour is nigh, and He sees all my tears;
In the cloud of my grief, though it heavily lower,
The soul-cheering bow of his mercy appears.

It is well! the fair symbol of covenant grace,
The pledge of God's truth to the feeble in heart,
The mountains shall tremble, the rocks leave their place,
Ere his word shall be broken, his kindness depart

Press on then, my soul, be thou steadfast till death,
No perishing crown to the faithful is given;
Let thy prayers be more fervent, more constant thy faith,
Thy home is above, thy best treasure in heaven.

MARIA FOX.

SOMETHING ABOUT THE CHINESE.

THEIR MANNERS AND CUSTOMS.

Two travellers by the names of Fortune and Huc, have written their adventures in China, and the British Reviews are full of them. We make some interesting extracts.

M. Huc thinks that *every nation has a peculiar smell*, and hence he was always detected and barked at by Chinese dogs, though dressed as a Chinese. The odor of a Chinaman is *something like musk*, and they all know the smell of a European, though it is well understood that we smell less strongly than other nations. But the Chinese have some sensible ideas (though perhaps more economical than graceful) as to

DRESSING WARMLY ENOUGH:—They cannot imagine, says Mr. Fortune, how the Europeans can exist with the thin clothing they generally go about in. When the weather was cold, I used always to wear a stout, warm great-coat above my other dress, and yet the Chinese were continually feeling the thickness of my clothes, and telling me that surely I must feel cold. Their mode of keeping themselves comfortable in winter differs entirely from ours.—They rarely or never think of using fires in their rooms for this purpose, but as the cold increases, they put on another jacket or two, until they feel that the warmth of their bodies is not carried off faster than it is generated. As the raw, damp cold of morning gives way to the genial rays of noon, the upper coats are one by one thrown off until evening, when they are again put on. In the spring months, the upper garments are cast off by degrees, and when the summer arrives, the Chinese are found clad in their dresses of cotton, or in the grass-cloth manufactured in the country. In northern towns, the ladies sometimes use a small brass stove, like a little oval basket, having the lid grated, to allow the charcoal to burn and the heat to escape; this they place upon their tables or on the floor, for the purpose of warming their hands and feet. Nurses also carry these little stoves in their hands under the feet of the children. Such, however is the thickness and warmth of their dresses, that it is only in the coldest weather they require them. Little children in winter are so covered up that they look like bundles of clothes, nearly as broad as they are long; and when the padding is removed in warm weather, it is difficult to imagine that you see before you the same individuals.

The prodigality of clothing is rendered the more necessary by the aversion of the Chinese, of which M. Huc speaks, for "gymnastic promenades." The most patient, industrious, and persevering of mankind, where there is an object to be gained, exertion without profit is a notion they cannot comprehend. To watch Europeans recreating themselves, by pacing up and down with the activity of travellers hurrying to a goal, is a spectacle which raises in them the same emotions with which Cowper contemplated the barren speculations of philosophical theories:—

> "'Defend me, therefore, common-sense, say I,
> From reveries so airy, from the toil
> Of dropping buckets into empty wells,
> And growing old in drawing nothing up.'"

Mr. Fortune and some English friends, who went up the country by canal from Ningpo, were accustomed to get out from the boat, when tired with sitting, and walk awhile upon the bank. "Is it not strange," they heard a Chinese say, "that these people prefer walking when they have a boat as well as ourselves?"

These travellers seem to think

THE CHINESE NATURAL COOKS:—"You have only to take the first man that comes, and after a few days' practice he will acquit himself of his duties to a miracle. The most astonishing thing of all is the excessive simplicity of their means; a single iron sauce-pan is the sole implement they require for executing the most difficult combinations.' The national predilection is for made dishes, more after the manner of the French than the English. The humblest peasant is expert in concocting savory messes out of the simplest materials. A Chinaman, Mr. Fortune states, would starve upon what used, and perhaps continues, to be the harvest diet of Scottish laborers—milk and porridge for breakfast and supper, and bread and beef for dinner. The tea-makers whom we took over to India could not live upon the salt beef and biscuit of our English sailors. They had a private store of articles with which, at a small expense, they compounded dishes that gratified the palate, as well as appeased hunger.

"A real Chinese dinner cannot appear otherwise than strange to an unreflecting foreigner, who imagines that there can only exist one method of living among all the nations in the world. To begin with dessert and finish with soups; to drink wine hot and smoking out of small porcelain cups; to employ two little sticks, instead of a fork, to take up the food, which is brought to the table ready cut into mouthfuls; to use, instead of napkins, little squares of soft, colored paper, of which a supply is placed by the side of each guest, and which a servant carries away as they are done with; to leave your place between the courses, to smoke or amuse yourself; to raise your chop-sticks to your forehead, and lay them upon your cup, to announce to the

company that you have finished your dinner—these are all singularities which rouse the curiosity of Europeans. The Chinese, on their part, never get over their surprise when they see us at table, and they inquire how it is that we can swallow our drinks cold, and how we came by the singular and extravagant idea of making use of a trident to convey our food to our mouths, at the risk of running it into our lips or our eyes. They think it very odd that our nuts and almonds are served up in their shells, and that the servants do not take the trouble to peel the fruit, and cut out the bones from the meat. Though they are not very nice about the nature of their food, and relish fritters of silkworms and preserved tadpoles, they cannot understand the predilection of our epicures for a high pheasant, or a chesse which has all the movements of an animated being. At a dinner which was attended by Captain Laplace of the French navy, salted earthworms formed part of the first course, but so disguised that the confiding guests ate them without a suspicion of the truth."

How the Chinese Eat:—"It cannot be denied that that there is nothing in which nations are more capricious than in their adoption and rejection of articles of diet. A Chinese cook in the service of a European at Macao sent up a dish of snipe without the trail. Host and guests, of whom M. Huc was one, rated him for his ignorance, and told him, to his astonishment, that he had committed a crime which could not be pardoned twice. A few days afterwards he had to dress some birds which were not snipes, and was careful to preserve their precious contents. He was dismissed, despairing ever to comprehend the culinary code of Europeans, and wondering as much at the gross taste which could venture upon the entrails of a bird, as we of the west can marvel at the Chinese relish for earth worms. Frogs are esteemed throughout the empire. They are brought to the towns in tubs or baskets; and the frog-monger, in the intervals between serving his customers, chops off the heads of the animals and draws off their skins. They are sold, like everything in China, by weight.

"Another custom, which at first found little favor with either M. Huc or Mr. Fortune, they discovered upon experience to be exceedingly agreeable. Towels, from which hot water has been wrung out, are brought round in trays after meals, and each of the guests wipes his face with a reeking cloth. The same process is gone through after journeys. It is, in fact, the Chinese mode of washing, and, though not the most effectual, Mr. Fortune pronounces it far more refreshing than cold bathing to a person who is hot and tired with walking. The natives rarely use soap. When our party of six had seated themselves at the centre table, my attention was attracted by a covered dish, something unusual at a Chinese meal. On a certain signal, the cover was removed, and presently the face of the table was covered with juvenile crabs, which made their exodus from the dish with all possible rapidity. The crablets had been thrown into a plate of vinegar just as the company sat down—such an immersion making them more brisk and lively than usual. But the sprightly sport of the infant crabs was soon checked by each guest seizing which he could, dashing it into his mouth, crushing it between his teeth, and swallowing the whole morsel without ceremony. Determined to do as the Chinese did, I tried this novelty, also. With two of these I suceeded—finding the shell soft and gelatinous, for they were tiny creatures, not more than a day or two old. But I was compelled to give in to the third, which had resolved to take vengeance, and gave my lower lip a nip so sharp and severe as to make me relinquish my hold, and likewise desist from any farther experiments of this nature."

Chinese Politeness.—There is a funny account of Chinese manners which will amuse some of our plain republicans. It appears that they practice a *politeness which is all talk*:—"The essence of good manners is in the preference for others in the smaller affairs of life—in a petty benevolence reduced to rule and enforced by society upon all to supply the want of the reality in many. The rules are defective in proportion as the civility is barren. Tried by this test, the Chinese are not much in advance of ourselves. They give you, says M. Huc, the most pressing invitations, but it is on condition that you refuse them. The native Christians of a Roman Catholic station in the north went one saint's day to attend service in a chapel attached to the house of a catechist. The service ended, the catechist pressed the whole of the congregation, which was numerous, to stay and dine with him. Every one replied to his entreaties by an excuse. With an air of mortification at the repeated refusals, he at last caught hold of a cousin, and begged him, by the ties of relationship, to remain. The cousin pleaded business, and, after a protracted contest of earnest requests and peremptory denials, the catechist proceeded to use force, and endeavored to drag his refractory relation into the house. 'If,' said he, 'you will not eat rice with me, at least come in and drink a cup of wine.' The cousin consented to this compromise. After sitting long, and no wine appearing, he ventured to inquire when it was likely to be brought in. 'Wine! wine!' said his astonished host; 'do you suppose I have any wine here? and do you not know that I never drink wine, since it gives me the stomach-ache?' 'Then, why,' replied his guest, 'did you not let me go, instead of insisting on my coming in?' The question threw the catechist in a rage. He abused his cousin

for an ignorant boor, asked him where he had learnt manners, and with cutting sarcasm exclaimed, 'What! I do you the civility to invite you to drink wine, and you have not the courtesy to decline!'" M. Huc witnessed the scene.

CHINESE DWELLING HOUSES.—The architecture of the Chinese is unique. What we express by the word house, for example, finds no corresponding term or idea among them. From the palace to the hovel, the tent-type prevails; as well in temples as in private dwellings.—Dwelling houses are generally of one story, having neither cellars nor basements, and for the most part without dormer-windows or attics. They must not have ornaments appropriate to palaces or temples, or to aspire to the height of the former. The common materials are brick, but wooden houses are not unknown.

The general arrangement of the interior of a Chinese dwelling of the better sort is that of a series of rooms of different dimensions, separated and lighted by intervening courts, accessible along a covered corridor communicating with each, or by side passages leading through the courts. The custom of cramping the foot, and thus disabling the women in a degree from going up and down stairs, may have had the effect of making buildings low, and causing an expansion on a level, in order to make the necessary room required for large or wealthy families. Door-plates and numbers are unknown; as a substitute for which, under the projecting eaves, hang paper lanterns, informing passers-by of the name and title of the household, which, when lighted at night, serve to illumine the street and designate his habitation.

The entrance into large mansions in the country is by a triple door, leading through a lawn or garden up to the hall; but in towns a single door, usually elevated a step or two above the street, introduces the visitor into a porch or court. The intervening space is occupied by the porter. Passing behind the movable screen inside of the doorway, a paved open court, commonly adorned with flowers or a fancy fish pool, is crossed upon entering the principal hall. The floors are made of square tiles of brick or marble, or hard cement, and matted—wooden floors not being common on the ground story. The rooms are dim even in a bright day, in the absence of carpets, and fire-places, and windows, to afford from it a prospect abroad. The kitchen is a small affair; for the universal use of portable furnaces enables the inmates to cook wherever the smoke will be least troublesome. Warming the houses in the latitude of Peking is done by closing the crevices and constructing flues under the rooms, which are heated by one fire.

The poor build a sort of brick fire-place, which is used for cooking by day, and by night for a bed, where all the family sleep on felt carpet, placed on the warm bricks. Fuel is scarce and dear. The houses of the poor are dark, dirty, low, and narrow tenements, with neither floors nor windows, and but few apartments, wretched in the extreme. The door is a mat swinging from the lintel, and the whole family sleep, eat and live in a single apartment, and pigs, dogs and hens dispute the space with the children, who are apt to be numerous.

The best furniture is made of a dark, durable wood, resembling ebony; but the rooms are filled with ornamental articles, such as large porcelain jars and vases, copper tripods, stone screens, book shelves and stands, rather than with chairs, couches and tables. Though some of them are not destitute of elegance, there is a want of what we call comfort. The bedrooms are small, poorly ventilated, and seldom visited, except at night. A rich bedstead is a massive article, made of costly woods, elaborately carved and supporting a tester, from which hangs silken curtains, with musquito nets attached. Mattresses or feather beds are not used, and the pillow is a hard square frame of rattan or bamboo. A wardrobe and toilet usually complete the furniture of this part of the house of the Chinese, who generally care little for their sleeping apartments.

The grounds of the wealthy are laid out in good style, and, were not their tasteful arrangement and diversified shrubbery abandoned to neglect, sometimes to nastiness and offals, they would please the most fastidious. An open space within the enclosure is set aside for the necessary recreation of the women and children, and something of the soil is secured, even though it be only a plot of flowers or a bed of vegetables. In the Imperial garden, as well as in others where the owner is able, the attempt to make an epitome of nature has been highly sucessful.—*Exchange Paper.*

KNOWLEDGE is not a couch whereupon to rest a searching and restless spirit; nor a terrace for a wandering and variable mind to walk up and down on; nor a tower of state for a proud mind to raise itself upon; nor a commanding for strife and contention; nor yet a shop for profit and sale; but a rich storehouse for the glory of the Creator, and the relief of man's estate.—*Bacon.*

DOMESTIC ENDEARMENTS.

I hold it indeed to be a sure sign of a mind not poised as it ought to be, if it be insensible to the pleasures of home, to the little joys and endearments of a family, to the affection of relations, to the fidelity of domestics. Next to being well with his own conscience, the friendship and attachment of a man's family and dependents seems to me one of the most comfortable circumstances of his lot. His situation, with regard to either, forms that sort of bosom

comfort or disquiet that sticks close to him at all times and seasons, and which, though he may now and then forget it, amid the bustle of public or the hurry of active life, will resume its place in his thoughts and its permanent effects on his happiness, at every pause of ambition or of business.

"I will never do this," says one, yet does it; "I am resolved to do that," says another, but flags upon second thoughts; or does it, though awkwardly for this world's sake; as if it were worse to break his word, than to do amiss in keeping it.—*Penn.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market still continues inactive and dull. Sales of 200 barrels at $4 50, and 500 barrels Ohio, extra, at $4 75. Sales to the etailers and bakers at from $4 50 to 6 00 for common and fancy lots. Extra and fancy brands, for home consumption, $5 25 a 6 00. Rye Flour, $3 00. Corn Meal, $2 94 a $3 00 per barrel.

Grain.—There is little Wheat coming forward, but prices are barely maintained. Sales of good red at $1 10 a $1 12 per bushel, and small lots of white from $1 20 to 1 30. There is a steady demand for Penna. Rye at 70 c., and sales of Delaware at 69½c. Corn—2000 bush. yellow sold at 50 a 58 cts. in store, and afloat at 60 a 61c. Oats—Penna. brought 34c, and Delaware 33c.

Cloverseed is in demand. Sales at $5 50 a 5 62 per 64 lbs., and sales of recleaned for export at 9c. per pound. Timothy sells slowly at 2¼ a 2½, and Flaxseed at $1 30.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, address

JANE HILLBORN & SISTERS,
Byberry P. O., 23d Ward, Philada., Penna.
2d mo. 6, 1858—3m.

CIRCULAR.

To all whom it may concern, Greeting:—A few Friends have conceived the idea of preparing an account of the rise and progress of the Meetings constituting our Yearly Meeting; setting forth from whence they were taken—when and where first held—when established—when a Preparative, a Monthly, a Quarterly Meeting, &c.,—with such extracts from their Minutes, (and occasional explanatory notes,) as will exhibit to the youth and others of our day, the practical operation of the Christian principles which we profess, as exemplified in the right application of Discipline for the preservation of our members; and for the restoration of those who may have wandered from the fold. To which may be appended diagrams showing the relative position of the Meetings in their respective quarters.

The materials from which this work must be compiled will be found in very voluminous and widely scattered records—sometimes difficult of access—requiring many co-laborers to collect them. The assistance of Friends is invited to this labor.

Address WILLIAM EMBREE,
West Chester, Chester Co., Pa.
EZRA MICHINER,
1st mo., 1858. Avondale, Chester Co., Pa.

N. B.—Respondents will please memtion their Post Office address.

The labor to which the attention of Friends is called, and their assistance solicited, by the above circular, is—1. To collect and arrange a history of the successive divisions and establishment of the meetings constituting (or which have constituted) nor Yearly Meeting. And, 2. To illustrate, so far as can be done, the rise and gradual development of the various concerns of Society for the welfare of its members; and the promotion of truth, as exemplified in the minutes of Monthly, Quarterly, and Yearly Meetings. Before this can be done, a large amount of documentary matter must be collected, from which to make the compilation; viz: copies of minutes from the earlier records of the meetings; documents issued by Yearly Meetings, &c., especially during the first century of its existence.

Friends having access to meeting records, will confer a favor by furnishing full copies of such minutes as have been indicated, authorizing, and opening new meetings, or laying down old ones, &c. And, also, of any minutes which especially introduce, or illustrate the peculiar principles, testimonies or Church government of the Society. Any appropriate documents which may be in the possession of Friends will be gladly received, on loan, and carefully returned.

It is not intended to introduce anything relating to the late unhappy divisions in Society, of a controversial character. It is, therefore, hoped that no information will be withheld, from any feelings growing out of that circumstance.

WM. EMBREE,
E. MICHINER.

It is desired to receive a few boarders in a small family of Friends, No. 1132 Green Street, Philada.

FRIENDS' GRAMMAR SCHOOL.—For Boys and Girls.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— Hannah M. Levick, 532 Dillwyn St.
Jane Johnson, 533 Fourth St.
David Ellis, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

ERCILDOUN BOARDING SCHOOL FOR GIRLS This Institution will commence its fourteenth session on the 19th of 2nd mo. next, and will continue twenty weeks. It is pleasantly situated near the village of Ercildoun, three miles southwest of Co ville, on the Philada. and Columbia railroad, from which place pupils will be conveyed free of charge The usual branches comprising a thorough English education will be taught, and scientific lectures, illustrated by appropriate apparatus, will be delivered The terms are $55.00 per session. Drawing, $5.00 extra. For further particulars address the Principal Ercildoun P. O. Chester Co. Pa.,

SMEDLEY DARLINGTON,
12th mo. 28th, 1857—6t. Principal.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS. It is intended to commence the next Session of this Institution on the 2d of 11th mo., 1857. Terms: $65 for twenty weeks For reference and further particulars, inquire for circulars of BENJ. SWAYNE, Principal.
London Grove, P. O., Chester County, Pa.

Merrhiew & Thompson, Prs., Lodge St, North side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, SECOND MONTH 13, 1858. No. 48.

EDITED BY AN ASSOCIATION OF FRIENDS.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

Having taken large extracts from the interesting life of Mary Dudley, we conclude with the Testimony issued by the Monthly Meeting of which she was a member.

A Testimony of Southwark Monthly Meeting, concerning MARY DUDLEY, *deceased.*

This, our beloved friend, was born in the city of Bristol, the 8th of the 6th mo. 1750, of parents professing the principles of the Established Church; who strictly attending to the ceremonies instituted therein, introduced her from a child into a regular observance of them; notwithstanding which she was allowed to enter into most of the vain amusements of the world, to which her natural disposition greatly inclined; and being of engaging manners, her company was much sought after, and her temptations to gaiety thereby greatly increased. It appears, however, by some of her memorandums, that she was very early favored with the visitation of divine love; and whilst pursuing the gratifications of time and sense, she was often impressed with an awfulness and fear, which led her to desire the possession of more substantial enjoyments; and which ultimately produced a gravity of demeanor that exposed her to the ridicule of her less thoughtful companions.

About the 20th year of her age she withdrew from those scenes of dissipation and folly to which she had been accustomed, became dissatisfied with the forms and ceremonies in which she had been educated, and apprehending that she had received benefit from the ministry of some of the Wesleyan Methodists, she was induced to connect herself with that Society, and continued a member thereof between two and three years; but remained at the same time an attender of the established worship. Here she observes: "In the several ceremonies of this, and in different meetings of the other, I felt unsatisfied, and often while others were engaged in attention to the preaching, singing, &c., has my spirit in solemn silence communed with the Lord my strength, so that I scarcely knew what was passing without me, and even felt disturbed from this inward attraction when obliged to draw to that spot where the outward elements were prepared for the congregation. Oh! how did I then feel the heavenly mystery and sweetly partake of the bread of life, so that all forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance." In this state she frequently attended the meetings of Friends, and was so drawn into fellowship with them, that although she had no outward instruction, or was assisted in the understanding of their religious principles from the reading of books, it appears she had so clear a view of their profession and peculiar testimonies, and was so strongly convinced of their consistency with the Truth, that she believed it would be required of her to demean herself comformably thereto, both in profession and practice. But in submitting to this sense of duty, the opposition from her family was so great, and the cross to her own will so heavy, that she thought the yielding up of her natural life would have been an easier sacrifice. She was, however, through mercy, strengthened to obey the divine requiring, and in the 23rd year of her age, on the ground of settled conviction, joined our religious Society; about which period she felt herself constrained to speak in the line of ministry, from which her natural disposition exceedingly shrunk. After exercising the gift with which she was entrusted for some time, the conflicts of her spirit were so great that she gave way to reasonings and doubts on the subject of her call to the sacred office, and thus became involved in unspeakable distress, from which at times she could see no way to escape.

In the year 1777, she was married to Robert Dudley, of Clonmel, in Ireland; but the society of an affectionate husband, and an increase of domestic comforts, proved insufficient to afford that peace of which her exercised spirit felt so much the want; and here she described her situation as "often miserable"—concluding that by disobedience she had forfeited the divine favor, and should never again be commissioned to proclaim her Lord's goodness. But He who had called her to his service, and designed to

qualify her for His work, brought her out of these perplexities and close probations in which her mind had long been involved, to the comfort of many who had suffered with and for her, and to His own praise; enabling her again to bear public testimony to His goodness.

Her constitution being naturally delicate she was often affected with illness, and it was at times under the pressure of much bodily suffering that the prospect of religious services was opened to her, and a preparation of mind for proceeding therein experienced. This was strikingly the case in the year 1787, when by a complication of disease she was brought so low as to be thought by those about her to be near her close; yet in this state of bodily infirmity, her spirit was attracted to distant parts, and in the love of the gospel a people of strange language presented to her view. This prospect in a short time became more fully opened, and her love and allegiance put to the closest test, by an apprehension that it was required of her to unite with her beloved friend Sarah Robert Grubb in a religious visit to France, Germany, and Holland. She had seven children, the youngest only ten weeks old, when entering on this engagement, her health was very delicate, and in the progress of the journey she experienced many deep conflicts. But the holy arm of power being extended, she was enabled to accomplish the service to the unspeakable relief and peace of her own mind, and we trust to the edification of those in that remote part of the vineyard who were thirsting for spiritual refreshment. Her resignation to the foregoing requiring was the commencement of that devotedness to the cause of religion, which so conspicuously marked the future life of this dedicated servant of the Lord. For the succeeding twenty years (when ability of body permitted) she was much occupied in travelling: having within that period visited all the meetings, and a large proportion of the families of Friends in Ireland, Scotland and Wales, many of the counties in England, and some parts of the continent not included in her former journey: besides which she was engaged in most places in holding meetings with those of other denominations.

After the decease of her beloved husband, and two children who had arrived at maturity, trials which deeply wounded her susceptible feelings, she removed in the year 1810, under an apprehension of duty, into the neighborhood of London, and resided for the most part of the remainder of her life within the compass of our Monthly Meeting. She was a minister highly esteemed amongst us, sound in faith and doctrine, laboring diligently in gospel love for the promotion of the cause of truth and righteousness, under the pressure of much bodily weakness; a bright example of devotedness in declining years, and we believe it may be truly said of her, she was "fervent in spirit, serving the Lord," and in her removal we feel the church has sustained the loss of a mother in Israel. After coming amongst us, she visited most of the families comprising the Quarterly Meeting of London and Middlesex, and travelled in several counties in the line of the ministry. The youth in our Society were the objects of her peculiar and affectionate solicitude, for whom she was at times concerned to appoint meetings; she was also favored with a gift that remarkably qualified her for service in meetings with those not in religious profession with us, in the exercise of which she was frequently engaged in advocating, in a clear and convincing manner, the doctrine of universal and free grace, and the divinity of our Lord and Saviour Jesus Christ. She experienced many deep trials which she bore with exemplary resignation; evincing thereby her reliance on divine support; thus could she feelingly sympathize with others under affliction, and was often enabled to hand the cup of consolation for their encouragement. Her last religious engagement was a visit to the families of Friends belonging to Devonshire meeting, which she was enabled to accomplish early in the past year to the admiration of herself and others; during which she frequently expressed her belief that her day's work was drawing to a close. After this, when ability of body permitted, she continued to attend her own meeting until the 18th of 4th month, when she was confined to her bed with what appeared to be the effects of a severe cold. Symptoms of fever soon followed, and in a few days the disorder had made so rapid a progress that danger was apprehended. She frequently expressed a belief that nature would sink under the weight of illness with which she was oppressed; saying, "I do not feel able to struggle as heretofore, but I have no sight as to how it may be, nor any wish to go unless it be the will of heaven" Again she said, "when the doubtings and hesitations of nature have been kept down, the Divine will has been all to me. Thy will be done is the highest anthem ever sung on earth or in heaven." She was eminently favored with the sensible enjoyment of the Lord's presence, and often testified of the support and consolation thus afforded her. "I have loved the cause of my Redeemer; it was to draw to him and fix the attention of the mind upon him alone, that I have been made willing to proclaim His goodness." Being much tried with pain and other distressing symptoms she observed, "I only fear that through long continued suffering I may not exemplify that which I have held up to others, the sufficiency of Divine power: may patience have its perfect work, whether any glimpse of the unspeakable glory be afforded or not. Oh! if this be known it must be glory to God in the highest, through Him who came to procure peace on earth; the language of the re

deemed through all eternity will be, Not unto us, not unto us, but unto thy name be the praise. I could say much; my heart is full, but the poor body must have rest."

1st of 5th mo. This night, when solemnly conversing on her precarious situation, with a peculiar calmness and feeling, she said, "I seem to have nothing to do but with the present moment, no looking back with uneasiness, but in thankful remembrance of great and unmerited mercy; whereon I trust there was a building long ago. Oh! not to doubt the foundation is a great mercy, tell all there is no other way but that of resigning up all." About this time she was informed of the alarming illness of a valuable minister, when with much tenderness of spirit she uttered the following emphatic language: "Oh our poor Society! Lord raise up judges, counsellors, feelers, such as are quick of understanding in thy fear—and if children are to become teachers give them wisdom and humility." On allusion being made to the diligence with which she had occupied the time and talents committed to her trust, she sweetly replied, "Feebly and unworthily as they have been used, I trust it was with a single eye to the help of others and the glory of the dear Redeemer. And if he forgive all the mixture, all that has been of the creature, and mercifully receive me into rest and peace, whether he affords those bright prospects which in the beginning of this illness, and often since, have been vouchsafed or not, oh! may I never doubt or cast away my confidence, that He who hath loved with an everlasting love will continue to uphold me, notwithstanding the weakness of the flesh, and the temptations of the cruel enemy. Oh! this enemy; he never quits his hold of poor human nature while he can assail it."

Early in the 8th month she became increasingly debilitated, and thought it probable her remaining strength would be soon exhausted; and one night, after having given some directions respecting her funeral, she expressed a wish that nothing might be done, nothing said, nor, if possible, thought, but what would lay the creature where it ought to be, and where she trusted it then was, prostrate at the footstool of Divine mercy.

Her situation at this period was very fluctuating, but the evidence of Almighty support and consolation became increasingly manifest. On its being observed that, as she had no clear sight of the issue of her disorder, a hope was induced she might be again raised up; she replied quickly, "That this is my death illness, I have not the least doubt, but the time may be mercifully concealed from me; and if it be the Lord's will to save me from agonizing pain, and grant a quiet dismissal, what a favor it will be." At a time when she was sending some messages of love to some of her friends, she said, "I am nothing, Christ is all! my friends are dear to me; nothing in my heart but love to all—God is love. Glory, glory, glory, be to his name now and for ever."

During the last three weeks of her life, she suffered much from the difficulty of breathing, and general bodily uneasiness: her mind, however, was wonderfully supported; so that to those around her she frequently appeared to be favored with a foretaste of the rich enjoyment of perfect happiness and peace. At another time, when tried with pain and restlessness, she said, "It is only the body; it does not get within: all there is peaceful, quiet trust;" again, "nothing in the way. Ah! do not hold me; yield me up; I must go; I could have sung a song of praise this night."

After a distressing night she prayed with earnestness, "Grant a moment's ease of body if it be thy blessed will!" The petition appeared to be soon answered; for almost immediately after she proceeded thus, "Praise, praise for this calm. Now Lord into thy hands I commend my spirit; bless my children; bless thy own work." The attributes of her God and Saviour now became almost her only theme, and she often seemed as if scarcely an inhabitant of earth. Her approaching dissolution was now apparent, and the following are some of her latest expressions. "Grace has triumphed over nature's feelings; the Lord has fulfilled his promise, he has given the victory through Jesus Christ, to whom be glory, and power, dominion and strength, now and for ever; holy, holy, holy."

Her departure was observable only by gradually ceasing to breathe, and her immortal and redeemed spirit, we doubt not, ascended to the mansions of never-ending rest and peace. She died at her house at Peckham, on the 24th of the 9th month, 1823, in the 74th year of her age; a minister about 50 years; and her remains were interred in Friends' Burial Ground, near Bunhill Fields, on the 2d of the 10th month, after a solemn meeting at Southwark.

Signed in Southwark Monthly Meeting, 10th of 2d month, 1824, by many Friends.

At a Quarterly Meeting for London and Middlesex, held the 30th of the 3rd month, 1824.

The foregoing testimony concerning our beloved friend Mary Dudley, whose memory is precious to us, in the remembrance of her "*work of faith and labor of love,*" has been read in this meeting, and being cordially united with, after some small alterations, is signed in and on behalf of the Meeting, by JOHN ELIOT, Clerk.

Signed in and on behalf of the Women's Meeting. HANNAH MESSER, Clerk.

He that would live a quiet life, and keep the unity of the spirit in the bond of peace, must be as backward to take offence as to give it.—*A. Clarke.*

MEMOIRS OF JAMES COCKBURN.

(Continued from page 742.)

Notes of a religious visit to the meetings of Friends constituting Baltimore Yearly Meeting.

On the 2d of the 5th month, 1821, I left home in a quiet and tender frame of mind, with that feeling which is represented by having neither purse nor scrip;—called on Joshua Husband, who had agreed to accompany me in the visit so far as way might open; and next day, being first-day, we were at the Forrest meeting. I endeavored to impress on the minds of those present the necessity on our part of complying with the conditions of the gospel promises, in order to receive the Divine blessing in their fulfilment. Being favored with free and easy access to the people, I left them in peace. In the afternoon, we proceeded to Fawn, and lodged at Richard Webb's. 4th. Attended Deer Creek Monthly Meeting, held at Fawn. It was somewhat dull and exercising at first, but I obtained relief by endeavoring to show that all the requirings of Truth were consistent with its own nature. Also opened a view of the necessity and advantage of yielding obedience to these requirings, as manifested in the heart, in order that we may progress forward to a situation wherein the new commandment comes to be written on the table of the heart, to *love one another;* and thus come to witness the perfection of our nature. Was also engaged to encourage the youth to faithfulness, as the only means of obtaining qualification to support the testimonies of Truth.

On the 5th, we attended Little Falls Monthly Meeting; rather dull and heavy; the Truth at length prevailed, and the causes of heaviness were pointed out. The power and virtue of Truth were illustrated in the gathering and preservation of the Society of Friends, and sustaining them under sufferings and trials. The people were also reminded that the same wisdom, power and goodness remain as ready to help and preserve as ever—and the youth were directed to it as the means of their preservation. Next day, we were at Gunpowder Monthly Meeting; in which I was favored to open to the view of the youth, the beauty and advantages there were in the Truth; and also to point out the means by which this beauty and these advantages might be obtained. I was also lead to caution some of those more advanced in life, not to trust in outward appearances, but to press forward to the mark of the prize of our high calling in Christ Jesus. Obtained entire freedom of mind, and left them under those feelings which humble and tender the heart. Dined with Mordecai Matthews, and then proceeded seventeen miles to Baltimore; where, on the day following, we attended a meeting for the Eastern district. The concentrated language of my mind was, "Train up a child in the way he should go, and when he is old he will not depart from it." Opened the nature, and urged the exercise of parental, filial and social duties, and insisted on these as means which Divine Providence will bless for our own increase,—the preservation of the youth, and for producing successors in the Truth. Was favored with a clear testimony under that humbling influence which unites the minds of speaker and hearers in tender sympathy.

On the 8th, attended Baltimore Monthly Meeting; in which I was favored with a clear, open testimony from the declaration, "Obedience is better than sacrifice;" showing that Christian obedience is inseparably connected with Christian progress. Its happy effects were illustrated, in the view held up that by walking in the path of obedience, the faithful will all meet in the same exercise, the same enjoyments, and they will produce the same good fruits. Thus the path of obedience leads into oneness of feeling and spirit,—gathers out of every thing that would retard our spiritual progress, and brings into the harmony and consistency of the Truth. In this way, Zion comes to put on her beautiful garments, becoming the praise of all the earth.

9th. Had an appointed meeting at Elk Ridge; where I found easy access to the minds of the people, and was engaged to open the beauty and advantages of sincerity and integrity, as applicable to private feeling, and to our moral and religious character. Without sincerity, no progress can be made in religious experience; for "as a man thinketh in his heart, so he is." After viewing the iron works and cotton factory, we went on to Sandy Spring, and were at First-day meeting, which was pretty large, but rather laborious. Our responsible situation was held up to view, and the need of our improving every blessing. Faithfulness was pressed home as the necessary means of realizing the advantages of Truth. Some relief was obtained and the testimony seemed to be received. Dined with Roger Brooke, and visited Fair-hill School, belonging to the Yearly Meeting. About forty-three children were there; to whom free and open counsel was extended in a way adapted to their capacities. We had also a select opportunity with the superintendent and teachers, to our encouragement, comfort and strength.

11th. Had a meeting at Indian Spring, which was attended by many of the neighbors. I was concerned toh old up the necessity of seeking the Lord whilst he is to be found, and calling upon him while he is near; and to show the dangers of becoming neglectful and insensible of good; with pressing considerations arising from duty and interest, to induce our obedience to the voice of Divine requirements. I obtained relief of mind, and left them with peaceful feelings. Lodged at John Cowman's, and next day rode forty miles to the Cliffs, where we visited

a number of families, and attended meeting on the 13th. Many of other societies being present, my mind was opened in encouragement to them, from the invitation formerly given, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is no saviour." The people were attentive, and seemingly affected with the views held up to their consideration.

On the 16th, had an opportunity in J. Richardson's family to much satisfaction. He freely expressed his good will to the principles of Friends; and signified his intention of letting his negroes go free, and also of allowing them some compensation for past services. We encouraged him in his resolutions, and left him in much tenderness. Went on to Washington, and next day were at meeting there; in which I was favored with a feeling of that love which produced the concern of visiting my fellow professors; and I experienced great openness and freedom in communication; showing the necessity of an experimental progress in the Truth, and of coming forward to experience the mind washed and purified by the spirit of Christ; because unless he wash us, we can have no part in him. Had a meeting at Alexandria in the afternoon. The people were cautioned against resting in an easy, complaisant way, in the observance of outward forms; and shown the need of coming to experience a being engrafted into the true vine in order to show forth the fruits of righteousness, and gain admittance within the gates of the new Jerusalem.

18th. Left Alexandria, and travelled forty-five miles to Asa Moore's at Waterford. Next day, visited some families, and the day following attended their Preparative Meeting, which was large. I felt much openness in testimony concerning the nature of man, and the proper action of the principles of our nature. Encouragement extended to all to hold fast that which is committed to our trust, that none may take our crown. Left them easy and quiet in mind, and went to Goose Creek; lodged at Bernard Taylor's, where we met with Elizabeth Coggeshall.

On the 21st, attended Goose Creek Preparative Meeting, which was large. Felt the solemnizing influence of Divine power to spread over us, and bore testimony to its virtue, to the relief of my own mind. Elizabeth Coggeshall appeared in a testimony of tender encouragement to an exercised remnant; and Truth seemed to gain the ascendency with the people. In the afternoon, we had an appointed meeting at South Fork, which was large and mostly made up of other societies. Found free access to their minds, and called their attention to the declaration of Jesus Christ, that "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Adverted to the proper nature of man, as he was created; and showed the necessity of partaking of the Divine wisdom, power and goodness to enable us to answer the intention of our creation, and to qualify us for the exercise of piety, virtue and the enjoyment of good. I obtained entire relief of mind, and a general feeling of satisfaction seemed to prevail. Next day proceeded over the Blue Ridge, and crossed Shenandoah river to Winchester. Lodged at Samuel Brown's; and the day following travelled twenty-five miles to Dillon's Run, where we stayed at Richard George's.

24th. Being First-day, we were at their meeting, called Dillon's Run. The house was filled, and free counsel and encouragement extended; —I endeavored also to impress their minds with feelings of confidence in Divine protection and blessing; showing that none are excluded from the one, nor deprived of the other, except those who wilfully withdraw from the one, or refuse the other;—and that every situation in which we are placed by the providence of God will be blessed, if we are faithful on our part. Left them with tender desires for their preservation and improvement, and returned eighteen miles to Back Creek, where we had an appointed meeting next day. Many other societies were present, and it was rather laborious and dull: but through persevering patience, at length freedom and clearness was obtained, and I was enabled to open several states and conditions;—causes of general weakness and declension were shown, and the means of help explained;—encouragement was extended to all to persevere in well-doing, so that weakness may be overcome, and ability received to resist evil, to the overcoming of the weaknesses and infirmities of our nature, so as to be brought into the enjoyment of good. Dined at Stephen Taylor's, and went on to the Ridge where we had a meeting on the 26th, to which came Elizabeth Coggeshall and Ann Shipley. I was concerned to open to view the progress of good and evil in the human mind, and the consequences of both, together with the necessity of faithfulness and stability of mind in order to advance in goodness. Elizabeth appeared in supplication at the close of the meeting.

27th. Had the company of E. Coggeshall and A. Shipley at Winchester Meeting, which proved a time of favor, and of renewed visitation to some minds. Testimony was borne to the goodness of God; and a free invitation extended to all to yield unfeigned obedience to the tendering impressions of Divine love. Ann Shipley closing the meeting with supplication, our minds were drawn into nearness of unity one with another. Next day attended Hopewell Preparative Meeting, which was large, but unsettled, by reason of many looking out for words from the preachers. They were cautioned against looking to or depending on man, and showed the nature of spiritual worship, and the benefits and conse-

quences resulting from it. E. Coggeshall followed in the same exercise, and was much favored to declare Truth's testimony among the people, warning slaveholders against robbing the oppressed of their wages, and spending their labor in vanities. A general solemnity prevailed, and good impressions seemed to be made on the minds of the people. After meeting, we parted with E. Coggeshall and her company in much tenderness and good will on both sides; having been together at four meetings. Parted also with our Winchester friends, who had shown us great kindness, and went on four miles to Thomas Wright's to dine. Thence, with Abraham Branson for a guide, we went on to Anthony Lee's that afternoon. The day following, had a meeting at Middle Creek, which was favored with the solemnizing, strengthening and edifying influence of Truth. Much encouragement was extended to the exercised remnant there, and the minds of Friends seemed much united in tender, consolating feelings. Left them in quietness and peace of mind. 30th. Had an appointed meeting at Berkeley, which was heavy and laborious; but I was favored to obtain clearness of mind, in a testimony that was close yet encouraging. Thence, crossing the Potomac at Harper's ferry, we lodged at a tavern.

Berkeley meeting was the last in Fairfax Quarter, which reaches over a great extent of fine country. The land, water and air, being generally good, the people look healthy. But many of the meetings appear weak and languishing; yet a concerned remnant are scattered up and down, and these were often tenderly encouraged; the lukewarm and worldly-minded were pleaded with in love and good will, and all were incited to faithfulness, that they might become lively in their spirits and answer the design of Divine goodness.

On the 1st of the 7th month, we reached New Market, and attended meeting at Bush Creek. It was large, being first-day, and an open time for labor. I was led to speak of the necessity of exercising those means whereby we may become pure in heart: for "blessed are the pure in heart; for they shall see God." Without walking in the light that cometh from God, we cannot serve him acceptably, nor receive from time to time his especial blessing. Those who walk in the darkness of their natural wills cannot see God in the light of his grace, but stumble in errors which lead to death. The youth were tenderly exhorted to seek the Lord while he is near, that their steps may become ordered of him, to their own preservation and everlasting comfort. Dined at William Coale's; then rode sixteen miles to Robert Hatton's at Pipe Creek. Next day had an appointed meeting at Pipe Creek, which was small, on account of the rain: but I found openness to bear a testimony for Truth, on the importance of our minds taking a right direction under the influence of religious principles;—seeking the kingdom of heaven and the righteousness thereof, that all other things may be added in a way the Lord will bless. On the 3d, we rode forty miles to Baltimore, and next day reached home; having travelled by computation about five hundred and fifty miles, with satisfaction and peace.

[To be continued.]

For Friends' Intelligencer.

A CHAPTER ON LIGHT.

Whatever makes manifest is light, both spiritually and temporally, and we cannot do without both these lights. The outward sun is the light of the outward and material world, and the spirit of God is the light of the inner or spiritual world. Man is wonderfully made, constituted a two-fold being, consisting of an outward body of flesh, and an immortal mind or spirit, and these are closely connected and liable to be more or less influenced the one by the other, and when the fleshly propensities are allowed to prevail and predominate over the higher and more noble qualities, the mind is debased and enslaved, and instead of being the master and ruler, becomes the servant; but when the higher and nobler qualities, the spiritual, are allowed to control and govern the natural, then all the propensities of the flesh are rightly regulated and used as designed by the all wise Creator, and the body is benefited.

The body has its wants, and cannot live without nourishment, as it is of the earth earthy, it must be sustained by the productions of the earth. The ground must be tilled, planted, sowed and cultivated by man, that it may bring forth fruit and food for the support of the body, and this cannot be done without the *light* of this world. If we go to work in the dark, more harm than good is done—all the toil lost—and the crop injured. This holds good both in the field and garden; but we must do our part, if we expect any reward for our toil and labor; we must work while it is day. And after the soil is prepared, the seeds and plants put into the ground, and even after they have sprung up, we must be watchful, and careful, and industrious to keep down the weeds, the trash and natural productions of the earth, lest they overgrow and choke the good growth, and no fruit comes to perfection.

There is in this a likeness between the outward and inward; the outward garden and the garden of the heart. The good seed, the seed of the kingdom, is sown in the heart by the heavenly Husbandman, and it is our business to make room for it, and to be watchful and careful lest the many seeds and products of the creature—the carnal mind and self-will—over-

run the heavenly seed and hinder its growth. This is an inward and spiritual work, and we cannot see to labor availingly in it but by the light of the spiritual world. This light will be furnished by the great and Almighty being who created us; for He, who by the gracious influence of his spirit illuminates our understandings, enables us to see what he requires, shows us our duty, helps our infirmities, and, if we are faithful and obedient to the revealings of this light, will give power to do His will, and keep all within under his government, which brings into purity of heart and life.

The sweet Psalmist of Israel said, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Again, "God is the Lord which has shewed us light." "Thy word is a lamp to my feet, a light unto my path." "The entrance of thy word giveth light; it giveth understanding to the simple." In Isaiah we find, "The Lord shall be unto thee an everlasting light, and thy God thy glory." "Thy sun shall no more go down, neither shall thy moon withdraw herself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." The prophet Daniel says, "Blessed be the name of God, forever and ever; for wisdom and might are his, and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with him." In Micah, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness." It was said of John the Baptist, "he was not *that light*, but was sent to bear witness of that light. That was the *true light*, which lighteth every man that cometh into the world." "For every one that doeth evil, hateth the light, neither cometh he to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." Jesus was, indeed, the blessed and heavenly pattern and example. The true Christian must walk by the same rule as he did. This is following Christ in the regeneration. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." All things that are reprovable are made manifest by the light. Whatsoever doth make manifest is light. "This then is the message which we have heard of him, and declare unto you; that God is light, and in him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth." The evangelical prophet Isaiah gave this invitation, "House of Jacob, come ye and let us walk in the light of the Lord."

This spiritual, this "universal and saving light," has been the light and leader of the righteous in all ages, and has ever been a sufficient rule and guide unto all who have believed in it and been obedient to its manifestations. Those who take diligent heed unto the light, shall see more light, experiencing a gradual advancement from one degree of grace unto another, step by step, as it were, so that the humble Christian traveller may be scarcely sensible of making any advancement. Similar to what Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." And some diffident little ones may at times be ready to conclude they are not worthy the notice of that great and Almighty being who made and created all things, and so they let in discouragement. The words of Jesus to his disciples may be applicable to this state—"Are not two sparrows sold for two farthings? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." Verily, the all-wise and benevolent Creator careth for all whom he hath made, and hath given his light for their guidance. Let none then distrust His providential and fatherly care, but walk in this light, as children of the light and of the day.

Light and grace begin to operate early in the youthful heart and mind, both as a *reprover* and as an *approver*. As far as I remember, its first operation in me was as a *reprover*. Being at play with some boys older than myself, in order to be like them, I used my Maker's name in a light irreverent manner. The immediate condemnation and remorse were so great, that I withdrew from these naughty boys, deeply sensible of the evil I had committed in taking the sacred name in vain, and I was careful never to do so again. Whenever we refuse the evil and turn from it, and choose the good and adhere to it, we have the reward of peace—sweet peace—without any feelings of sorrow or regret. Thus, the highest wisdom and greatest good is to "*mind the light.*" SAMUEL COMFORT.

Fallsington, 1 *mo.* 29, 1858.

Live well, and make virtue thy guide, and then let death come, sooner or later, it matters not. Then it will be a friendly hand that opens the inlet to a certain happiness, and puts an end to doubtful and alloyed pleasures.—*Penn.*

THE PASSIONS

Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions; men and women have survived all these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at an advanced period of life. It is, therefore, a matter of the highest importance to every one desirous to preserve "a sound mind in a sound body, so that the brittle vessel of life may glide down the stream of life smoothly and securely, instead of being continually tossed about amid the rocks and shoals which endanger its existence, to have a special care amid all the vicissitudes and trials of life to maintain a quiet possession of his own spirit.—*Bailey.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 13, 1858.

From the reflections of our friend "R. W., of Vermont, Illinois," we take the following, which we think embraces his concern, as we understand it. We hope it may be received as a word of kindly exhortation by those who, from various causes, may have become indifferent or lukewarm in regard to assembling with their friends for the purpose of Divine worship.

It would appear, from the remarks of R. W., that in his neighborhood some Friends were in the habit of social visiting on first days at the meeting hour, "thereby not only absenting themselves, but preventing others from meeting," which is the occasion of deep regret to him, and he feels a concern to urge upon all the maintenance of our Christian testimony in relation to this "reasonable duty," being persuaded that where it is neglected we are not improving in best things. He contrasts the example of our early Friends with many of the present day. They were willing, under the influence of Divine love, to suffer for the Truth, and threatenings of imprisonment, or even death, did not deter them from gathering for the purpose of worshipping "the Father" in spirit and in truth. Out of this love to God, and love to one another, flowed feelings of unity and fellowship comparable to the oil poured upon the head of Aaron, which extended to the nethermost skirts of the garment.

To the rising generation, and those who are soon to take our places in Society, he feels that we owe an example of uprightness, that they too may be induced to watch in the light, that they may become children of the light, and children of the day; whereby they would be made partakers of that high and holy communion which far surpasses any enjoyment to be derived from the things of earth. But if we are disobedient to the heavenly call, and slight the precepts and example of the righteous who have so nobly borne the testimonies of Truth, we shall have no part in the heavenly kingdom, but others will be brought in who shall take the crown designed for those who labor faithfully in the Lord's vineyard. He would that we "remember the time is fast approaching when we must give an account of our stewardship—of the talent entrusted to our care. Then will the fading allurements of time and sense be as nothing, yea, worse than nothing, and what if they should be as clogs and weights to prevent our rising to that state of heavenly enjoyment which is the result of obedience to the Divine will?"

The account of the conversion of an infidel, taken from the Select Miscellany, is suggestive of deep instruction. It displays not only the loving kindness of Him who sees not as man seeth, and who *waiteth long* to be gracious, but also the *wisdom* with which he endows the lowly.

In the artless narrative of Frederick Smith, we find him not judging by the sight of the eye or the hearing of the ear, but with the intuition of a loving spirit, discovering sincerity of heart beneath the proud exterior of a man of rank, and an infidel. And we cannot doubt that under a sense of his own inability to enlighten such a mind, his aspirations were fervently raised to Him whom he had himself known by the revealings of his own spirit, that he would, in his own time and way, shine in upon this benighted one.

It is worthy of remark, and should be deeply instructive to us, that the *inconsistencies of conduct* among Christian professors had been the principal barrier in the mind of Count N—— to his reception of the truths they professed: and though the good man who gives us the narrative does not, of course, say so, yet it is rea-

sonable to infer that in him, and some of those associated with him in religious fellowship, the Count found that humility, simplicity, and purity, which did not give the lie to their professions, and which prepared his heart in some measure for the reception of the truth. If those who name the name of Christ would depart from all iniquity, did they aspire to be holy, harmless, undefiled, and separate from all that is sinful, they would indeed be lights in the world, and their conduct would hold out the persuasive language, "Come, taste and see that the Lord is good."

MARRIED, on the 21st ult., according to the order of Friends, at the residence of her father, WM. WEST, of Montgomery county, to REBECCA K., daughter of Charles Thomas, of Tredyffrin township, Chester Co., Pa.

———, According to the order of Friends, on the 3d of 12th month, 1857, at the residence of her brother, JOSEPH W. THOMAS, of Tredyffrin township, Chester Co., to MARY P. WILLIAMSON, of Newtown, Delaware county, Pa.

CONVERSION OF AN INFIDEL.

The following remarkable narrative was found among the papers of Frederick Smith, in his own hand-writing:

About the year 1797, I became acquainted with Count N——, a native of Ireland, who, in his early youth, went to Germany, where he was educated at one of the universities, and brought up in the Roman Catholic persuasion, the inconsistency of which he told me he very early saw. The bigotry, superstition, and wickedness of the priests, were such as to give him a disgust to religion, believing, he said, that the foundation of it was dissimulation and priestcraft. When he left the university, he was introduced to the Emperor Joseph II., to whom he afterwards became one of the Lords of the bed-chamber, and was also advanced to an office of rank in the German army, a part of which he commanded in a war against the Turks. The Emperor made him a Count, in addition to his hereditary titles of Marquis and Viscount of Valedesta, in Spain, and a grandee of the first order in Spain. He was, besides, related to some of the first nobility in England and Ireland.

At the commencement of our acquaintance, he expressed a wish to know something of the principles of Friends; and having read Barclay's Apology, in returning it to me, he told me it was the best written book on Divinity he had ever seen; and if it were possible to act according to the sentiments contained in it, no man could act wrong; but he added, "I have something to say to you in private, and which I hardly dare say to any other man. Unfortunately for me, I do not believe in any system of religion—I do not believe in the existence of a God. You may be assured it is a subject that has given me a great deal of thought; and when I came into this Protestant country, I had hoped I should have discovered the essence of Truth, and that the Protestant clergy would have given the lie to the impressions I had imbibed from my early prejudices, on account of the dissolute and abandoned lives of the Romish clergy; but alas! I see that there is the same system of deception carried on in England as in Germany. The clergy have only one thing in view, and that is the accumulation of wealth, and where it can be done, to endeavor after splendor and aggrandizement. As to their flocks, it is a matter of no consequence whether they are ignorant or wise. It appears no part of their study to aim at their religious improvement; so that I find myself just where I was. I observe that all mankind are alike—they pretend to religion; they talk of it, and there they leave it.

"As a confirmation of what I say, I may inform you, that on my first coming into these parts, I paid a visit to my relations in Ireland, who showed great hospitality and kindness to me, and as is usual in that country, there were large convivial parties, where neither the manners nor the conversation would bear much reflection even in an infidel, as I suppose I should be called. It happened that the conversation one evening took a religious turn, in the course of which I inadvertently *leaned* toward scepticism at least; on which one of the company hastily said, 'Surely you do not doubt the existence of a Supreme Being?' to which I replied, 'What are your sentiments on that subject?' Why sir, my sentiments are these; I look upon the Almighty as a being of infinite purity, as the object of both love and fear, and that I am in his immediate presence, (it is through him I live, and move, and have my being.) I consider that I am amenable to him for every action of my life; that if I do evil voluntarily, I run the risk of His eternal displeasure, and wretchedness will be my portion; but if I act according to his will, I shall be eternally happy.' 'Is this really and truly your belief?' 'Yes sir, it undoubtedly is, and it is also the belief of every well regulated Christian.' 'Then sir, how comes it to pass that your actions correspond so little with your professions? Is it possible that such a hearsay evidence as this, would convince me, were I an atheist, of the truth of God's existence? Has any part of your conduct since we have been so often together, manifested either *love, fear or reverence* for this object of your pretended regard? I wish not to give you offence; but see if there be anything like consistency in your declarations, and the conduct, I fear, you are habitually in the practice of.' My friend seemed confused and thougt-

ful, and I immediately turned the discourse to another subject."

I was much struck with this conversation, and was considerably more so, when he told me in confidence that he had left Germany on account of his objection to serve any longer in the army—that the thought of taking away the life of a fellow-man had become distressing and perplexing to him; so much so, that he could in no way be accessory to the death of a fellow creature. He added, that since he had been in England, a relation of his, the Marquis of B——, had kindly offered to raise a regiment of horse in Ireland, and to get him the command, which he politely refused, on the above ground; which was the occasion of the Marquis's displeasure and the loss of his friendship.

I felt much interested about this person, and carefully concealed from every one what his sentiments were. I apprehended where there appeared such great sincerity, the Almighty would, in his own time, reveal himself to him. He seemed much gratified in attending our meetings, and I had many times seen him much affected, and in tears in them. He used frequently, in a modest way, to argue the point of his disbelief with me; but never, I believe, as to himself, to much purpose. I lent him several books, in which the existence of God is treated on, but all seemed unavailing. He had made notes on a Bible I had lent him, almost through the whole book, in opposition to its precepts and doctrines. Towards the close of the period of his infidelity, he requested I would lend him Newton's Principia, which I refused, on the ground that he had wandered so much in the dark by seeking for that without, which was only to be found within, that I advised him to keep his mind still and quiet; adding, that I believed the Almighty would one day make himself known to him, but he must not be surprised if he should do it in such a way, as to all outward appearance, would, in his view, be contemptible.

A few weeks after this, two female Friends, Anne Christy and Deborah Moline, having a concern to visit the families and Friends who attended Westminster meeting, as he had now been a constant attender, his name was set down with two others, and I requested the Friends to let me sit with them. Very soon after we sat down, Divine goodness was pleased to overshadow this little assembly—I mean in the silent part of it. The poor object of this little narrative, in a few minutes, burst into tears, and continued in this humble state for nearly twenty minutes before a word was spoken. When one of the females, unlettered and unlearned as to human attainments, but who waited for Christ to be her Instructor, in a few words expressed herself to this effect: that she had felt an extraordinary solemnity on her first sitting down; so much so, that she feared to speak, though she feared to keep silence, more especially as the subject which had come before her was of a truly awful nature. "Surely," she added, "there is no person present who has any doubts respecting the existence of a Supreme Being; if there is, I would have such to look into their own hearts, and observe the operation of something they cannot but feel, more especially when they have committed an evil action, how does it torment the poor mind, and render it for a time in continued uneasiness; on the other hand, when they have acted well, avoided the temptation to evil, what a sweet glow of approbation has covered the mind! From whence proceeds this uneasiness or this approbation? It must proceed from something—man could not communicate these sensations to himself! Be assured they come from God—nay, it is God himself who thus speaks in the inmost of the heart."

The Friend said but little more, but to the person to whom it was addressed it was a volume; it was as though the windows of heaven were opened. To myself, it was an opportunity never to be forgotten. About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, which I readily agreed to. Without much preface, he told me that he knew not how he could be sufficiently grateful to me for the patience with which I had endured him, and for the kind concern I had manifested for his welfare; and added, "I believe it will give you inconceivable pleasure to be informed that I have not a doubt remaining. I am abundantly thankful to that Almighty Being, who in mercy has made himself known to this poor benighted heart of mine in some degree, through the instrumentality of that dear woman, though I may acknowledge to you that, before a word was spoken, the business was completed. I had taken great pains as you know, to invalidate the Scripture testimonies; but at that solemn and heavenly opportunity, all the arguments I had made use of for this purpose, reverted back, and I became confounded and ashamed; I felt as it were, all at once, the certain evidence of a merciful and kind God, which so overcame me, that I could only show my love and gratitude by my tears, so that for awhile I appeared as in heaven; that is, in a situation of mind far beyond what any earthly object could bestow. The dear woman was doubtless sensible of my situation, and confirmed to me the evidence I felt in my own soul. I, this evening, thought that though I had been thus favored, it would be difficult to point out the divinity of Christ—a thing which I then conceived as altogether absurd; but on coming up your steps, and waiting to speak to you, the whole mystery was unfolded; and now I have no doubts on that subject." He also entered on the subject of the creation of man, and other religious subjects, in a way that astonished me, so as to leave

me no doubt that he had been favored with a Divine illumination. His very nature seemed altered, and his countenance changed. From the haughtiness of a man possessing outward rank in society, he was now become mild and passive like a little child, joined to the disposition of the lamb.

I remember soon after this occurrence, his calling on me one morning, when during the previous night there had been a dreadful storm, accompanied with thunder and lightning. He related his feelings at the time, which were very striking. He said, that on similar occasions previously, he had never known what the fear of death was, for he had supposed death to be mere annihilation, when both soul and body were destroyed at the same moment. But now the case was different; he saw his awful situation, that in an instant he might be in the presence of that Being whom he had contemned during his whole life. His sins were ranged in order before him, and he felt all the horrors of self-condemnation and fear. In this situation he was led to pray fervently for forgiveness of the past, and preservation for the future. It was a new period in his existence, the effect of which, words could not express. After his mind had been thus graciously visited and enlightened, his naturally imperious temper would frequently show itself in sudden fits of passion, for which he often expressed his sorrow. Perhaps these natural tempers were permitted to assail him, in order to convince him of the necessity of watchfulness, and of guarding against dependence on his own strength. It is but justice to him to say, that he never showed intemperate behaviour towards myself, but always treated me with the greatest respect.

He had a sister, a Roman Catholic, married to a nobleman at Stratsburg, with whom he intended to reside. The necessity for this he very often lamented, because he would, in that case, be surrounded by the Romish clergy, toward whom he must behave with civility, which, with his opinion of them, would be a great task to him. Previously to his leaving England, he requested to be supplied with some of the writings of Friends, feeling more satisfaction in the perusal of them, than any other books. He attended Friends' meetings regularly till his departure.

For Friends' Intelligencer.

The blessed Jesus declared that his "yoke was easy and his burden light." This declaration embraces much instruction and encouragement; and who, believing it to be a truth, can, consistently with their own interest, refuse a compliance with the invitation: "take my yoke upon you, and learn of me, who am meek and lowly of heart."

By this declaration we are instructed, that, however great the sacrifice in becoming a Christian in heart, word and deed may be, it is all overbalanced by the better condition for enjoyment produced thereby.

The certainty of this truth, declared by Jesus, is placed upon higher ground for belief than merely because we find it recorded in the Scriptures,—for it is corroborated by the witness for God in our own souls, which each may know in his own experience. Notwithstanding all this, how much is the Christian yoke, the Christian law, rejected and avoided. Is it any marvel that the progress in extinguishing the evil of slavery is so tardy, although it presses so heavily upon the best interests of the country, commercially, morally and religiously?

There is no doubt that nine-tenths of those who have reflected on the subject of slavery see it to be an evil, at war with morality, a blight and stain upon National character; an evil, productive of ill will and animosity, and powerful for the destruction of all good and equitable government. With this view of the system, we might suppose that some means would, at the earliest practicable moment, be instituted and prosecuted for its abolition; but it is not so. It is with communities as with individuals. One who has been long accustomed to acts of injustice, though not yet blind to the demands of morality, will readily applaud and approve the principle, but; being invited to a reform, he sees how many difficulties are in the way, and that sacrifices must be made; and if pride, popularity or pecuniary interest are to be parted with, a reform is considered too unwelcome a guest to receive much attention, although he knows that justice richly rewards all her votaries.

Present to a community the claim of the slave to himself, and, being so clearly right and just, it is readily admitted by all who are not under a gross delusion or wilfully blind, — but, alas! does such a community forthwith set about a conformity to a principle, admitted to be just and right? No! They will say that there are difficulties in the way of granting the claim, and these difficulties, whether real or imaginary, are even exaggerated, and regarded as a valid reason against granting an acknowledged right. Now, admitting that sacrifices are required for the liberation of the slave, this weighs nothing against the validity and rectitude of the principle entitling him to freedom. The slave being the aggrieved party, being unjustly and unwillingly deprived of himself, is not answerable for the removal of any obstructions to his liberation.

For the evils of the slave system, in spreading sterility upon the land, inflicting ignorance, degradation and suffering, and for its influence in distracting the government, we shall be held excused, by renewing, for serious and candid consideration, the justice and propriety of our

mode of appeal in behalf of the slave; an appeal as Christian and unoffending as it is efficient—a refusal to participate in the products of the slave's labor. But we shall be told that there are obstacles to this appeal; we cannot do without the cotton, rice, sugar, molasses and tobacco. Another objection, too, lies near the heart; a reluctance to comply with so small and simple a remedy, like Naman the Assyrian, who disdained to be healed of a grievous leprosy by the simple process of washing in Jordan.

This appeal being practically addressed to the slaveholder's conscience and sense of right, being a refusal to participate with him in his injustice, would give point and efficiency to all other instrumentalities for the abolition of the system.

Suppose we should approach the slaveholder with a heart filled to overflowing with Christian counsel, and set before him the gross evils of slavery, all which he knows and owns to be matter of fact. He can find no argument in justification of the system, but he concludes that the sacrifice required for its abolition renders it inexpedient for him to do so. Pained and astonished at such a conclusion, we urge upon him the duty and advantage of yielding to the claims of justice and Christianity, instead of an imaginary expediency. Having discharged the important duty of remonstrating with an erring brother, we propose to leave him to time and reflection, but, before doing so, we purchase of him a stock of goods, the produce of his slaves' labor. In the course of six months we call upon him again, to replenish our stock of goods; and still with the same repugnance to the injustice of holding slaves, we renew our expostulations against it, but soon discover that we are listened to with little attention and regard, the reason for which the master in turn shortly unfolds,—charging us that we, ourselves, are doing what we condemn in him,—that the purchaser of these products, and he, the possessor of the slave, are only different links in the chain by which the latter is held in bondage. He asks, upon what other principle, than the one by which he holds the slave, do we purchase his goods? Alas! none can be found, and we are compelled to fall back upon the very ground that we have censured him for occupying: interest, convenience, custom, expediency.

Now, fellow professors of the Christian name, what can we do to quiet our conscience? The answer is plain, act upon the principle we recommend to the slaveholder, "deal justly."

Had the course indicated been pursued by only a portion of those who have had their eyes opened, to see the injustice and cruelty of slavery, it would have called forth other instrumentalities, equally based upon a just and sound principle, as would, we verily believe, have proved a testimony so consistent and so potent that, long before this, it must, in its resistless march, have extinguished the odious system in question from these United States.

The past we cannot recall; but if this kind of testimony might have been the means of preventing a vast amount of suffering, and of securing to a past generation inestimable blessings, will not its faithful maintenance produce the same results to this? We think it will. Then is not the exhibition of such a testimony imperatively demanded, not only by every principle of Christianity, but of humanity, that thus the dark and threatening cloud hanging over this guilty nation may be dispelled, before it be too late?

D. I.

Duchess Co., N. Y., 1st mo. 20, 1858.

(From the Saturday Evening Post.)

"THE WILL OF MY FATHER."

BY JOHN J. MORRIS.

MATH. 12–50. For whosoever shall do *the will of my Father* which is in Heaven, the same is my brother, and sister and mother.

"The will of my Father" how joyous I hear,
Unfettered by sorrow, unclouded by fear—
All sadness dispelling, it welcomes me home,
No more from the confines of glory to roam.

"The will of my Father"—no sound is more sweet,
As I gather with angels and sing at His feet:
Joy rises o'er joy, and the waves of delight,
Full, boundless, increasing, bewilder my sight.

"The will of my Father" forbids me to dread,
His love ever faithful hath guarded my bed;
E'en now I may slumber, enbosomed in love,
And long to be with Him in glory above.

"The will of my Father," it rests on my heart,
Like the rainbow of promise—no more to depart;
Life's sweetest allurements—so transient they seem,
Recede as a shadow, dissolve as a dream.

"The will of my Father"—it follows me still,
I feel its kind impulse, I know 'tis *His* will:
E'en life's stormy surges subside at His voice,
And vales cold and cheerless grow bright and rejoice.

"The will of my Father"—it scatters the gloom,
Drear, silent, and chilling that darkens the tomb—
The sunlight of glory beams bright o'er the sod,
And welcomes the spirit at home to its God.

"The will of my Father," will lead me at last,
All the anguish and danger of life overpast,
To the mansions of happiness, ever to sing
Of "The will of my Father," my Saviour and King

THE CHRISTIAN GALAXY.

Daniel's wisdom may I know,
Stephen's faith and spirit show,
John's divine communion feel,
Moses' meeknees, Joshua's zeal,
Run like the unwearied Paul,
Win the day and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent spirit feel,
James's faith by works reveal,

Like young Timothy, may I
Every sinful passion fly.

Job's submission may I show,
David's true devotion know,
Samuel's call, oh! may I hear,
Lazarus' happy portion share,
Let Isaiah's hallowed fire,
All my newborn zeal inspire.

Mine be Jacob's wrestling prayer,
Gideon s valiant, steadfast care.
Joseph's purity impart,
Isaac's meditating heart,
Abraham's friendship let me prove,
Faithful to the God I love.

Most of all may I pursue,
The example Jesus drew,
By my life and conduct show
How He lived and walked below;
Day by day through grace restored,
Imitate my dearest Lord.

When the dreams of life are fled,
When its wasted lamps are dead,
When in cold oblivion's shade
Beauty, wealth and fame are laid,
Where immortal spirits reign,
There may we all meet agsin.

For Friends' Intelligencer.

THE WEATHER.

In the review of "The Weather, &c." of last month, published in the Intelligencer last week the writer *commenced* his comparisons of Temperature with 1791, *inclusive*. Since that publication he has carefully examined PEIRCE'S Record, and finds he gives the temperature of 1790, being one year still further back; and it so happens, that the month of *that* year is yet more remarkable than any given in the communication referred to. But let Peirce speak for himself.

"January, 1790. The average or medium temperature of this month was 44 degrees. This is the mildest month of *January* on record. Fogs prevailed very much in the morning, but a hot sun soon dispersed them, and the mercury often ran up to seventy in the shade at mid-day!

Boys were often seen swimming in the Delaware and Schuylkill rivers. There were frequent showers as in April, some of which were accompanied by thunder and lightning. The uncommon mildness of the weather continued until the 7th of February."

The same authority records the mean temperature of the month for 1793, as *Forty* degrees. Quoting that and more recent data, we find the only years wherein the average from 1790 inclusive has *exceeded* 38 degrees, to have been—

1790	44	Deg.
1793	40	"
1828	39	"
1858	39.72	"

It may not be amiss to add that, in only four additional years during that entire period, has it *reached* 38 degrees, viz: 1802, 1838, 1843 and 1845; also, that the *average* of means has been 31.12 degrees. J. M. E.

VALENTINE JAMERAY DUVAL.

(Continued from page 747.)

Two years Duval tended the sheep on the hills of Clezantaine, and was comfortably supported. He was now sixteen years old, and tall and strong for his age. That inward force which had led him hither, as the bird is led by instinct, began to stir anew; but not in a mere animal way, impelling him to seek the stilling of his hunger and a place of bodily well-being, but in a human, spiritual way, and on this account he was moved all the more powerfully. This impulse, which left the youth no rest, aimed at other satisfactions, was directed to a higher repose than the physical world could furnish. It was directed to the unfolding, not of the outward, but of the inward, spiritual man. Our herds-boy felt that something was wanting, but what, he knew not. When alone in the fields, he saw the trees and flowers, the beasts and stones; when the moon stood, now in the evening sky, as a sickle or growing disk, and showed him his way home, and now again, in its waning, when it brightened the morning hours, then he fell into deep thought about all these things, and the changes they underwent, till he could find no beginning and no end. Where the little brook, which flowed by the village, had its beginning, he knew, for in summer he visited its fountain almost daily; but whence the water came, that always rose out of the earth, he could not ascertain; and that the brooks united in rivers, then into bays, and then ran into the sea—this he knew from hear-say, but he would gladly see and know it with his own eyes. When the neighbors sometimes came together at the herdsman's, or when, on Sundays and holidays, the villagers, and perhaps a stranger among them, fell into talk before the church, he listened with utmost attention to all they said about war and peace, of events taking place here and there, of other lands and places. He had ever to ask, wished always to learn more; but what these good people told him only stimulated instead of appeasing his curiosity. From the height on which Duval often tended his sheep, a landscape was to be seen, among the most fruitful that comprehended Lorraine; green meadows and fields, amidst which lay a multitude of little farms, extended as far as the eye reached, from the north toward the south, to the foot of the blue mountains of the Vosges, which bounded the prospect to the east. There, on those blue mountains, Duval longed to stand and see what lay beyond, for this much he had learned, that the world was much greater and more extensive than the circle of his vision.

That, which had been sometime before only a pleasure to his eyes, now became the joy and

desire of his heart. Duval could no longer resist the impulse which urged him to quit his present place. He parted from his employer, and once more resumed his wandering towards the east. There, at the foot of the Vosges, not far from Deneuvre, a pious hermit, brother Palemon, had, about that time, his hermitage, called by the country people by the name of La Rochette. A more delightful abode for a solitary, who wished to live with his thoughts on God, far from the noise and disquiet of the world, could hardly be found. From the top of the rock on which the hermitage stood, one could see the sun descend behind a green undulating plain, through which wound a river, which floated the ship timber, bound in long rafts, down to the sea coast. On the opposite (the eastern) side, the beams of the setting luminary fell upon the slope of mountains divided by beautiful vallies and ravines, and adorned up to their tops with fine villages and country-seats. With the fragrance of blossoming trees and shrubs, the tones of the nightingale rose to the wanderer seated on the rock. Duval could not quit the spot; at least one night and the next morning he resolved to spend in this place; he begged the hermit to give him a resting place in his hut, and his request was granted.

It was that all-considering Providence, which brings together what belongs together at the right time and place, that had directed Duval's steps to the hermitage of La Rochette. Brother Palemon had need of just such a young, useful assistant, who could help him in his garden and in various other things. The true-hearted lad, whom God himself had led to him, pleased him well, and nothing could please Duval more than to enter into the service of Brother Palemon.

We have said already that Jameray, when the great poverty of his mother compelled him to quit the village school and go into service as a keeper of poultry, had barely learned to read. This art, obviously one of the most important among all the arts which man can make his own, was, and always continued to be, highly valued by him. He had impatiently waited for an opportunity to practise it. But such opportunities had hitherto been very few. What of readable matter was to be found in the house of his former master, the shepherd, consisted only of an almanac and a mass-book. The lively curiosity of the boy found therein little nourishment. But here, in Brother Palemon's dwelling, there was a whole library of books never before seen, which numbered more than twelve volumes. Besides one or two parts of a then popular work, which bore the name of the "Blue Library," the literary food of the pious hermit consisted only of such works as contained directions to a contemplative life, prayers and meditations, lives of saints, and accounts of monks and hermits.

With a burning desire Duval seized this spiritual nourishment. He applied himself earnestly to become the companion of the good Palemon, not only in the labor of the hands, but also in prayer and a devout life. Upon a spring morning, when the dew rested in pearls on the flowers, and the song of the nightingale was heard, as he sate upon a point of the rock above the hermitage, and the sun rose above the heights of the Vosges, his mind rose to an unwonted elevation. But he had now to learn what many before and since have experienced, when in this exaltation of mind, they have forgotten the wisdom of the lark and the eagle, who, in their ascending flight direct their eyes upwards and not below. Whoever rises on the wings of devotion, like the lark, sees clearly that, although he hovers above the roofs of human dwellings, and even the pinnacles of towers, he is still far below the mountain tops, still farther beneath the clouds, and much farther again from the starry heavens. But whosoever, as he rises, looks only below and not above, and perceives below him the oaks of the forests, which are still high, as low shrubs—to such an one it may easily happen, that, seized by the dizziness of pride, he is in danger of tumbling to the earth. Our young novice in the hermit's life had this experience. Because his youthful ardor was more lively than the feelings of his older companion, because the outward expressions of his devotion were more imposing than those of the quiet, gentle brother Palemon, Duval fancied himself exalted above his friend. When Palemon gave him something to do in the garden, or sent him on an errand to Deneuvre, the lad, instead of complying, gave himself up to his devout meditations in the shade of the rock or under a tree, and to the well-merited reproof of his neglect, he replied only by bitter remarks on the lukewarmness and worldliness of his elder brother. The giddiness of pride was certainly not to be mistaken here. Experiences, fitted to set him right, our young hermit would not indeed have wanted, had he only been always open to such instruction. Thus, on a certain evening, when four canons from Deneuvre stopped at the hermitage, and partook of refreshments which they had brought with them, and the remains of which were given to Duval, for the first time in his life he learned the power of wine, the effect of which he considered as the influence of the highest devotion, until the feeling of exhaustion the next day taught him otherwise.

His residence with brother Palemon continued only a short time. The superiors of the Eremite association sent one of their members to La Rochette, to whom Duval had to submit. His kind master gave him a letter commending him to the hermits of St. Anna, at Luneville. Our young eremite had not proposed to go thither, of his own mind and inclination, but as

he was now diverted from the direction in which he himself first choose to travel, towards the east, so it was a higher hand that, at this stage of his career, led him against his own wish and will to the right goal. The sorrow which he felt in parting from the quiet shelter of La Rochette and from Brother Palemon was as transient as that which he felt when he was taken from his strange bed in the sheep-fold, and carried, wrapt in hay and rags, to the house of the good pastor where he was restored to health. Those ways of Providence, which best serve our welfare, are generally opposite to our wishes; they cross our own ways, and yet lead to peace, while the ways we would have chosen lose themselves in pathless wastes.

With anxious heart Duval wandered through the forest of Modon into the open country, where lay before him the flourishing city of Luneville, with its beautiful castle, the residence of the Duke of Lorraine. Uneasy as a wild bird, brought for the first time in the new prison of his cage into the crowd of a market-place, our young hermit mingled shyly with the well-dressed throng of this metropolis, and hardly dared to turn his eyes to the grand castle of the prince, which seemed to intimate the neighborhood of beings of a higher kind. He breathed freely again only when he found himself again clear of the city on the road to the west, which had been shown him as the way to St. Anna.

The hermitage of this name lies a half league on the other side of Luneville, on the southern side of a hill, near the spot where the Meurtre and Vesouze unite their waters. The forest of Vitrimont, which borders them to the north, much thicker then than now, increased the beauty of the country, while in winter it kept off the cold wind from the north, and in summer afforded shade and coolness. But a few years before, the spot now highly cultivated had been a waste of thistles and thorns, which still showed traces of the desolating times of the thirty years' war. A former lieutenant of cavalry, who, severely wounded in battle, had been left for dead under the hoofs of the horses, and had been restored to life, without any desire, however, to return to its active pursuits, was the founder of the hermitage of St. Anna; and only a few years before had died nearly a hundred years old. Brother Michael, so the founder was called, had purchased an old mansion named Alba, near the forest of Vitrimont, had associated with himself some other individuals, and with their assistance had transformed the barren spot, which comprised twelve acres of land, into an estate, the produce of which supported six cows, and four or five men, who, without needing assistance, were able to give charity to others. In several other quarters, also, the good Brother Michael had made himself useful by similar establishments, in promoting the culture of the land and the improvement of individuals; for several of the companions of his lonely life had previously been vagrants, who, first led by necessity, became bound to him by love; and the influence of his example, the force of his sincere piety, transformed them into better men.

Duval, in anxious expectation of his fate, presented himself at the door of the Hermitage. Brother Martinian, one of the four inmates received him, and returning his greeting, took from his hand his letter of recommendation, introduced him to his brothers as a future servant of the house, bade him be seated and partake of the rustic fare which he placed before him. The new-comer soon felt himself at home among these good people. They were men of peasant-like appearance, but of true hearts. They had, indeed, not that finely cultivated sense which teaches politeness and grace, but the yet more tender feeling of hearts under divine discipline, which tells us what is right and guides our steps in a straight path. Duval bears witness particularly in regard to three of these individuals; that they never indeed talked about virtue, but practised it unseen by the world. His five years residence among them showed him in these simple souls no trace of impurity or hypocrisy, but only the ordinary foibles of our nature. The heart of old Brother Paul, who had then dwelt two and thirty years in the hermitage, had become a temple of humility and love; and the inward peace which such a temper gives, showed itself in his whole deportment. He spake less, but did more than the others, for, as he said, it happens with us, with the best will, that we more easily and oftener sin in words than in deeds. He was gentle, patient, tender-hearted, and so invariably cheerful that it seemed as if no emotion of human passion could disturb his spirit. Nothing took him by surprise; in thunder and lightning as in the stillness of a spring morning, in cold as in the heat of summer, he remained in the same even state. He did not seem able to comprehend how one could hate; and when Duval once asked him in jest, whether one might not at least hate the devil, the good man replied with grave simplicity, "We must hate no one."

The first business which the old hermits intrusted to their robust young mate was the care of the cows, which he had to drive to pasture in the forest. This employment was not entirely to his taste. From all such mean occupations he had believed himself free from the time he had quitted Clezantaine. His residence with Brother Palemon had produced and nurtured in him the notion that he was destined for something better than tending cattle. Yet a glance at the kind Brother Paul and the grave face of Brother Martinian taught him silence and obedience. With whip in hand, he drove his cows

to the forest. Self-conquest, the victory gained over a proud self-will is always a rich source of peace. Our young herdsman soon performed with pleasure the service, which at first he had undertaken with no good will.

The honest fathers wished, not only to train their pupil to rustic employments, but also to educate him for their society, and make a scholar of him also. One of them, who, in comparison with the others, represented the learned man, and valued himself somewhat on the score of this privilege, had learned the art of writing, and when he remarked the extraordinary curiosity with which Duval's eye followed his pen, he resolved to make the lad a sharer of his art. With a hand trembling with age and daily toil, he wrote for the youth the letters which the latter faithfully copied, forming them as rudely as they were represented. But the zeal of the pupil exceeded the ability of his old teacher. The one rarely had time to teach, the other thirsted continually to learn. Duval invented, therefore, a method by which he might practise himself in writing without assistance. He took a pane of glass from the window of his cell, laid it over a written paper, and with the ink, which was easily washed away, traced the letters on the glass, until at last he was able to write a stiff, old fashioned hand like his teacher. In the religious exercises of the place, which consisted of six offices of devotion, observed in common every day, the future eremite was also regular, except when the care of the cows kept him away.

But Duval's education in the hermitage of St. Anna was not confined to the art of writing. He found other means of feeding his daily increasing appetite for knowledge. The good fathers possessed several books. The cover of one of these was a rich prize to our young inquirer. It contained the first four rules of Arithmetic. The delight which a poor man feels, when he unexpectedly digs up in his little garden what seems to him an immense treasure, could not be greater than Duval's, when he found the key to an art which justly appeared to him as one of the gates which open into an immeasurable realm of knowledge. Sums appeared and vanished before his eyes, as they were united by addition, or yet more increased by multiplication, and again diminished by subtraction, or still farther lessened by division—what enjoyment was thus afforded to a mind which, in the signification of numbers, discerned the means of comprehending in material phenomena the powers or properties with which the all-creating Spirit has endowed the same. The young hermit had always during his herdsman's life found a special pleasure in the stillness of the woods and quiet pastures. Here at St. Anna he could enjoy this pleasure in a high degree; for scarcely any other forest resembled in loneliness and quiet this of Vitrimont, with its little vallies and ravines. At his favorite spot, a sort of grotto, the remains of an old quarry, the diligent arithmetician was often found, even in the hours of the summer night, busy with the solution of self-imposed tasks, or with weaving those thoughts which germinated in the narrow, but so much the more fruitful soil of his daily experiences.

(To be continued.)

WHAT IS PRAYER.—Bowed knees and beautiful words cannot make prayer; but earnest desire from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God—the living God—will do it, any where, or in any place, at any time.—*Dr. Channing.*

THE FOUNTAIN of content must spring up in the mind; and he who has so little knowledge of human nature, as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Shipping brands of Flour are freely offered at $4 50 per barrel, without buyers. Small sales to the retailers and bakers at from $4 50 to 5 00 for common and fancy lots. Extra and fancy brands, for home consumption, $5 12 a 5 75. Rye Flour is more inquired after. Sales of 300 barrels at $3 00, and some extra at 3 12. Corn Meal, $2 94 per barrel.

GRAIN.—There is little inquiry for Wheat, and prices are above those for Flour. Sales of good red at $1 03 a $1 10 per bushel, and small lots of white from $1 20 to 1 23. Rye is firmly held. Sales of Penna. at 69 a 70 c. Corn—1500 bush. yellow sold at 56⅞ a 57 cts. in store, and afloat at 59 a 60 cts. Oats—Penna. brought 34c, and Delaware 33c.

CLOVERSEED is in unchanged. Sales at $5 12 a 5 25 per 64 lbs., and from wagons at $5 00. Timothy sells slowly at 2¼ a 2½, and Flaxseed at $1 35.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, address

JANE HILLBORN & SISTERS,
Byberry P. O., 23d Ward, Philada., Penna.
2d mo. 6, 1858—3m.

FRIENDS' GRAMMAR SCHOOL.—FOR BOYS AND GIRLS.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— HANNAH M. LEVICK, 532 Dillwyn St.
JANE JOHNSON, 533 Fourth St.
DAVID ELLIS, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

Merrhiew & Thompson, Prs., Lodge St, North side Penna. Bank.

FRIENDS' INTELLIGENCER.

VOL. XIV. PHILADELPHIA, SECOND MONTH 20, 1858. No. 49.

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MEMOIRS OF JAMES COCKBURN.

(Continued from page 758.)

After remaining at home a few weeks, I set out on the 8th of the 8th month, in company with James Jackson, to finish the visit to Warrington Quarter. Reached York that evening, having travelled forty miles; and next day attended Warrington meeting, which was small, no notice having been previously given. In a feeling of tender sympathy with a weak state of society, I was led to open the causes of declension, weakness and spiritual insensibility; showing that they originate with ourselves, and increase against us by our yielding to the spirit of the world and living at ease, though in the exercise of outward form. The quickening influence of the spirit of Christ, as the means of our help, was shown to be necessary, in order that we may dedicate our all to the Lord's service. "Let others do as they will, but as for me and my house we will serve the Lord." Encouragement flowed freely to the Friends present, to press forward to the attainment of this experience, that they may become the means of introducing a revival of pure religion.

10th. Attended Newberry meeting by appointment. It was large, and many appeared thoughtful. Next day had a pretty large meeting at Huntington, and felt sympathy and good-will toward the people—this was expressed in much simplicity, and I was favored to open several states and conditions, applying gospel doctrines thereunto, in much freedom and openness. Truth seemed to prevail, and general satisfaction to be felt. The spirits of some seemed to be shaken and judged by the evidence of Truth, and I left them with peace of mind. On the 12th, being first day, we were at Monallen meeting; and had open communication on the importance of improving the means of Divine grace, that we may experience an increase, and come to partake of the fruits of righteousness, peace, and joy in the holy Spirit.

13th. We went on by Shippensburg, Chambersburg and McConnel's-town, upwards of eighty miles, to Bedford; and thence twelve miles to Dunning's Creek Monthly Meeting; which was an open, satisfactory time. The doctrines of Truth appeared to have free course, and Friends were much encouraged in the love of the gospel. On the 16th, we travelled on through Newry, Nice's Valley and Sinking Valley to James Wilson's, in Half-moon Valley, Centre county, being about seventy miles from Dunning's Creek. 18th. Attended Centre Monthly Meeting, composed mostly of young people, and had a free, open time among them, to their encouragement and the relief and comfort of my mind. Lodged at Thomas Moore's; and next day proceeded on eighteen miles to Bald Eagle meeting at two o'clock. Many of the inhabitants attended, and the doctrines of Truth were opened to them. I felt tender sympathy towards them, and affectionately bade them farewell. Lodged at John Irwin's; and on the 20th returned to Thomas Moore's where I had left James Jackson unwell. 21st. We proceeded through valleys and over mountains on our way homewards. Reached Thomas McMillan's at Warrington on the 23rd, and next day James Jackson felt most easy to return home. 25th. I attended the Quarterly Meeting of ministers and elders, for Warrington Quarter, and was opened to hold up the nature and qualifications of gospel ministry. In these respects, love is the fulfilling of the whole law. Divine love is the proper element for minds dedicated to the promotion of Truth. Touched these subjects in a tender, feeling manner, and found peace,—directing all, ministers and elders, to keep near the living stream of gospel love and life, that the flock may be led to the true place of refreshment.

26th. Attended Warrington meeting, which was large. After a time of deep travail, I felt an opening to direct their attention to the nature of gospel promises, and how to attain their fulfilment to our several states and conditions. In proceeding, I found openness and clearness, and obtained peace of mind. Next day, attended Warrington Quarterly Meeting, which was large, orderly and comfortable. I was concerned to recommend a close attention to the exercise of spiritual worship, as the alone medium by which

an increase of strength can be obtained, and a revival of life experienced. Parted with many Friends in much love and tenderness, and lodged at Joseph Griest's. In company with Jonathan Jessop, I then came on to York, and was at their meeting on first day, the 29th. Was favored with the tendering influence of gospel love, and in the extendings thereof much encouragement and consolation attended my mind, closing my labors in this visit with peace.

In the year 1822 James Cockburn returned from Maryland, and engaged in the weaving business in Philadelphia. He was recommended by certificate from Nottingham to Philadelphia Monthly Meeting for the Western district. In this city his residence continued to the close of his days, and he was concerned in the manufacturing business.

On the 22nd of the 10th month, 1823, with quiet and retired feelings, I left home in order to attend Baltimore Yearly Meeting. After travelling by way of Fallowfield, Little Britain and Gunpowder, I reached Baltimore in the evening of the 24th, having been much engaged during the journey, in reflecting on the nature of intellectual life, and absorbed in movings of humbling and tender feelings. On seventh day, the 25th, attended the select Yearly Meeting, in which, after a time of strengthening and cementing silence, several appropriate communications were delivered, adapted to the nature of select meetings. Next day, attended the Eastern meeting in the morning, and was made renewedly thankful in feeling the Divine invitation extended to a large congregation,—was also engaged to direct their attention to the Divine call, "Come unto me, all ye that are weary and heavy laden, and ye will find rest to your souls,"—endeavoring to show that we must obey the Divine call by coming unto Christ in our feelings and minds, and that we must walk with him in the path of obedience, in order to partake of salvation from sin, and enter into the full enjoyment of gospel benefits. In the afternoon I attended the same meeting, where came Stephen Grellette and J. Hubbard. Stephen was engaged to show the nature and effects of gospel love on the Christian mind, and tenderly encouraged all to press after its attainment.

27th. The Yearly Meeting met at ten o'clock, and was considered large. After the epistles from other Yearly Meetings were read, Edward Stabler opened a view which had occurred to his mind, in relation to the epistolary correspondence with other Yearly Meetings. The usual mode of appointing committees to draw essays of epistles, appeared to him to have settled in formality and often produced much heaviness and flatness, —while extracts from the general exercises of the Yearly Meeting were often lively and impressive; and he thought such extracts with some preface and connexion, might usefully supply the place of essayed epistles to other Yearly Meetings, as being calculated to convey to distant brethren a more lively representation of the real state of the meeting. The proposal being rather new to most Friends, was discussed in a free and candid manner, but at length it was concluded to continue in the usual practice, at present. I dined at Isaac McPherson's, in company with John Livingston, a native of the same county in Scotland, with myself. The relaxation of innocent conversation was pleasant and agreeable.

In the afternoon sitting, much time was taken up with seven different appeals—after which the minutes and certificates of Friends from other Yearly Meetings were read. Next morning the select meeting had another sitting at eight o'clock. After free communication of weighty counsel, the clerk produced and read a minute expressive of the exercise and concern of this meeting respecting its several branches, stating that the true cause of weakness among this part of Society, appeared to be a slackness or want of adhering to the Divine gift; and suffering the mind to be drawn under the disqualifying mixtures of the world. A diligent attention to, and close indwelling with the gift was earnestly recommended; and a copy of the minute directed to be sent to the Quarterly and Preparative select meetings.

The Yearly Meeting was this day engaged in the consideration of the state of Society by reading and answering the Queries. Many remarks were made, and much counsel was extended in a lively manner and with much feeling. On such occasions, it is important to exercise our liberty in the Truth with charity, under that restraining influence which prevents the mind from falling under the direction and effects of creaturely affection.

On the 29th, the clerk produced and read a minute, embracing a condensed view of the exercises of the meeting respecting the state of Society: which was referred to a committee to become the subject of an epistle to the Quarterly and Monthly Meetings constituting the Yearly Meeting. In this minute, the cause of many deficiencies was traced to a want of that pure Christian love, which purifies the heart, and prepares it for the proper discharge of every duty, leading and preserving in that path which the Lord will bless.

30th. I attended the Western meeting for worship in the morning: the public communication in which fell on S. Grellette, exhibiting a general view of the gospel dispensation, both in regard to outward manifestation and inward operation. In the afternoon and next day, the remaining business of the Yearly Meeting was transacted in harmony and brotherly condescension, and the meeting closed.

In the 5th month, 1825, James Cockburn again entered into the married state with Rebecca Jobson, a daughter of Joseph Budd, and widow of Charles Jobson, of Philadelphia.

1827. Having passed through some trying circumstances in relation to the state of our religious Society, I regret my not having kept a record of particular occurrences as they took place, which might have been useful to myself and others.

10th mo. 13th. I attended the committee of forty Friends, appointed by the general conference held in the 6th month last, to sympathize with and assist Friends in the several meetings throughout the Yearly Meeting. On sitting down with members from different parts of our Yearly Meeting, my mind was humbled and drawn into tender sympathy with the seed of life in a wrestling remnant who have travailed for the arising of Truth into power and dominion. Under this exercise, I was brought to recollect and mention the example of Jesus Christ previous to the fulfilment of the work given him to do. He retired whole nights apart into private places to pray; evidently showing the necessity of his followers frequently retiring into the Divine gift, and waiting for renewed qualification to be rightly exercised in every service.

On the 14th, I attended our meeting held in Carpenters' Court, where a number of country Friends attended, and divers testimonies were livingly borne to the operative influence of the light of Truth, as always held by us as a people. It was a strengthening and encouraging time, thus to meet with many of our former country Friends in love and near unity of spirit.

15th. About the tenth hour the Yearly Meeting assembled; men Friends in a large temporary wooden building erected for the purpose near Green and Fourth streets, and women Friends in Green street meeting house. It was estimated that near two thousand men Friends were present, and about as many women. A sensible solemnity and tender feeling were witnessed, and the meeting appeared to be owned throughout by the Head of the church.

(To be continued.)

A Tribute to the memory of HANNAH FOULKE, *a member of Gwynedd Monthly Meeting, Pa., who died on Seventh day morning, 12th of 12th month* 1857.

She was born the 14th of 8th month, 1780. Much of her long and useful life was devoted to teaching school. She was many years a teacher t West-town, several years in a private boarding chool, and taught Friends' schools at other laces, by which she became extensively known nd beloved.

She was peculiarly gifted, both in governing, nd in imparting instruction to children, and remarkably qualified to train the youthful mind to habits of quietude, decorum and kindness.

By precept and example, she encouraged the reading of the Holy Scriptures, and all who partook of her instruction in school, or elsewhere, were taught to regard with reverence the invaluable truths they inculcate. She advocated, and practiced the reading of them in school,—considering them a powerful auxiliary in right education.

In the autumn of 1821, her elder brother's wife was removed by death, who, in her last illness, feeling deeply for her husband and the little children, earnestly requested that her sister-in-law (to whom she was nearly attached) should come and take charge of her children; with this request she complied, and filled the trust committed to her with faithfulness and increasing

The widow and the orphan were special objects of her interest, lending them as much as she could a helping hand; and the many letters and salutations of love she received from these, and her numerous friends and relatives, were a great comfort and consolation to her, as an evidence that her labors hadbeen appreciated, and that she had a place in the best affections of so many dear friends.

It was her lot to pass through many close trials and sore afflictions; she suffered from the effect of a fractured bone three different times, yet she viewed these as chastenings from the Father of Mercies, to draw her more into retirement, and to a nearer acquaintance with Him. When called upon to part with two of the dear children, (after having attained the years of manhood) whom she had faithfully endeavored to "train in the way they should go," and fondly hoped to have them with her in the decline of life, she believed He had in great mercy taken them unto himself, and bore these privations with Christian resignation, evincing that her faith was in Him who seeth "the end from the beginning."

For several of the latter years of her life, she filled the station of Elder; in this relation, her faithfulness, discernment and kindness were conspicuous, and many (especially those young in the ministry) entertain an affectionate remembrance of her attention.

She had great unity with religious family visits, and encouraged them, remarking that our Society would be greatly strengthened if this work was more faithfully attended to, especially in visiting the aged and infirm, and the younger portion of Society who have young families, and are surrounded by many cares and trials; such visits to many of these she believed would be attended with a Divine blessing.

love the remainder of her life. In this family she opened a school for the children and some of the neighbors, which she taught more than twenty years to great satisfaction.

Though for a few years past her sight had become much impaired, and her bodily powers enfeebled, yet she continued to attend meetings whenever able; indeed, she sometimes went in great weakness, yet would say, that she oft felt refreshed, by thus mingling with her Friends in the solemn act of Divine worship. The last she attended was the Monthly Meeting at Plymouth, on the 3rd of 12th month; took an interest in the business that came before it, and remarked that it had been a good meeting.

On the 7th, she visited a sick relative, in company with a dear cousin. That night she was taken with a severe chill, followed by fever, and though we thought her sufferings great, (being a disease of the heart,) yet she bore up under them with patience and resignation, expressing a concern for those who waited upon her. To one who visited her, she spoke of the injunction of Christ, "In your patience possess ye your souls." In this respect we believe she was eminently favored to the last.

Her day's work appeared to be fully accomplished. She several times remarked that it felt like First day; her understanding remaining clear to the last. On one saying that her breathing appeared easier, she replied in a low voice, "Oh, I have had the nicest time;" soon after, with a smile on her countenance, she fell into a sweet sleep, in which she peacefully passed away, in the 78th year of her age.

On reviewing the uprightness, faithfulness and devotion of this dear friend, we are forcibly reminded of the testimony of the Prophet, "That the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." J. F.

AN EXTRACT FROM A LETTER WRITTEN BY WILLIAM LAW.

To speak with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring, and obeying his holy power within us.

Rhetoric and fine language about the things of the spirit is a vainer babble than in other matters; and he that thinks to grow in true goodness by hearing or speaking flaming words, or striking expressions, as is now much the way of the world, may have a great deal of talk, but will have but little of his conversation in heaven.

I have wrote very largely on the spiritual life, and he that has read, and likes it, has of all men the least reason to ask me any questions about, or visit me on that occasion. He understands not my writings, nor the end of them, who does not see that their whole drift is to call all Christians to a God and Christ *within* them, as the *only* possible life, light, and power of all goodness they can ever have, and therefore as much turn my readers from myself, as from any other lo here, or lo there. I invite all people to the marriage of the lamb, but no one to myself.

WILLIAM LAW.

For Friends' Intelligencer.

I am well aware that the feelings of a mother, when bereaved of a most affectionate and dutiful child, may prompt her to lay before the public that which, though invaluable to her, would seem to others to be of little or no importance. But my desire upon the present occasion is to encourage the precious youth to cultivate, in the spring-time of life, those plants of the heavenly Father's planting, which will produce fruit, to the glory and honor of his holy name.

Mary M. Coates, daughter of Ellis and Abigail Coates, died at the residence of her father, in Upper Oxford township, Chester county, on the 18th of last month, aged 17 years.

She had been for six or seven years living with an uncle and aunt, and on the last day of the old year she came to spend a happy "New Year's day" with her father's family; but on the evening of that day was attacked with pneumonia in its most violent form. She had had, for some weeks previously, a bad cold and cough, but not so as to prevent her from attending school, or to cause alarm in the minds of her friends. For about one week the violent inflammatory stage of the disease continued, during which she suffered great pain. After this period, the pain was not so violent, but there was a feeling of languishing and oppression, attended with a cough, scarcely less distressing, all of which she bore with a remarkable degree of fortitude and resignation, affording to her bereaved parents, relatives and friends the most consoling evidence that her purified spirit was prepared to enter the mansions of rest and peace.

On the seventh day of her illness, being in a sweet frame of mind, her placid countenance beaming with feelings of gratitude and love, she said, "Oh, I do enjoy these times." I queried of her if she enjoyed being sick and suffering pain; she replied, "I enjoy having so many of my dear friends around me." Her father asked whether she enjoyed that day or that day week ago the most? She replied, "this has been the happiest day of my life."

Upon another occasion, when we had thought her near the close, she revived a little, and manifested a desire that we should all come and kiss her, and so affectionate and tender was the influence of her spirit, that we were affected to tears. Her sister brought her infant also to receive her embrace. The little creature came smiling and springing toward her in its innocent glee, when she observed, "It is the only smiling face I see, I would there were more such." She often would say to me, "mother do not look so sad

One night, after suffering extremely, we thought she could not last till morning; she expressed a great desire to go, several times asking us to feel her pulse; when it was said to be quite strong, she replied, "Oh! don't say so." She, however, lived some days after, and upon her feeling rather better, she would look a little toward recovering. I told her I wished her not to be flattered, but endeavor to keep her mind in a state of calm resignation, wherein she would feel no anxiety about the issue; that I felt an evidence all would be well with her. She replied, she felt no anxiety, but she did not know but that she might be spared a little longer to do the best she could; adding, she had been too anxious to go the other night; it was not right that she should be impatient.

She often asked us to read portions of Scripture to her, expressing gratitude and satisfaction when we did so, also evincing an unusually clear perception of the importance of the truths imparted.

About an hour before her departure, being very much oppressed and distressed in her breathing, she said, "Oh, I could bear what I now suffer, if I thought it would be no harder, and would not continue very long." I told her not to anticipate any thing, but endeavor to bear patiently what she had to at the present time, and I believed she would be enabled to endure all that would be permitted her to suffer. Her two brothers being called to her bedside, she motioned to them to kiss her, then asked me to pray for her; this was not more than ten or fifteen minutes before her close. She spoke no more, and after a short convulsive expression of agony her gentle spirit passed quietly away.

On the seventh day of her illness, she dictated the following: "I send a pressing invitation to my dear teacher and schoolmates, all who will take the time, to come and see me." I am going to that bright and beautiful world where angels dwell in the presence of our heavenly Father; I rejoice in the prospect, and I wish you all to come; she then added, "tell them that my heart wrote, though my pen did not." A. C.

1*st mo.* 25*th*, 1858.

EXTRACT FROM CHANNING.

Nothing would be more unjust, than to decide on men's characters from their peculiarities of faith; and the reason is plain. Such peculiarities are not the only causes which impress and determine the mind. Our nature is exposed to innumerable other influences. If indeed a man were to know nothing but his creed, were to meet with no human beings but those who adopt it, were to see no example and to hear no conversation, but such as were formed by it; if his creed were to meet him every where, and to exclude every other object of thought; then his character might be expected to answer to it with great precision. But our Creator has not shut us up in so narrow a school. The mind is exposed to an infinite variety of influences, and these are multiplying with the progress of society. Education, friendship, neighborhood, public opinion, the state of society, "the genius of the place" where we live, books, events, the pleasures and business of life, the outward creation our physical temperament, and innumerable other causes, are perpetually pouring in upon the soul thoughts, views, and emotions; and these influences are so complicated, so peculiarly combined in the case of every individual, and so modified by the original susceptibilities and constitution of every mind, that on no subject is there greater uncertainty than on the formation of character. To determine the precise operation of a religious opinion amidst this host of influences surpasses human power. A great truth may be completely neutralized by the countless impressions and excitements, which the mind receives from other sources; and so a great error may be disarmed of much of its power, by the superior energy of other and better views, of early habits, and of virtuous examples. Nothing is more common than to see a doctrine believed without swaying the will. Its efficacy depends, not on the assent of the intellect, but on the place which it occupies in the thoughts, on the distinctness and vividness with which it is conceived, on its association with our common ideas, on its frequency of recurrence, and on its command of the attention, without which it has no life. Accordingly, pernicious opinions are not seldom held by men of the most illustrious virtue. I mean not then, in commending or condemning systems, to pass sentence on their professors. I know the power of the mind to select from a multifarious system, for its habitual use, those features or principles which are generous, pure and ennobling, and by these to sustain its spiritual life amidst the nominal profession of many errors. I know that a creed is one thing, as written in a book, and another, as it exists in the minds of its advocates. In the book, all the doctrines appear in equally strong and legible lines. In the mind, many are faintly traced and seldom recurred to, whilst others are inscribed as with sunbeams, and are the chosen, constant lights of the soul. Hence, in good men of opposing denominations, a real agreement may subsist as to their vital principles of faith; and amidst the division of tongues, there may be unity of soul, and the same internal worship of God. By these remarks I do not mean that error is not evil, or that it bears no pernicious fruit. Its tendencies are always bad. But I mean, that these tendencies exert themselves amidst so many counteracting influences; and that injurious opinions so often lie dead, through the want of mixture with the common

thoughts, through the mind's not absorbing them, and changing them into its own substance, that the highest respect may, and ought to be cherished for men, in whose creed we find much to disapprove.

TRIALS—REWARDS.

"If in this life only we have hope in Christ, we are of all men most miserable." This was the language of the persecuted apostles, who had given up every earthly satisfaction to follow Christ, and it is still sometimes the language of those who feel themselves depressed in spirit, and who are ready to look back and consider the many self-denials they have practised for the sake of Divine favor. Though we are often told of the happiness of virtue, and sensibly feel that it has its reward, yet the steady adherence to it in all points will not be unattended with conflicts, which we shall find the need of superior strength to enable us to pass through. 'If any man will come after me, let him deny himself, take up his cross daily and follow me.' This could not have been a necessary exhortation of our Saviour, if he had seen that the path of rectitude he pointed to would be smooth and even, and unattended with difficulty: but He who knew the secrets of the heart, knew how prone it was to evil, and the necessity of constant watchfulness and self-denial, to subdue its various corrupt passions and inclinations, which were continually warring against the soul. It is therefore vain to expect an exemption from these trials; we should rather endeavor to support them with meekness and patience, and endeavor to bear with fortitude even reproach and persecution, if it should happen to be our lot. A consciousness of our own integrity, is a sure source of consolation in the severest trials; and if we can but appeal, as some did formerly, 'Lord we have left all and followed thee,' we shall likewise receive the consolatory promise of an abundant reward."

Fourth Annual Report of WILLIAM J. MULLEN, *Prison Agent.*

Philadelphia, January 1st, 1858.

WILLIAM S. PEROT, *Chairman of the Visiting Committee on the County Prison.*

RESPECTED SIR:—In obedience to a resolution of the Acting Committee of the "Philadelphia Society for Alleviating the Miseries of Public Prisons," the Agent submits his Fourth Annual Report, in doing which, he will give a brief synopsis of the result of his labors during the year. He has been instrumental in releasing from prison, twelve hundred and forty-nine (1249) persons; most of whom were innocent, or whose real offences, upon investigation, were found to be of such a trivial nature, as not to justify their imprisonment. Out of this number 180 were supplied with homes and employment. A detailed account of the cases will be found in his journal, kept for the purpose. Very few, out of the whole number liberated, were committed for sufficient cause. This being made clear to the minds of the magistrates, and to the Court, their liberation was effected in most instances without costs. The whole amount paid during the year was but two hundred and thirteen dollars and sixteen cents ($213.16), being the costs in ninety-seven (97) cases, leaving eleven hundred and fifty-two (1152) discharged, without the expenditure of any money. In doing this, great care has been taken not to defeat the ends of justice, or in any way shield the guilty from punishment.

The amicable settlement of these cases has been productive of much good; not only in preventing hundreds of families from being broken up, but a saving to the tax payers, of $1,238, for food; allowing for each one but twenty cents per day, from the time they were released to the commencement of the term of the Court in which their cases would have been tried. If all the formality of law, requisite for their trial, had been gone through with, it might have cost the city in addition $4,608, for preparing and ignoring bills of indictment.

This statement is based upon the supposition, that *all* the bills would have been ignored, which is the least expensive way of disposing of them. Had true bills been found, the expense would have been increased almost three-fold; when, if the parties were acquitted, the costs would have been put upon the city.

Besides this avoidance of expense, much unnecessary suffering and useless detention in prison has been saved to friendless parties, who by this aid have been able to apply their time to the support of their families, and in keeping them together. It does not need much stretch of the imagination to understand that, when the head of a family is imprisoned, there may be much suffering among wives and children. The release of these persons has, in the aggregate, saved to them twenty-one thousand one hundred and ninety days, or an average of about seventeen days each. Estimating their labor at seventy-five cents per day, it would amount to the sum of $15,892.50. Many startling incidents could be given in reference to those who have been released. The fact of so large a number of persons being unjustly confined in prison, is an alarming circumstance; and shows that an obligation exists for the community, or those in authority, to examine into it, with a scrutiny which would lead to the correction of an evil that has grown into a gigantic system of oppression and of fraud. Men deprived of their liberty—mothers torn from their children and incarcerated in prison, without cause, or for very

trivial offences—and, in many instances, by the assumption of power on the part of magistrates; must necessarily cause, not only much suffering to individuals, but must create, in the minds of these victims, sentiments of hatred towards their oppressors, that in time may lead to actual crimes.

The present system of dispensing justice is uncertain, and very far short of what it should be. Petty quarrels, originating from trifling causes, not unfrequently engender bad passions; and for revenge, persons hasten to a magistrate and make oath against the opposite party, in most cases having no substantial foundation; and the one who arrives last at the office is usually the victim.

In such cases, a judicious and peace-making disposition on the part of the magistrate, would often reconcile the parties, and induce more kindly feeling, and greater forbearance toward each other for the future.

When these cases have come under the care of the Agent, he has found that a kind and conciliatory course has generally accomplished the object; and he has reconciled those who had previously been hostile toward each other.

The growing practice of perjury, in many cases from sheer ignorance, and wilfully in others, is assuming an alarming aspect; and has now become a fearful feature in the cause of crime. No man's life or liberty is safe under this disregard of obligations, that should bind man to man, and men to their Creator. The District Attorney recently, in addressing a jury, said, that it was necessary that they should carefully scrutinize the testimony of the witnesses, not only in the case then before them, but in all cases that might come under their notice. He said that he knew plenty of men in the City, who could be hired for a glass of grog, or for 50 cents, to swear falsely and to testify, to please interested parties.

That there were many such constantly prowling round the court room, seeking for a job; and he had no doubt that many were within the hearing of his voice at that time. That he could produce the men if required, at almost a moment's notice; and in view of such a state of things, he felt it to be his duty to put the jury on their guard. The truthfulness of this statement, made by the District Attorney in open Court, can be fully corroborated by facts that have come under the observation of the Agent. The following cases are samples:

A man of good character was arrested, tried, convicted, and sentenced to nine months imprisonment at hard labor in the County Prison, charged with the larceny of $170 in gold. When arrested, a purse was found upon his person containing $220. At the time of his conviction the Court ordered $170, out of the $220 to be paid to the prosecutor. Immediately after the conviction, the Agent, at the request of several respectable citizens, took the matter in hand and gave it a thorough investigation; when it was ascertained, to the satisfaction of the Court, that the prisoner was innocent. It was proven, by the affidavits of eight persons, that the money had been received from them; and that it was his own earnings, to which he was justly entitled. It was proven also, that he had been seen with the money previously to the alleged robbery. When these facts were presented to the Court, together with evidences of good character, the sentence was reconsidered by the judge, it being within the same term, and the prisoner discharged. He was then restored to his family and business, and saved from ruin. But the money taken from him, the $170, was not restored; the perjurer had fled with the money, and could not be found!

Another remarkable instance, is that of nine men, who were convicted in our court for assault and battery; two of whom were sentenced to nine months' imprisonment, and the remaining seven to six months each. After they were sent to prison, it was ascertained that they were innocent. The facts, as the Agent found them to be, were: that a designing and artful man, with a hope of extorting money from them, had inflicted injuries upon his own son, a boy of about 15 years of age, which maimed him, so much so, that he was carried into Court on the back of his father to testify. This he did, in accordance with his parent's instructions. The boy acted his part well. His crippled condition gained the sympathy of the jury, and resulted in the conviction of nine honest Germans. Scarcely one of the prisoners could speak English. Some of them were housekeepers, with families depending upon them for support; and others were strangers, just arrived in the country, who had money, and were on their way to the West. They were lodgers at a German boarding house, where the occurrence was said to have taken place. The Agent ascertained that the whole story was a fabrication, and that the father and son had perjured themselves, and that they were both impostors. That the boy was not injured by these men, that he had been an inmate of the Almshouse, that his father resided in one of the lowest dens of iniquity in Shippen street; and that they were beggars by profession; it afterward appeared that the father had inflicted the injuries upon his boy by sticking pins in him. When these facts were presented to the Court, the judge reconsidered the sentence, and released every man from prison. Since this occurrence, the prosecutor has been arrested for making and passing counterfeit coin. The dies and implements were discovered at his residence in Shippen street; and $500 in gold was found upon him. He was previously represented in Court as a poor man, who was ruined through the injury

done his son, he being his only support. When the Agent last saw him, he was in prison and endeavoring to purchase his liberty.

The Agent obtained the release, from a magistrate, within a few days, for 40 persons within 48 hours, none of whom should have been committed to prison. Twenty of the number were inoffensive colored people. Their liberation was effected by the Agent, upon making application to the Court for a writ of habeas corpus. When a notice was served upon the magistrate he gave their discharge without costs, the judge consenting thereto. The charge was that of a disorderly house, which was untrue; it was a mere assembling of the neighbors to relieve a poor sick woman. While there, they were arrested, committed to prison, and required to pay $4.12½ cents each, before they could be released. The Agent had the whole number liberated without expense to the parties, upon the payment of only $1, which was paid to the clerk of the Court for the writ.

The total number of commitments for the past year were 15,540 persons, a large number of which were commitments and re-commitments for vagrancy; of the whole number but 543 upon trial were found guilty and sentenced, 371 to hard labor and 172 without labor. Of the 5,845 bills acted on by the Grand Jury, 2,765 were ignored.

The judicious management of the new Board of Prison Inspectors, is such as to have met with the general approval of good citizens, who have had the satisfaction of seeing that at least one public institution is managed by pure minded and disinterested men. The affairs of the Prison have been conducted with great economy, at the same time fully carrying out the law in providing for the prisoners. There has been a saving during the year, of $23,670, in the expenses of the Institution.

The cleanly condition of the Prison, and the thorough discipline that exists in each department, under the direction of Mr. William B. Perkins, the principal keeper, is such as to reflect much credit upon him, both as a man and an officer. His long experience of twenty-eight years in the management of prisoners, has made his services valuable and satisfactory.

The health of the prison is good, there being little or no sickness; a fact which is creditable to the physician, Dr. H. Y. Smith, who is in attendance daily, and has managed his department with skill and economy.

The moral instruction given on the Sabbath, under the direction of the Agent, (who is regularly present,) continues to be of a varied and interesting character, and satisfactory to the hearers. Bishop Potter and other religious teachers, have from time to time given their valuable services for the benefit of the prisoners.

Measures are now being taken by the Inspectors of the County Prison, to give employment to the vagrant population committed to that institution. A mill for the grinding of wheat is to be put up in the building, erected for a hospital, (but not used as such for several years,) which is to be worked by the vagrants. If the project proves successful, it will have the effect somewhat to reduce the expenses of the establishment.

The following is an abstract of the Report made by a Committee, appointed to verify the particulars of the facts set forth by the Agent.

To the Acting Committee, &c.

The Committee to whom was referred the Report of Wm. J. Mullen, Prison Agent, having examined the same, and compared it with the Journal of the proceedings of the Agent, aided by such other evidence as was conveniently accessible, they are satisfied of the accuracy of the general exhibit made by it. And with regard to the special cases which have been introduced to illustrate the wrongs perpetrated in the community, under form of law, they have made inquiries of the highest authority (the Judges, District Attorney, and Records,) and have had them all confirmed.

We are renewedly confirmed in the opinion, that the cause of humanity is extensively subserved by the zealous and disinterested efforts of the Agent.

Signed, E. H. BONSALL,
WM. S. PEROT,
OLIVER EVANS.

Philadelphia, 1st mo. 6th, 1858.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 20, 1858.

We publish in our present number the Fourth Annual Report of the Agent of the Prison Society, showing that through unprincipled means many innocent persons are committed to our county prison, where for weeks, and sometimes months, they are unjustly incarcerated. The crime of perjury, as there exhibited, exposes any one who may become its unfortunate victim to be separated from his family, depriving them of his services, and involving them in sorrow and poverty. The suppression of this dreadful evil should not only claim the attention of those in power, but of every good citizen, and it seems highly important that a disinterested agent should be employed to attend to the interest of such as need redress.

Married, On the 11th inst., at the house of Jesse Blackburn, according to the order of the Society of Friends, Thomas W. Cleaver, (son of Wm. and Ann Cleaver, deceased,) of West Branch Monthly Meeting,

Clearfield county, Pennsylvania, to RUTH M. BLACKBURN, daughter of Jesse and Edith Blackburn, of Dunning's Creek Monthly Meeting, Bedford county, Pa.

DIED, On the 7th day, 6th inst., near Burrsville, Caroline county, Md., after a short illness, ELISHA MELONEY, a member of North West Fork Monthly and Centre Particular Meeting, in the 52nd year of his age. His disease, which was inflammation of the lungs and jaundice, he bore without a murmur, remarking, "if it is the Lord's will I shall get well; and if not, I am willing to die." Throughout his sickness he manifested a spirit of sweet resignation, giving to those who attended him satisfactory evidence that he was prepared for the final change. His bereaved family, and the Monthly Meeting of which he was a useful member, will greatly feel his loss.

——, Near Unionville, Centre County, Pennsylvania, on Fifth day evening, 12th mo. 30th, 1857, JEREMIAH S. DOUNING, only son of Jacob and Jane Douning, aged 16 months.

——, On 2nd mo. 12th inst., of scarlet fever, DIXON ISAAC LEWIS, in the 3rd year of his age, youngest child of Joseph H. and Hannah Lewis, of Harford Co., Md.

——, On First day morning, the 7th inst., at his residence, Kingsessing, JOHN GIBSON, in the 69th year of his age.

ON THE EYE.

OF THE MORBID SENSIBILITY OF THE RETINA.

In some people the eyes acquire a morbid sensibility to light, where there is no reason to suppose that the retina is inflamed.

This is very remarkable in those people who have long been confined in dark places, the eyes not being able to endure the ordinary light of day: while, at the same time, they can distinguish objects in an almost inconceivable obscurity.

Buffon relates a remarkable instance of an officer who was thrown into a dark dungeon, where the light never entered, and no opening but a hole at the top, which was always kept close, except when opened by the keeper to put down provisions. After remaining in it some weeks, the unfortunate man began to think he saw some little glimmering of light. This internal dawn seemed to increase from time to time, so that he not only began to discover the parts of his bed, and other large objects, but at length could perceive the mice that frequented his cell. After some months' confinement, he was set free; but such was the effect of the darkness upon his eyes, that he could not, for some days, venture to leave his dungeon, and was obliged to accustom himself by degrees to endure the light of day.

Instances have also been narrated, and with every probability of truth, of prisoners who had been for many years confined in dungeons, having been found altogether blind, when they were exposed to the light of day. This calamity was said to have happened to those who were released from the Bastile, when that prison was destroyed.

This morbid sensibility to light, is, in a lesser degree, exemplified by the improper use of shades and coverings to the eyes. It often happens that people wear a shade to relieve diseases of the eye, which are not attended with increased sensibility to light; but this, finally, takes place, and can always be relieved by gradually exposing the eye to the ordinary light of day.

In like manner, as vision becomes impaired by the exclusion of the eyes from light, so any inordinate exposure produces an increased sensibility in these organs. The inhabitants of those northern regions which are constantly covered with snow, keep their eyelids nearly closed, and do not see distinctly during the day. To prevent their eyes from being injured, and to enable them to see more distinctly, these people wear an instrument consisting of a thin and light piece of wood, which covers both eyes, and in which there is a long, but narrow horizontal split or chink, opposite to each eye. By this ingenious contrivance, the eyes are guarded from all lateral and dazzling light, whilst the chink is sufficiently wide to allow of a pretty extensive range of vision on the surface of the earth.

Travellers on the hot and sandy plains of Africa, find their vision equally injured, as those who live in countries covered with snow; and they are in the habit of wearing a piece of black crape before their eyes to diminish the quantity of light, as well as to prevent the particles of sand falling into the eyes.

The inhabitants of some of the Eastern countries, where the sun shines with dazzling splendor, have a practice which enables them to see more clearly, whilst, at the same time, it beautifies the countenance, by giving brilliancy to the eye-ball. A black pigment, composed of finely levigated oxide of antimony, mixed with oil, is spread over the edge of the eyelids, and roots of the ciliæ, and renewed as occasion requires.

Various other causes render the eyes susceptible of distinguishing minute objects in obscure light. Boerhaave mentions the case of a man who could read during the night, when he drank too freely. Richter saw a man who had an inflammation in the eye in consequence of a blow, who could read in a dark night. Pellier makes mention of a woman that was blind during the day. The pupils became so contracted in a clear light, that they almost disappeared.

It has been told of Tiberius Cæsar, that if he awoke in the night time, he could see all objects as clearly as if they had been illuminated with a bright light; but that in a short time, the objects grew fainter and fainter, till at last they vanished. The same thing is also told of Alexander. Asclepiodorus is said to have read books in the night-time, without the assistance of any kind of light; and Hieronymus Cardanus assures us, that when he was young, he needed not the assistance of a candle to read in the dark. Similar cases are mentioned by many medical writers; the affection being denominated *Nyctalopia*, or night vision, and treated of as a distinct disease.—*Dr. Wardrop, of Edinburgh.*

From the Athenæum.

EXPLORATION OF NORTH AMERICA.

THE settlement of the boundary between ourselves and the United States—the importance attached to Vancouver's Island, as well as the gradual extension of our population in the north west of Canada—makes us desire to become acquainted with the countries lying to the north of the newly defined frontier, and Sir Roderick Murchison, in his address at the Anniversary Meeting of the Royal Geographical Society this year, points out a region, including at least 112,000 square miles, extending from the head waters of the Assiniboine River to the foot of the Rocky Mountains, and from the Northern branch of the Saskatchewan to the 49th parallel of latitude, our boundary with the United States, which had remained almost completely unexplored.

It was the intention of Mr. Palliser, one of those Nimrods which Great Britain sends occasionally out to those regions, and whose bear shooting exploits are well known, to proceed, at his own expense, in order to explore this region. He, therefore, made application to the Royal Geographical Society for advice and information as to what was desirable to be known,—the result of which was, that the Council strongly recommended Her Majesty's Government to aid the undertaking. The consequence of this application was, a grant of £5,000, so as to enable Mr. Palliser to be accompanied by Lieut. Blakiston, of the Royal Artillery, on the recommendation of the President of the Royal Society, to conduct the astronomical and physical observations,—Mr. Bourgeau, an experienced botanist, — and Dr. Hector, who, besides a knowledge of his profession, has that of geology and zoology. Mr. Palliser was the leader of the expedition, from his previous success in dealing with the Indians; and the chief objects of the exploration were set down as follows:

First. To survey the water parting between the basins of the Missouri and Saskatchewan; also the course of the south branch of the Saskatchewan and its tributaries.

Secondly. To explore the Rocky Mountains, for the purpose of ascertaining the most southerly pass across to the Pacific within the British territory.

Thirdly. To report on the natural features and general capabilities of the country, and to construct a map of the routes.

The expedition was delayed some time in consequence of the illness of Mr. Palliser,—but at length he sailed, on the 9th of May, with his companions, and, after arriving at New York, proceeded to Lake Superior, which on the 11th of June they found covered with masses of floating ice, which would have jammed their frail canoes, but they engaged to be taken in a steamer, through the ice floating about, to about four hours' distance from the Isle Royale, and arrived at Fort William. The following day, the 13th of June, they recommenced their journey in canoes, and then went up the White Fish River, where they found the scenery magnificent, but very difficult navigation and the labor severe; the rain fell in torrents; and on the second day a tree fell upon the canoe of Mr. Palliser, and he escaped by jumping out, and they encamped during the night in the rain.

They then sent the two boats down the river with one of the Indians to the main camp at the mouth of the White Fish River to go round to the falls of the Kakabaka, while Mr. Palliser and Dr. Hector, accompanied by two Indian lads, started to make their way across the forests by compass course for the Falls, which journey was accomplished without material difficulty,—the swollen rivers being crossed by cutting down trees and stepping along them. They arrived at the Falls guided by the loud roar of the water, and pushing through the wood, climbed on a high ledge, from which they saw them to the greatest advantage. The height was measured very accurately, which proved to be 171 feet 9 inches; and these falls, although not so extensive as those of Niagara, are according to Mr. Palliser's correspondence, much wilder and a great deal higher. He thinks them far finer than those of the American side of Niagara, which have too much the appearance of an overgrown milldam. On this table land they were surprised to find two glaciers of hard snow on the 18th of June. The camp was very picturesque, surrounded by torrents and mountains, and in the midst of evergreens.

They then began their arduous canoe route, rising at three in the morning, paddling till eight, then camping for breakfast, going on till one, then camping for dinner, and at the paddle again from three till eight in the evening,—the navigation being often prevented by severe portages, where every thing must be carried, canoe and all, which is done by two men at a time, relieved every eight or ten minutes, and this sometimes for a space of three or four miles. Mr. Palliser was shown one place where a man fell with the bow end of the canoe on his shoulder, and his head was completely severed from his body. Thunderstorms were also severe; one on the 17th of July struck an Indian tent close to their camp, and killed a man, three women, and a cat, — one body being fearfully burnt, actually charred, but the others not externally injured. Nor is human life entirely safe from the Indians,—two instances of men with French Canadian names having been given, who had been shot by the Sioux Indians. The Red River settlement is pronounced to be a curious example of the impossibility of assisting people who will do nothing for themselves. The people,

who are of Indian origin, are starving in a fertile country from sheer indolence. From the Red River they went to Pembina with difficulty by horses used to running buffaloes, but not to draught. At Pembina, which is a wretched place on the frontier, Mr. Palliser found an American post office. A wooden post driven into the ground marked the frontier, and was found to be correct in latitude by the expedition. The further route was to be the Saskatchewan River, previous to wintering at Carlton House fort. The summer of 1858 is to be employed in traversing the country of the Blackfeet and Blood Indians, between the northern and southern Saskatchewan, and in tracing the southern branch up to its sources, in order to get a knowledge of the practicable passes in the Rocky Mountains, with a view to access to the Pacific, independent of what is within the American frontier or inconveniently to the north on our own territory. The time must come when the coast opposite Vancouver's Island will be connected with Canada overland. A thorough knowledge of the facilities or difficulties offered by the Rocky Mountains, is, therefore, one of the greatest desiderata of North American physical geography. The detailed accounts of the progress of the Expedition have been communicated to the Royal Geographical Society.

PHILADELPHIA SOCIETY FOR PROMOTING AGRICULTURE.

Sidney G. Fisher presented to the society, on behalf of Joseph S. Lovering, copies of his pamphlet, describing the experiments by which he has demonstrated that sugar, of good quality, and in profitable quantity, can be produced in the northern States of this country, from Sorghum saccharatum, or Chinese sugar cane, with specimens of sugar and molasses manufactured by him. Mr. F. said, it is now about four years since this plant was introduced into the United States by the agency of the patent office. Many experiments have been made since then with very limited success, sufficient indeed to prove that sugar could be produced, but whether in sufficient quantity to render the plant valuable for that purpose was doubtful, and generally denied. The question has been solved by Mr. Lovering. His scientific and intelligent experiments have shown, beyond dispute, that the manufacture of sugar from the Chinese cane can be made in the middle and northern States a profitable branch of business for the investment of capital and industry.

These experiments, made at his country seat on the York road, about five miles from this city, prove that at a moderate estimate, 1200 lbs. of sugar can be grown on an acre in Pennsylvania, and probably much more in many soils and by means of improved cultivation. At 5 cents per lb , 1200 lbs. are worth $60 per acre. An acre will produce, moreover, seventy to eighty gallons of molasses of the best quality—sufficient to pay the expense of cultivation and manufacture—leaving the sugar clear profit. In addition, the leaves of the plant afford fodder for cattle superior to corn fodder, and also thirty to forty bushels of seed or grain, which cattle, hogs and poultry feed on with avidity. For both of these, $10 would be a low estimate, which, added to the sugar, would give a nett gain of $70 per acre for a moderate crop. There is little doubt, however, as Mr. Lovering informed me, that 1500 pounds might easily be obtained. This result compares very favorably with other staple productions of our agriculture. An average crop of wheat on good farms, does not exceed twenty bushels per acre, which, at the present price, is worth about $25. From this is to be deducted the expense of cultivation and of preparation for market, not less than $10, leaving only $15 profit, whilst the straw is inferior to the blades and seed of the sugar-cane for feeding, and affords, probably less manure than the bagasse, or stalks, after the juice has been expressed. The average crop of corn is not higher than fifty bushels per acre, worth about $30. The expense of cultivation is $10, which leaves $20 of nett gain, less than one-third the profit of the sugar-cane.

Such is the practical result of Mr. Lovering's experiments. What has been done by him, on a small scale, may be done by others on a large scale, now that he has shown the way. Indeed, he says that it is as easy to make sugar, when once you know how, as it is to make a pot of mush or a kettle of apple butter. Every farmer, therefore, can make his own sugar, and, with greater facility, his own molasses, which is a very simple process. An acre would much more than supply molasses for the consumption of an ordinary family, and I have been told by several farmers in Delaware, that they made it last year, with great ease and trifling expense. From these facts it is safe to predict that the manufacture of sugar will be speedily introduced as a branch of business in the northern States. Our people are always eager to enter upon any new field of industry when the hope of gain leads the way.

It is an evidence of advancing civilization and improvement in the condition of the people, when the luxuries of one age become the necessaries of another, by means of the extension of commerce or discoveries in science and the arts. This has been the case with tea, coffee, tobacco and cotton, the consumption of which has so enormously increased within the last century, that they control the trade of the world, and have become the basis of the wealth and power of nations. So, also, has it been with sugar, now used habitually by all classes of society. It

was unknown as an article of food to the Greeks and Romans, though it has been made in China and India from a remote antiquity. It was introduced into Europe by the Saracens, in the tenth century, and into England by the Genoese and Venetians, in the fifteenth. In the seventeenth it was still a luxury, confined to the rich —honey having been generally used for the purpose of sweetening. In the year 1700 the quantity consumed in England was only 10,000 tons; in 1844 it had risen to 180,000 tons, and in 1856 it was 310,000 tons. In that year there were about five hundred and forty-five millions of pounds of sugar, and twenty-four millions of gallons of molasses imported into the United States, valued at nearly $27,000,000.

These statistics show the importance of sugar as one of the great staples of human consumption and sources of wealth. It is exclusively a production of southern climates, and of slave labor. In its social and political influence, therefore, more especially in this country, it is second only to cotton. Cotton has become, in half a century, indispensable to the comfort of every householder in Europe and America. The industry and support of vast multitudes depend on it. It sustains a large part of the wealth and trade of nations. Take away cotton, and the loss to humanity would be incalculable. The world is dependent on us for this important commodity, and though we may rejoice at this, as a source of national power and importance, England is making desperate efforts to get rid of the yoke which subjects the prosperity of her manufactures and commerce to the soil and industry of another country, and she is right. In like manner we are dependent for our sugar on the tropics and on the negro. We pay annually about twenty-seven millions of dollars for it. If we could escape this dependence, if those twenty-seven millions were to become the product of our own land and labor, we should be that much richer. A new staple would be added to our agriculture, a fresh field opened to our enterprise and ingenuity, another department gained, to increase the variety and stimulate the activity of our internal, which is more important and beneficial, than our foreign trade. At the same time competition would speedily diminish the price and extend the consumption of a necessary commodity, thus enlarging the power of all classes to consume all other commodities, and increasing the comfort and wealth of the whole community.

Happiness is that inward, sweet delight, that arises from harmony between our will and God's will.

Though there is a regard due to education, and the tradition of our fathers, truth will ever deserve, as well as claim the preference.—*Penn.*

SILENT WORSHIP.

BY J. G. WHITTIER.

The morning was a summer one; the boughs
Of the green trees were lifted in the wind,—
The soft south wind, that wandered over earth,
Touching the long grass and the quiet streams
With a light wing, as fearing to disturb
The sanctity of worship.

One by one,
The multitude had gathered, in the deep
And bowing sense of man's unworthiness.
Slowly and quietly they came—the young,
And the gray man,—the modest, glancing girl,
And the staid gravity of riper years,
Like noiseless shadows, stealing to their seats.
As the last footstep passed away, the breeze,
With its light tones, was audible alone,
Stirring the willows that o'erhung the dead,
And whispering to the grave-stones.

Motionless,
That congregation worshipped. Silence lay
Like a strange presence on the very heart,
Which, gathering nothing from the outward world
Of sight, or sound, or any thing which makes
Man's sacrifice a mockery, had turned
Deeply upon itself. The human heart
Hath a most complex fashioning. The ties
Which bind it to the circumstance of earth,
And its strange yearning for a happiness,
Drawn from material mockeries, are strong
As the soul's master passion. It would gain
Its elements of happiness and love
From natural creation, and contrive
To blend the heartless vanities of man
With the pure fountain of religious truth.

* * * * * *

Human pride
And vanity, are things to be cast off,
Like an unseemly garment, from the heart
That boweth unto God, and giveth up
Its stubborn will and earthward tendencies,
For the mild teachings and deep solaces
Of the all quickening Spirit; and the light
Which cometh unto all—a living beam—
An emanation from the Eternal Mind,
Hath a more blessed influence on the heart
That turneth from the world, and gathers in
Its wandering affections, and subdues
The vehemence of passion, and in meek
And chastened reverence, awaits the time
Of Him, who bids the worshippers *be still*
And know that he is God.

WHAT THE SHADOW SAID TO THE DREAMER.

BY H. LLOYD.

Once within my chamber lonely, sat my shadow with me only,
Like a real and breathing presence, there it sat upon the wall;
And it seemed so very human, so much like a living woman,
That I thought, perchance 't might answer, to my word, or to my call;
So, I said, "Pray tell me, Shadow, if thou hearest me at all,
Why thus outlined on my wall?"
Answered then the Shadow, turning, "When thy lamp is trimmed and burning
Only, can I teach the lesson thou shouldst ever learn from me;
It is, that when thy light is vanished, thy discerning sense is banished,

And thy wisdom scarce can teach thee, shadows from reality ;
In the darkness, thou wouldst vainly blunder on to find the key
Of my being's mystery."

Said I, "Shadow! thy revealing seems like some faint echo stealing
Over me, of spirit voices, heard within my soul before ;
And it may be, in my scorning, I have let those words of warning
Knock unheeded at the portal of my heart's unopen door ;
Thou, the picture illustrative of them, I will study o'er,
Thou must leave me never more."

"Over me, thou hast all power," said the Shadow, "'tis thy dower ;
I was born to do thy bidding, I can follow only thee ;
I am thine while life is lasting, ever more before thee casting
Types of all the good and evil thou couldst hope to learn from me ;
But remember, just as thine is, so my onward course must be :
Take heed where thou leadest me."

"I am with thee in thy sadness, in thy hours of joy and gladness,
In the moonlight calm, and sunlight, I am with thee everywhere."
"Dost thou cease from being never? dost thou follow me forever ?
I have doubted, in the darkness, if the truth thou uttered there!"
"Test my words by light," was answered ; "on thy heart this motto wear,
Light, the truth will ever bear."

Then my taper burning brightly, more colossal and unsightly
Grew that form, so much like human, there upon my chamber wall ;
And it stood up like a column, as it said, all slow and solemn,
"Wouldst thou question of my being, when death throws its shadowy pall
Over thee, and the last act of life's drama closes, with the curtain's fall,
Mortal, wouldst thou know it all ?"

"I have heard what thou hast spoken ; be the silence all unbroken,
While, once more, Oh, shadowy presence! I may listen unto thee."
"When thy soul, no longer clinging to the things of Earth, is winging
Its flight upwards," said the Shadow, "into God's eternity,
And thy dust to dust returning, and the grave imprisons thee,
Then I perish, cease to be!

"I but follow to the portals ; Spirit-Land is for immortals :
There I may not dare to enter, where the feet of angels tread ;
Where the Tree of Life is growing, and the Springs of Life are flowing,
There I may not stand beside thee, when thy scroll is read ;
On thy path must be no shadow, on thy soul no dread,
When thy doom is said."

Then I groaned aloud in waking. Lo! the early morn was breaking ;
I had been in dream-land roving, with my shadow for a guide ;
But at last the spell was broken. Be these words a sign and token
Of the words to which I listened, in that fancy world so wide ;
And believe, as I do also, that perchance the truth may bide
In the accents of my guide.

VALENTINE JAMERAY DUVAL.

(Continued from page 768.)

More powerfully than by all that he saw around him, was he attracted by the spectacle of the starry heavens. The frequent reading in the Almanac had already at Clezantaine afforded him an indescribable pleasure, because the course of the moon for a whole year was therein foretold in a way to him inconceivable and prophetic. Then, too, he learned something of those heavenly signs of a ram, a bull, a lion and a crab, into which at certain seasons the sun and moon entered. Brother Palemon had told him, that those signs of which the Almanac speaks, were to be found among the stars of heaven, but how, or where, he knew not. Even the hermits of St. Anna could give him no information. But our Duval had no rest, he must inquire and know where the goat or the bull kept themselves hidden among the stars of heaven. On one of the highest oaks on the edge of the wood he built for himself out of willow-twigs and ivy, a sort of throne like a stork's nest; the throne itself upon which he there sat, was the remains of an old bee-hive. Here in clear nights he spent many an hour, during which he examined with the closest attention every quarter of the Heaven, in order perhaps to discover among the stars the form of one of those celestial animals. It happened with him, however, as with the deaf and dumb child, for whom the word '*tree*' has been written down, while the meaning of the word is defined in a picture or by the language of signs, and who in vain endeavors to discover a resemblance between the written sign and the form of a tree.

As in the material world, at the right time hunger finds its food, and every awakened want its supply, so is it in the spiritual world. The sound and honest impulse towards knowledge is under the care of the same Providence that directs the force of animal instinct to its goal. Whatever helps to invigorate and unfold, is furnished at the right time. It was just at the time of the great annual fair of St. George, at Luneville, that the hermits sent their young servant into the city, to execute certain commissions. While curiously gazing at the beautiful things exposed for sale, he discovered to his inexpressible joy, a celestial chart, a representation of the earth, and four maps representing the four quarters of the globe. The wages he had earned at Clezantaine, remained almost entire in his possession, and this treasure, amounting to five or six francs, he had with him always in his

pocket. The moment had now come to make a right investment of this hitherto dead and useless capital. With joy he gave it all to secure possession of the precious charts.

In a few days the happy Duval had got so far in the celestial chart that the relative situation of most of the constellations was known to him; it became plain to him, also, that the pictures on the charts were not drawn on the heavens, but that to every picture a group of stars belonged, which had little to do with the form of a bull or a ram. Had there only been some one to describe and name to him one of these groups, it would have been easy for him, according to their relative places on the chart, to find out the other pictures also, but he had himself to devise a means of escape from this embarrassment, and his reflections soon led him the right way.

He had learnt that the pole-star, which designates the north pole of the heavens as well as the earth, always occupies the same place. Could he only find this, so he inferred, then he would have at all hours of the night, in summer and in winter, a fixed point from which the relative places of the constellations would be ascertained. But who was to tell him where to find in the heavens the north pole? In this uncertainty, a piece of information he had got by hearsay became of service. He had heard that there is a steel needle which always turns one end toward the north, and might therefore serve to ascertain the different quarters of the world. His earnest desire to see such a wonderful needle and make use of it, was gratified by one of the old hermits who had in his possession a pocket compass, and willingly lent it to the eager Duval. The direction in which the pole-star is to be seen, now became known to him, but how high or low the north star stands, he knew not. This important discovery, however, was made after several vain inquiries and failures. He first tried to find the pole-star by means of a straight branch directed towards a star of the third magnitude, standing in the north. By boring this branch he made it a tolerable large tube; if the star to which this instrument was directed was the true one, then it must always be seen through the tube. But alas! the tube was scarcely bored, when the star, to which it was directed, passed from the field of vision; and not more fortunate were other experiments, until at last the tube broke. Yet the curiosity of our young inquirer was not diverted from its path by such disappointments. A reed of elder, from which the pith was removed, was next fastened to the top of the large oak, that served for an observatory, in such a way that it could be turned at pleasure, up and down, to the right or to the left. This contrivance led at last to success; the pole-star was found, and therewith the key to the gradual explanation of the starry groups, and to a knowledge of the constellations.

When the living thirst for knowledge is awakened in man, it never rests satisfied with inquiring into what lies before the eyes. Even the salmon, when the migratory impulse begins to urge it, is not diverted from its course, when at one time it ascends to the source and at another descends to the mouth of the stream. So the mind of man, in the midst of the visible world, is bent upon knowing the beginning and end of all phenomena. What are these stars, Duval asked himself, and how far is it to them from my oak? More fruitlessly now, than when before he possessed the charts he tried to find the signs of animals in the heavens, did his eye exert itself to find a measure below for the things above; on all sides the desired end retreated before him; the nearer he appeared to come to it, the farther did it retire into the depths of infinity, which no inquiries of the senses, but only the inward eye of the spirit, can penetrate.

Whatever may be the size of the earth, that would be more easily ascertained, so thought our advancing scholar, if the representation of the earth, which he had lying before him, could only be understood. His charts were his constant companions. In the lonely woods he spread them on the ground before him, while the cows grazed around him. What the many lines, some straight and some curved, which were drawn upon the representation of the globe—what they meant, he thought deeply for days. At last the broad girdle drawn around the middle of the earth, and divided into three hundred and sixty little black and white spaces, led him to think that they were intended to represent distances. A light rose upon him, which at once made all clear; the riddle was solved; the little spaces signified miles (he knew as yet no other measure for earthly distances,) and consequently he considered that the circumference of the earth consisted of no more nor less than three hundred and sixty French miles or leagues.

He could scarcely wait for dinner time to communicate his grand discovery to the hermits. The learned brother shook his head, but had nothing to say. One of the others had been, in his youth, at St. Nicholas de Barry, in Calabria. He stated that on that journey he had travelled more than three hundred and sixty leagues, but that land and water extended farther; a distance of three hundred and sixty miles could not reach round the earth.

The poor Duval stood there now with his discovery, ashamed and at a loss; either the charts, for which he had sacrificed his whole property, were good for nothing, or the key to them lay so entirely hidden from him, that he must give up the hope of finding it. But even on this occasion, as it always opportunely happens in the animal and in the spiritual world, his awakened desire found its gratification. Our young hermit was accustomed to attend mass at Luneville

every Sunday, and on these occasions to execute various commissions for the brethren. On the next day after the disheartening event, which had befallen him in the career of his investigations, he made his Sunday visit to the city, and at the close of the mass, walked a while in the garden of the monastery. There he saw Mr. Remy, the gardener, seated at the end of a walk, reading. His curiosity, always awake, prompted him to ask what the gentleman was reading, and to his joyful surprise, he learned that the book was an Introduction to the learning of Geography. It was De Launai's little geography, very popular at the time. Poor Duval burned with desire to read the book; he ventured the entreaty, that Mr. Remy would lend it to him, and his request was complied with. With the intention of transcribing it, he took the book with many thanks, but could not resist the desire immediately to know its contents. Already on his way home, he learned that the little black and white spaces of the central line of his representation of the globe denoted *degrees*, every one of which was twenty-five French miles, fifteen German geographical miles, and in every country, according to the difference in the length of its miles, a certain number of that common measure of distance. He immediately learned also, what the other lines meant, which cut the central line or the equator, from the north to the south. He thought now of nothing but making himself a globe, in order to the better understanding of what he had learned. Hazel-sticks bent to represent one way the length, and the other the breadth of the earth, were fastened together horizontally and perpendicularly, and then notched with a knife to represent three hundred and sixty degrees in one direction, and ninety in the other. Now first was the distinct understanding of his charts laid open to our inquiring young hermit, when he spread them out upon the ground under the shelter of the wood, and by aid of the compass which he had borrowed, arranged them in the due directions. Then his inquiring spirit could wander forth from the point where Luneville lay, now to this country, now to that, in this, or the other quarter of the globe, and shortly he could answer promptly and with certainty any question about the situation of this or that place. Not content with this, he sought out in De Launai's Geography, the course of the rivers and the outlines of the sea coast, noted on both the situations of remarkable cities, especially of the capitals. His success was such that, after a while, he was as familiar with the several cities on his charts, as their own citizens, and as he was with the different parts and trees of the woods near St. Anna. Other thoughts also came into his mind, which attracted him on to still further investigations. The broad expanse of water on the globe, in comparison with the much smaller portion of inhabited land, filled him with astonishment. What kinds of living creatures, so he asked himself, are moving in the depths of the sea, and for what are they created, since man, the lord of the earth, cannot see nor know, much less make use of them.

The longing for knowledge in Duval had risen to a passionate heighth. It was now directed especially towards other countries, of which he thought all day and dreamed by night; the circle of his knowledge had extended in other directions. In every house, whither the errands of his old masters led him, he inquired for books; and where books were to be got, if he could not find one, he took another. In this way a translation of Plutarch's Lives and the history of Quintus Curtius had come his hands, and became his amusement in the retired grotto of the old quarry. But all these new elements of knowledge were the sparks which kindled the desire to know more. The whole earth with its countries, not only as they are now, but as they formerly were, when other races inhabited them, he longed to know. Before every old wall, before every monument of past times, he paused with reverential thoughts; he contemplated every stone, every inscription, and would gladly have understood their language, to learn who had dwelt there, and what were their fortunes.

Books, in his innocent over-estimate of human wisdom, seemed to teach and tell all things. But how was he to procure books, after he had spent all his wealth in the purchase of his charts? The booksellers, old and new, whose shops he often visited, devouring with greedy eyes, the titles of the books, when nothing more was permitted, would not so much as lend their treasures. What one wished to obtain from them, could be had only for money; but money—where was this to be gotten?

A spiritual force, like that which stirred in Duval, breaks for itself a path through all external obstructions, and powers are developed unknown to one who has grown up surrounded by abundance. Duval had learned that the skins of certain wild animals, as well as the flesh of others, were sold in the city, at greater or less prices. In that portion of the forest belonging to them, the proprietors of St. Anna had the right, not only to pasture their cows, but also to hunt and catch the game, birds and quadrupeds. The former owners of the place had exercised the latter right to its full extent; but since that resort of the huntsman had become, by brother Michael's purchase, occupied by quite other inmates, and the forest, with its wild animals, was the property of pious, peace-loving hermits, it had fallen under the power of those four-footed tyrants of the wood, which the huntsman justly pursued as hurtful. Martens and pole-cats, foxes and wild cats, here perpetrated

their murderous deeds undisturbed, for the good old brothers had neither guns nor other fire-arms, they made use of neither snares nor poison, in order to execute justice, as would have been their duty, upon the robbers and murderers in their domain. When Duval saw the nightingale, whose song delighted him, bleeding in the talons of the wild cat, or the young of the thrush or the robin carried off and destroyed by a nightly attack of the blood-thirsty marten, he was not disposed to allow such things to be. The lament, which the parent birds raised the next morning over their empty nests, touched him deeply. The birds uttering their melancholy longing for that which they had loved and possessed, stirred in him a melancholy longing for that which he too loved but did not possess. Both might be assisted. The cries of the innocent sufferers called for retribution, and the murderers must atone for their guilt with life and wealth, and upon whom could the office of avenging the birds better devolve than on him who exercised the authority of judge and avenger with a powerful hand. No other transferable property was found on the guilty than their fur, and this Duval appropriated to himself.

The old fathers of St. Anna, although they lived on terms of neutrality and peace with the wild inhabitants of the neighboring wood, sometimes experienced an emotion of irritation against their bold, four-footed neighbors, when they discovered sometimes of a morning that their geese had been robbed by the fox, and the poultry murdered by the marten, and the pole-cat. They made no objection then, when their young attendant joined to his office of herdsman, the business of a hunter, and came home, now with the trophy of a fox-skin, and now with the felt of a marten. How the strange lad, without gun, lead or powder, armed only with bow and arrows, succeeded with various ingenious traps in catching the cunning fox and the shy marten, the brethren heard often with admiration. But his hunting was not always without its dangers. One day he entered the common room, bleeding with many wounds and covered with blood, with a dead wild cat borne on a stick as a trophy. He had boldly chased this murderous animal until, wounded on the head by his club, it took refuge in a hollow tree. There, in its hiding hole, he worried it so with his stick, that the animal at last rushed fearlessly out and sprang upon his head, which it tore with its talons and its teeth, until the stout youth tore it off and dashed its head against the trunk of the tree. He called quietly to the terrified fathers: "Don't be frightened, reverend fathers, no harm has happened to me. You see here the murderer of our singing birds. I have conquered him, and washing with a little water and wine will soon heal my wounds."

To the officer of justice, who inflicts the punishment of death on criminals, rightfully belongs not only their moveable possessions, but also all their remaining property and income, as their natural heirs are like them outlawed, and have fled the country. The revenues of the foxes and martens consisted particularly in the flesh of hares and woodcocks, and in the autumn, now and then, of snipes. Of these Duval appropriated, in his trade with the furriers, hatters and cooks, as many as fell into his traps. And in the mistaken idea that all the game found in the wood-district of the former hunting-house of Alba and present hermitage of St. Anna, belonged to the latter, he would have entrapped even the deer and the roes, that were reserved for the Duke, if they had been more abundant, and could have been dug out and smoked out and caught as easily as the fox and the marten, or as that shameless foe of the harmless, playful fishes, the sea-otter.

[To be continued.]

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues much depressed, without changing prices. Shipping brands are still offered at $4 37 per barrel. Sales to retailers and bakers at from $4 44 to 4 50 for common and fancy lots. Extra and fancy brands, at from $5 25 to 6 00. Rye Flour is more inquired after. Sales at $3 00, and Corn Meal, $2 87 per barrel.

GRAIN.—There is little inquiry for Wheat, and prices are dull and drooping. Sales of good red at at $1 00 a $1 05 per bushel, and small lots of white from $1 25 to 1 28. Rye is firmly held. Sales of Penna. at 69 a 70 c. Corn—small sales of good yellow at 59 cts. in store and in the cars. Oats—Penna. brought 34c, and Delaware 33c.

CLOVERSEED is in unchanged. Sales at $5 a 5 37½ per 64 lbs. Timothy sells slowly at 2¼ a 2½, and Flaxseed at $1 30.

FOR SALE—A BARGAIN.—The large Copper Plate from which the Friends Marriage Certificates have been printed. Size, 12 by 24.

These Certificates can be sold at a handsome profit. Apply to PARRISH & BRADSHAW,

Wall Paper Warehouse, N. E. cor. Third and Arch.

2nd mo. 20th—3 times.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, ad ress

JANE HILLBORN & SISTERS,

Byberry P. O., 23d Ward, Philada., Penna.

2d mo. 6, 1858—3m.

FRIENDS' GRAMMAR SCHOOL.—FOR BOYS AND GIRLS.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— HANNAH M. LEVICK, 532 Dillwyn St.
JANE JOHNSON, 533 Fourth St.
DAVID ELLIS, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

Merrhiew & Thompson, Prs., Lodge St, North side Penna. Bank

FRIENDS' INTELLIGENCER.

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MEMOIRS OF JAMES COCKBURN.

(Continued from page 771.)

At our Monthly Meeting in the 11th month, 1827, I opened a concern which had been growing in my mind, to pay a religious visit to the families of Friends within the limits of the Valley Preparative Meeting. This was united with by the Monthly Meeting, and I furnished with a minute to proceed in the concern as way might open.

On the 11th of 12th month, I attended Radnor Monthly Meeting, which was a solid and comfortable time; the spirit of the gospel prevailing in love and good-will to men. Submitted my prospect of visiting the families of the Valley Preparative Meeting, which was united with, and Stephen Stephens appointed to accompany me. Next day, feeling the superintending care of Divine Providence to be a ground of comfort and consolation, we entered on the visit. At R. W.'s, the stability of Truth was adverted to. Heaven and earth may pass away, but the word of the Lord endureth forever. In the family of J. S. it was held up to view that the help of the Lord is near his people, to soften the heart and regulate the disposition. At J. W.'s. Faithfulness in the Lord's work is necessary for our preservation and advancement in the way of Truth. S. S. Jun.'s. A right preparation of heart is of the Lord. R. W.'s. Obedience to Truth manifested in the heart, and exhibited in life and conduct, is the way to peace and happiness. J. R.'s. Those who are endeavoring to comprehend all things in the natural understanding, may be always learning, but never able to come to the knowledge of the Truth.

13th. Visited W. C. and felt an impressive language, encouraging to faithfulness and perseverance—suffering the mind to be weaned from the fashions of this world which passeth away. At J. R.'s. The true enjoyment of our nature consists in the proper illustration of all our character as reasonable beings. Proceeded to Philadelphia, and next day attended the meeting of the General Committee at Green street meeting-house. Received the reports of the sub-committees respecting their attending several meetings in New Jersey, which were satisfactory. Several subjects were opened for the consideration of the Committee, in relation to the general and particular state of Society. After a free interchange of sentiment, it appeared best to exercise our endeavors to promote our peaceable testimonies.

15th. Returned to resume the family visit at the Valley, and had an encouraging season in the family of W. C. Next day attended Charlestown Meeting, which was heavy and laborious; but Truth assisting, I was strengthened to clear my mind. Visited four families, and the day following, nine others; thus continuing to the 23rd of Twelth monfth, and having visited thirty-eight more, I attended the Valley Meeting, and was favored to clear my mind among Friends collectively; accompanied with tender desires for their encouragement and welfare. Feeling myself released from the concern, I returned home in the evening, and found all well. My principal concern in this visit was to encourage and strengthen the minds of Friends, after a time of shaking, to cleave to the ancient Foundation which never can be removed. The openness and cordiality with which Friends mingled with my concern, was encouraging and comforting, and I felt glad in having stood resigned to the service.

Visit to the Quarterly and Monthly Meetings.

The 27th of the 4th month, 1829, with the concurrence of our Monthly Meeting, I left home in company with my wife to visit the Quarterly and Monthly Meetings constituting the Yearly Meeting of Friends held in Philadelphia. Attended Abington Monthly Meeting, which was a tendering and satisfactory time, and Friends were encouraged. Next day we were at Byberry Monthly Meeting; wherein the nature of true charity was exhibited, and its general influences were felt. The day following, we attended Horsham Monthly Meeting, which was large, and many of Truth's testimonies were revived. Edward Hicks was there, and Friends were much encouraged. On the 30th, we were at

Gwynedd, which was much larger than I expected; many young people having grown up since I was a member here, who appeared to feel an interest in the concerns of Society. We returned home in the evening.

5th mo. 4th. Attended the Quarterly Meeting of Ministers and Elders in Philadelphia, which was strengthening and comfortable. Next day, was at the General Quarter, held at Cherry street Meeting-house; and the day following, attended Abington Select Quarterly Meeting held at Horsham: it was reviving and strengthening. Lodged at Jacob Kirk's, a Friend, in the ninety-third year of his age, who appeared to retain his faculties, and was very conversable. Next day the General Quarterly Meeting was large and satisfactory.

On the 11th, attended the Select Quarter at Wilmington; it was particularly refreshing and strengthening to Friends. Lodged at William Poole's, and were at the General Quarter next day; —a large meeting and satisfactory. Thence to Caln Quarterly Meeting; where Friends were drawn near to one another in the feeling unity of Truth, and encouragement was administered. Mary Lukens, Margaret Hayes and others were in attendance. Next day we reached home; and on the 17th again set out and were at Chester Meeting on First-day, where we met with Edward Hicks and had a large, satisfactory opportunity. Next day, attended the Quarterly Meeting of Ministers and Elders at London Grove, and that for discipline the day following; they were comfortable, encouraging seasons,—Friends appearing to be quietly settled in the accustomed relations of society. After this large and favored meeting, we returned home to our Monthly Meeting in the city, which afforded satisfaction.

24th. We took Moorestown Meeting on our way to attend Burlington Quarterly Meeting held at Crosswicks, the two following days; which were encouraging and strengthening opportunities, manifesting the care and zeal of Friends for supporting the order and testimonies of Truth. We returned with Stephen Comfort to his house opposite Trenton, where we lodged; and thence proceeded to attend Bucks Quarterly Meeting held at Buckingham. It was large, and though the weather was warm, it proved an opportunity of renewed refreshment and ended well. Jacob Ritter and Samuel Livezey, with divers other concerned Friends, also attended, and had good service.

We again left home on the 31st and were at Westfield Meeting: next day attended Burlington Monthly Meeting held at Ancocas, which continued late. Thence to Chesterfield, Upper Springfield and Mount Holly Monthly Meetings. Some of these were comforting and encouraging; Truth's testimony rising over the weakness and infirmities of men.

6th mo. 10th. Attended Haddonfield Quarterly Meeting for Ministers and Elders, where Friends were baptized into a sense of their weakness and feebleness as creatures, often yielding to weakening causes; and in the renewings of heavenly virtue, encouragement and strength were experienced to speak comfortably one to another. The meeting for discipline the next day was also satisfactory.

28th. Set out, and attended the monthly meetings of Chester held at Providence, Darby, Willistown, Concord and Wilmington. In some of these meetings testimony was borne to the unchangeable nature of Truth,—tenderness was felt, and condescension was manifested in transacting the concerns of Society. We were next at Bradford Monthly Meeting, where the testimony of Truth flowed freely, tending to encouragement and faithfulness in the exercise of the Divine gifts conferred. Thence to Birmingham Monthly Meeting held at Westchester, which was small, and much solicitude was felt for their encouragement, so as to experience a growth in the Truth. Thence we returned home.

7th mo. 31st. Had an open and satisfactory time at Richland Monthly Meeting, in Bucks county. Next day, was at their Select Preparative Meeting, which was encouraging. On First-day, 8th mo. 2nd, attended Plumstead Meeting, which was large and satisfactory. In the week following, we were at the Monthly Meetings in Bucks Quarter: in some of which Truth's testimony had free course, and the spiritual ministration of the gospel dispensation was freely illustrated. On our way home from the Falls, we attended Frankford Meeting to satisfaction.

Again we left home on the 12th of the 8th month, to attend Salem Quarterly Meeting, which was large and very satisfactory. In the early part of the 9th month, attended the Monthly Meetings of Centre, Kennet, London Grove, New Garden and Fallowfield; some of which were large and satisfactory, and the testimonies of Truth flowed freely. In the 10th month we were at Evesham Monthly Meeting, where comfort and encouragement were felt among Friends.

In the 11th month, attended the Quarterly Meeting held at Shrewsbury. Though comparatively small, the meeting was comfortable, and encouragement was extended to the humble, dependant, Christian traveller. Friends appeared to conduct their business with propriety and in regular order. The Public Meeting next day was larger, and was a solid, satisfactory season. Some of the members of this Quarter live at the distance of ninety miles.

On the 11th of 5th month, 1830, I attended Haddonfield Monthly Metting, where encouraging language was held forth to the comfort of Friends.

22nd. Left home, in order to attend the Southern Quarterly Meeting held at Easton, in

Maryland; took Wilmington Meeting on the way, and reached the meeting of ministers and elders on third-day, where I met with John Comly and Halliday Jackson. Though the meeting was small, it was a time of deep and tender sympathy, and Friends were encouraged to faithful perseverance as the means of strength. The meeting for business next day was a cementing and refreshing season. In the public meeting the day following, gospel doctrine was opened, with free invitation to all to enter into and occupy the improvement of their own gifts. Took Chester Meeting on my way home, and it was a satisfactory opportunity in which the testimonies of Truth were revived. In the 6th month, I visited the Monthly Meetings composing the Southern Quarter. Some of these meetings appeared weak, but I was encouraged in the prospect that a remnant would be preserved under a concern and care for the cause of Truth.

About the beginning of the 7th month, I received a note from my friend Thomas Fleming, of Edinburg—to which I wrote in reply as follows:—

Philadelphia, 7th mo. 5th, 1830.

Dear Friend,—This day being appropriated by our city generally to celebrate what is called the national independence (yesterday the 4th being first-day) I recur in tranquil retirement to tender recollections of my native country, and homologate juvenile feelings and sensibilities with thee as a particular associate and friend. Thy memory must ever stand connected with my recollections of Scotland;—I forget not my youthful associates. It would afford me great satisfaction again to have an opportunity of exchanging feelings and sentiments with them. I much regret that a correspondence is not more punctually maintained between us. I have not heard from thee for seven years past, nor have I known where or how to address thee.

I remain in the same business, in Chesnut street, west of Broad street. It is cause of gratitude to be able to acknowledge the enjoyment of a reasonable degree of health and comfort. I feel the approach of age, but remain active as ever, although with a diminution of strength. My mind is perhaps as vigorous as ever it was, though less dogmatic in its decisions. If the imaginative powers are less keen, the understanding is perhaps more discriminating, and the judgment more firmly established. If I am less sanguine than formerly, I am perhaps more settled in perseverance. If anticipation and hope flag, fortitude is better established, and I trust will accompany me down the stream of time, in the bosom of *resignation* to the operation of those laws applicable to our mode of being.

In regard to the manufacturing business in which I am still engaged, I have had to partake of the general difficulties connected with it. I made some money, but have lost the greater part of it, and never expect to accumulate much property. I rejoice that I have been able to sustain the very heavy depression of business without injuring my good name or credit. I have met all demands, and proceed in a cautious way. My family expenses are limited to about five hundred dollars a year, which afford in a plain way all that is necessary.

Appearances on the face of the social community would indicate a considerable advancement in moral attainments. Charity should induce a belief in the reality of the appearances: but a nearer view and an experimental analysis will convince that "it is not all gold that glitters." I apprehend appearances may be assumed, where the substance is wanting; and that fashion may give the tone in promoting the exhibition of moral and religious institutions, which are capable of being converted into aliment for nursing that superstitious and implicit confidence, in the minds of the inexperienced, which in every age has become a foundation on which the despotism of church and state has reared itself. We have societies and associations of almost every description, instituted for the most specious purposes, and absorbing the public attention: while theologians are unremittingly endeavoring to promote, by a concentration of all their energies, the incorporation of church and state. On this subject, as the friend of man, my mind is particularly sensitive; perhaps disposing to a jealous observance of the growing influence of clerical ascendency.

On the subject of natural and religious rights, I shall leave an unequivocal testimony behind me, in a treatise entitled "A Review of the general and particular causes which have produced the late disorders and divisions in the Yearly Meeting of Friends held in Philadelphia." This work contains 281 pages, and cost me nearly eight hundred dollars for three thousand copies; many of which have been sent into the limits of the different Yearly Meetings on this continent, and some of them have gone to England. I should like thee to have a copy of this work if I knew how to send it. Thou wilt there see the principles stated which I apprehended in early life, and I have been pursuing their recognition and development to the present time. I still consider myself as an observer and inquirer after Truth. Should health and opportunity admit, I would like more fully to digest the perceptions and views of my mind, so as to leave them for the attention and consideration of my fellow-travellers through time. I feel my days passing away, and earnestly wish to dedicate the remainder in promoting the best interests of the human mind. The unfolding of our intellectual vision, under the perceptions of Truth, forms one great object of our being, and

ought to be a primary concern of all to aid and assist each other therein.

I remain, dear friend, affectionately thy well-wisher, JAMES COCKBURN.

[To be continued.]

Judge Hale's testimony of the inward direction and assistance of the Spirit of God.

They who truly fear God have a secret guidance from a higher wisdom than what is barely human; namely, the spirit of truth and goodness; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and, though the voice be not audible, nor discernible by sense, yet it is equally as real as if a man heard a voice, saying this is the way, walk in it. Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet, even in the concerns of this life, a good man, fearing God and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that, even in the temporal concerns of my whole life, I have never been disappointed of the best direction, when I in humility and sincerity implored it. The observance of the secret admonitions of the spirit of God in the heart, is an effectual means to cleanse and sanctify; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of troubles, it will be our light and our comforter.

It is impossible for us to enjoy the influence of this good spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds thereby brought down and laid in the dust.

The spirit of Christ is indeed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that, either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty. Attend, therefore, to the secret persuasions and dissuasions of the spirit of God, and beware of quenching or grieving it. This wind, that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will on all occasions be our monitor and director. When we go out it will lead us, when we sleep it will keep us, and when we awake it will talk with us.

It is falsehood only that loves and retires into darkness. Truth delights in the day, and demands no more than a just light to appear in perfect beauty.—*Sir T. Browne.*

A testimony of Hardshaw West Monthly Meeting, concerning SUSAN MORRIS THOMPSON, *deceased.*

This our dear friend was the daughter of Joshua and Sarah W. Longstreth, of Philadelphia, and was born there the 13th day of Eleventh month, 1802. From the private memoranda which she has left, it appears that in early life she was made sensible of the tender visitations of Divine love, but from want of faithfulness was drawn aside from that path of humility and self-denial which she believed had been required of her. In the year 1824 she was united in marriage with our friend Francis Thompson, and in 1835 they removed with their family to this country. At that time a residence of two or three years only was contemplated; but, in the ordering of Divine Providence, it was otherwise appointed. In 1838 they settled in Liverpool, and became members of this Monthly Meeting.

It pleased our Heavenly Father, in love and mercy, as we reverently believe, to lay his chastening hand upon them, and trials and afflictions were permitted to attend them. The protracted illness, severe sufferings, and death of a precious child in 1842, and of a beloved sister in a distant land the following year, were instrumental, in the Divine hand, in solemnly impressing the mind of our dear friend with the uncertainty of life and the unsatisfying nature of all earthly enjoyments; and, through the renewed visitations of a Saviour's love and the quickening influences of his Holy Spirit, she was mercifully enabled more and more to set her affections on heavenly things. Alluding to the decease of her dear child, she remarks:—"Truly it has been a season of deep trial of my faith; and Oh! that it may prove a lesson of lasting instruction to each member of our family; that it may be sanctified unto us is the sincere and earnest prayer of my spirit." It led to deep searching of heart, and fervent prayer unto the Lord that He would be pleased to qualify her rightly to discharge her duty towards her children, strengthen her to bring them up in the nurture and admonition of the Lord, and direct their minds to the blessed Saviour. The language of the Most High, by the mouth of his Prophet, seemed applicable, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

At this period her spirit was often humbled under a sense of the unutterable love and mercy of "God in Christ Jesus" to her soul, whilst esteeming herself unworthy of the very least of his mercies. "Having tasted that the Lord is gracious, and felt that Christ is indeed precious to them that believe," she believed it would be required of her to declare unto others what the Lord had done for her soul. Many were the conflicts, and deep and humbling were the bap-

tisms of spirit, which she had to endure before she was made willing to yield to this apprehended duty.

She first spoke publicly as a minister at a funeral in Warrington, in 1844, when she was strengthened to bow the knee in solemn supplication for the widow and the fatherless; and for this act of obedience she says, "The overflowing of peace which filled my soul cannot be set forth in words. The incomes of redeeming love which were granted me during the meeting were worth all the sufferings I had experienced. I was indeed permitted to know something of that peace which the world can neither give nor take away, May I render all the praise unto God and the Son of his Love, worthy for ever and for evermore."

She was recorded a minister in 1848. Her communications generally were short, but were delivered under a deep sense of the solemnity of the engagement; and, being concerned to wait for the influence of the Holy Spirit, they were accompanied with a measure of holy anointing, to the edifying of the Church. She was often engaged to inculcate the spiritual nature of the Gospel dispensation, and to impress upon all the necessity of an individual and experimental knowledge of the "truth as it is in Jesus." Her spirit was deeply exercised for the welfare of the young and rising generation, that their minds might be imbued with the love of God and of the blessed Saviour, and that they might "learn of Him who was meek and lowly in heart that they might find rest unto their souls." The exercise of her gift was chiefly within the limits of her own Monthly Meeting. With its concurrence, however, she paid a visit, in the love of the Gospel, to the meetings constituting Cumberland Quarterly Meeting, which she was favored to accomplish to the peace of her own mind. She was likewise engaged with the Committee of this Quarterly Meeting in visiting some of its subordinate meetings, and a few of the afflicted families therein. She tenderly sympathized with the sick and afflicted, and was exemplary in visiting them, being often enabled to hand them a word of counsel and encouragement, and to comfort them "by the comfort wherewith she herself was comforted of God."

The health of our dear friend was delicate; but the attack of sickness which, after many months of suffering, terminated her life was sudden and alarming. Her mind was mercifully preserved in much calmness and resignation. The compassionate Saviour in whom she had believed, did not forsake her in this time of need. When a little relief from exhaustion and pain was mercifully granted, she diligently improved such seasons in fulfilling those acts of Christian duty which had rested upon her spirit. She felt and expressed much love for all her friends, and was grateful for the kindness which had been so abundantly manifested towards her, giving God the praise. It was very instructive, to those who waited upon and visited her, to witness her peaceful serenity and cheerfulness of spirit under acute suffering; and she was frequently concerned to encourage them to dedicate their all to the service of so good and merciful a God. In addressing an absent friend she writes:—"I could tell thee of the marvellous tender mercy and unutterable love of my compassionate Saviour towards his unworthy child. Oh! the condescension which has been manifested is beyond all words; a poor doubting creature, as I have often been, so wonderfully cared for and supported in the hour of deep trial! Truly I was brought low and the Lord helped me. I trust I am not deceiving myself when I say I have felt, for days together, to rest sweetly in my Saviour's arms, having nothing of my own to trust to, but all in the free, unmerited mercy of God in Christ Jesus, who hath loved me and given himself for me."

A few weeks before her decease she was removed to Southport, at her own request. The change was refreshing; but the disorder made steady progress, of which she was fully sensible. She was often engaged in secret prayer that faith and patience might hold out unto the end, which was mercifully granted; and we consolingly believe that, through the atoning blood of the Lamb of God, her ransomed and sanctified spirit has been permitted to enter into his kingdom of eternal rest and peace.

Under a deep sense of the loss we have sustained, we have felt it right to issue this testimony in remembrance of her, and to encourage one another to follow her as she endeavored to follow Christ.

She died on the 15th day of Twelfth month, 1856, and was interred in Friends' burial-ground, Hunter street, Liverpool, on the 21st of the same; aged about 54 years; a recorded minister 8 years.

EPISTLE II.—1676.

Then agreed and concluded, that a general collection be made in the Counties through England and Wales, and the city of London, for the service of the truth beyond the sea, and other public charges relating to the affairs of truth.

On the 18th day of the Third month, then agreed as followeth; viz:

1. That Friends of the Monthly and Quarterly Meetings of each county be reminded to keep an exact account among themselves of those that first brought the message of glad tidings among them.

2. That their sufferings (to wit, of those first messengers) whether at steeple-houses, market-places, or otherwise, be also recorded.

3. What Friends first received them and their message.

4. To remember to keep a record of the names, and travels, and faithfulness, and unblameable conversations, of all the public laborers that are deceased.

5. What judgments fell upon persecutors.

6. Where any of the hearts of such enemies have been turned to God, let them and their conversations be recorded.

7. What priest and others have written books against Friends; and who have answered them.

8. Who have suffered the loss of goods, or imprisonment; with the cause, time, and manner of such sufferings; together with the names of their persecutors.

9. Who have died in prison on truth's account; and for what branch of our testimony. And that tithes taken away by force may be recorded as a suffering for truth.

10. Where there hath been any signal living testimony of dying Friends, to record them.

11. That the names of them that have been instruments in such persecutions and sufferings, with the names of sufficient witnesses, whether Friends or neighbors, &c., be exactly recorded, to manifest both the fact and the inflictors.

12. If any have apostatised, that their sufferings whilst owning the truth, be notwithstanding recorded, and their apostacies signified.

13. Where any backsliders or apostates have returned, and any judgments overtaken, such in their gainsaying let it be recorded.

These things, are mentioned to put Friends in mind to keep them and such matters on record, in their respective counties and meetings as aforesaid, to have recourse to the records thereof for the service of truth, and send copies therof to London, as there shall be occasion to call for them; still remembering the former direction, to begin where you left the last returns; and so for the future observe that method, that the same sufferings may not be sent twice over, nor confusedly.

It is also our advice to Friends, as that which hath been and may be serviceable, that in the respective counties, they apply themselves to some of the most moderate swaying or considerable men in authority, as they shall have occasion, for the quieting or hindering of inferior officers that prosecute and persecute Friends; and that likewise, where any such considerable men of interest or power in any county do reside at Court or the city of London, that Friends in the country may acquaint some Friends of London of such, and their names, and where to find them, that they may apply themselves to them on extraordinary occasions, or deep sufferings on behalf of Friends, who are or may be, oppressed, and suffer in the country by malicious men, in order to stop them if possible.

Also it is advised, that all Friends have a care that neither openly nor secretly to consent to the taking away of their tithes, nor to the payment of them by any one whatsoever, on their behalf; but keep faithful to their testimony.

That Friends be careful not to use any indirect ways to free themselves, as by habeas corpus, upon a pretended debt, or the like, yet not to deny removing to London by habeas corpus, to reverse an unjust judgment passed either at the assizes or sessions, provided that they look to their testimony and eye their freedom in the Lord's power, and none to wrong truth's testimony, through seeking of ease to the flesh.

That Friends be careful of entangling themselves in the law, because of some small irregularities in proceeding; but if the law be materially transgressed, and the severity of it exceeded by our persecutors, that Friends in God's wisdom use their liberty, upon serious and good advice amongst themselves, so as the truth and its testimony may be kept clear over all.

Signified in the name and on behalf of the said Yearly Meeting.

Thomas Taylor,	Ambrose Rigg,
Jasper Batt,	John Blakeling,
William Penn,	Thomas Langhorne,
John Burnyeat,	George Whitehead,
Thomas Salthouse,	John Tiffer,
John Boubren,	Charles Marshall,
Stephen Smith,	Leonard Fell,

Ellis Hookes.

For Friends' Intelligencer.

"LOVE ONE ANOTHER."

Those duties which appear small in themselves, and which are so self-evident as not to require demonstration, and with which we are familiar, are often neglected, in consequence of this familiarity. It appears to be the nature of the human mind, when not controlled by the government of the Prince of peace, to look for some great duty to perform, which may gain the applause of man, and thereby overlook those smaller obligations, the performance of which are fraught with its advancement in those things pertaining to its best interests, though they require that it should first be humbled and abased before it can be truly exalted.

When we view the spirit by which the mass of mankind appear to be prompted in the pursuits of this life and their manner of dealing, and too often in their social gatherings, seemingly regardless of the condition or the interests of one another, if their ends and aims may be accomplished, we are forced to conclude that the above is true in regard to that high obligation of "loving one another."

How much of human happiness depends upon a sincere and faithful performance of this important duty, and how much of human depravity,

misery and wo, are engendered by its neglect or wilful omission.

Important as it is, and fraught with so much of good to the human family, yet, before we can rightly perform it and realize the blessed reward for its fulfilment, there is a higher, holier obligation to be performed; and which, when given up to, not only prepares us to fulfil the duty of "loving one another," but all other duties which are necessary for us to perform, in order to secure those things which belong to the highest interests of the soul. This great obligation is no less than to "love the Lord thy God with all thy heart, might, mind and strength."

The performance of this commandment is to be arrived at only by passing through the regeneration, and thereby knowing the selfish, human will brought into subjection to the Divine will, and becoming obedient to all its manifestations, as they are opened in the secret of the soul. Here, then, as this becomes our experience, and as we are faithful to these requisitions, our Heavenly Father, in the riches of his mercy condescends to reward us with the sweet incomes of his love, which not only produce peace to the soul, but flow through us towards the whole human family, enabling us thereby to fulfil the second commandment, which is declared to be like unto the first, because it necessarily follows from its fulfilment, love thy neighbor as thyself. In this state we find that we can no longer overreach a brother; that it is not for us to study our own interest regardless of others, but we here become concerned to put in practice the golden rule of "doing unto others as we would have them do unto us;" thus rendering perfect justice unto all, even at a sacrifice of what may appear to be our own interest. Although such a course may not fill our coffers with the treasures of earth, it will at least secure us that peace without which, though possessed of the wealth of the "Indies," we should be miserable; and we shall be accumulating such treasures as neither moth nor rust can corrupt, nor thieves break through and steal; and which will contribute to soothe the anguish of a dying bed, and prepare us to welcome the opening to an eternity to be spent in communion with the Great King of Heaven.

But into what a depth of crime, of degradation and of misery is mankind plunged, by rejecting the overtures of this principle of love, and seeking to carry into effect their own plans for self-aggrandisement! Ah! were all men to be under the government of the pure principle of love, where would be found the spot where war, that mighty scourge, would lay its desolating hand, filling the air with the lamentation of the widow and the orphan; how could man thus seek to obtain glory, fame and honor by exploits, in which his hands were bathed in his brother's blood? Where would be the motive to sheathe his sword, even in the bosom of his enemy, if his heart was filled with love for him? Who, while his heart was filled with this holy principle, could bind his fellow-man in servile bonds, and deprive him of that freedom given him by his Creator, "because his color differed from his own." Who could place the inebriating draught to a brother's lip, and thus assist him in the downward road to degradation, shame and ultimately ruin, that he might gain a livelihood thereby?

Hence we may discover that, by putting in practice (through the means graciously afforded us,) the first great commandment, we shall be enabled to love each other, and not only secure a state of happiness while in this scene of probation, not only better our condition while inhabiting earth, but we are laying a foundation which will secure us an admission into the mansions prepared for the righteous from the foundation of the world, there to enjoy the presence and communion of our God throughout the never-ending ages of eternity.

J. J. Cornel.

TRUE HUMILITY.

In a letter written to Mary Pennyman, in consequence of some offence which she took at one of his treatises, William Penn says, "In thy advice to me, that I should have a care of the knowledge that puffs up, I wish I may follow it to the end. Yet this I will say, that the knowledge of God, from the living Witness from thirteen years of age, hath been dear to me; from sixteen I have been a sufferer for it. At the University, by that inward work alone, I withstood many. I never addicted myself to school learning to understand religion by, but always, even to their faces, rejected and disputed against it. I never had any other religion than what I felt, excepting a little profession that came with education; I had no relations that inclined to so solitary and spiritual a way; I was as a child alone, yet by the heavenly opening of the scriptures to my understanding, and more immediate inspirations, was I confirmed and abundantly comforted. I was a secret mourner by the waters of Babylon, and underwent heavy stripes from my relations, (afterwards by them repented of) and that frequently, only for my *inward persuasion's sake*, which was too strong for all opposition or allurements in the end. And though I was awhile in the midst of the world's glories, both in this and other countries, yet it was rather to know, that I might the better condemn them with, *a vanity of vanities—all is vanity and vexation of spirit*, than to sit down and be married with them. At last my soul meeting with Truth, that is, the knowledge of that *inward, tender principle*, that ever inclined me to righteousness, mercy and

peace, to be the Truth in the inward parts, that I was to have my regard to, I embraced it with gladness of heart, though it was as sharp to me as a well pointed dart, because of iniquity. So that the knowledge that puffs up, I have never been much exercised in. It is not confuting priests, maintaining truth, sound doctrines, that puffs up; no, I can live in love with my brethren, and think them as the apostle saith, better than myself. But Mary, *exalted apprehensions of greater light than others, larger discoveries than others*, more self denial than others, watching for others' infirmities, and judging common decency and conveniency, as thou must know that thou hast done; this is the Pharisee, I am holier than thou. Here is the conceited puffed-up state, of which, O that you both, and I, and all, may have a care of, especially of the feigned humility. For under that *seeming nothingness, lurks the greatest exaltation;* and such by crying down all height, raise themselves up higher than ever, as if others were only fit to be pitied, themselves justified and commended."—*W. P.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 27, 1858.

ERRATA.—In the last number of the Intelligencer, in arranging the matter for the press, an error occurred on page 771, last column. The four lines at the bottom of the page should have been placed after the word "increasing," 18th line from the top. Again, at the conclusion of another paragraph in the same column, the words "the end from the beginning" should be "to the end from the beginning." We reprint below the entire paragraph, with a few words preceding and following it.

"In the year 1807, she entered as one of the teachers at West-town Boarding School, where she continued until 1815. About this time Jesse Williams, a valuable and beloved Minister among us, deceased. In his last illness, he expressed, as a religious concern, that his cousin Hannah Foulke might, after his decease, join his widow, Hannah Williams, (late Albertson, a cousin, and who had been a fellow-teacher at West-town,) in keeping up a Boarding School near Plymouth Meeting House. This was a great trial to Hannah Foulke; but feeling the weight of the obligation, she engaged with her cousin in the undertaking, and the work prospered in their hands. Many now in the decline of life look back, more than forty years ago, at the agreeable and profitable time they spent during a portion of their early days in this Institution.

"In the Autumn of 1821, her elder brother's wife was removed by death, who, in her last illness, feeling deeply for her husband and little children, earnestly requested that her sister-in-law, (to whom she was nearly attached,) should come and take charge of her children. With this request she complied, and filled the trust committed to her with faithfulness and increasing love the remainder of her life. In this family she opened a school for the children and some of the neighbors, which she taught more than twenty years to great satisfaction.

"She was about six years older than myself, and I can well remember her zeal and concern that the parental admonition in my infantile years should be duly regarded. I regard her care in those days as a treasure. May every 'elder sister' who reads these lines remember her own responsible position, and the weight of her influence over the younger children; they believe implicitly what is told them, and this influence, wisely directed, would make a most valuable impression on the morals and character of the rising generation." J. F.

MARRIED, On the 18th inst., at the residence of her father, in Lower Makefield, with the approbation of Makefield Monthly Meeting of Friends, JAMES S. PALMER to ELIZABETH, younger daughter of Joseph Flowers.

DIED, In Mount Holly, New Jersey, on the 26th o 12th mo., 1857, MARY CARR, relict of the late Isaac Carr, in the 82nd year of her age, a member of Mount Holly Monthly Meeting.

In the removal of this, our beloved friend, from works to rewards, her family and kindred are bereaved of an affectionate mother and relative, and the religious Society to which she belonged, of a valuable member. For many years she evinced a deep and abiding interest in the prosperity of Zion, and the enlargement of her borders. She was a bright example in her attendance on meetings for worship and discipline, being rarely (if ever) found absent, except when prevented by sickness or other unavoidable causes. To a friend who called to see her in her last illness, on expressing to her "How much he felt her loss in meetings," she replied with emphasis, "What good meetings I have had there of late." She also bore testimony to the efficacy of Divine grace in enabling her to live as by the day for some years past, so that when the final summons would come she might be found ready; which we humbly trust was the case, as she testified that she believed there was nothing in her way. She bore her last sufferings, which at times were very severe, with Christian patience and resignation, expressing occasionally her willingness to depart when her Saviour and Redeemer saw meet. In this state of preparation did her sun set (and we believe without a cloud,) and her immortal spirit take leave of its earthly tenement, and wing its way to that heaven of everlasting repose and felicity, where the wicked cease from troubling and the weary are at rest, to take possession of that mansion prepared in matchless love for her by her Heavenly Father.

——, At Harrison, Westchester Co., N.Y., on the 14th inst., ALICE W., wife of Samuel Burling, aged 54 years and 10 months, a member of the Religious Society of Friends, in which she was educated; for many years filling the important station of Elder in Purchase

Monthly Meeting—in her walks very consistent and exemplary. Faithful in the attendance of religious meetings where she was very useful, her loss is deeply felt. Her death was sudden and impressive; having prepared herself as usual on First-day morning for meeting, she was taken with an ague, and bilious fever ensued. She expressed to her sister, that it was hid from her how it would terminate—but let it be as it would, it would be for the best. She remained until the next First-day morning, when she ceased to breathe. We wish not improperly to eulogise the departed, but in recording this removal we are reminded that a meek and quiet spirit in the sight of God is of great price; of this we believe our friend was the blessed possessor, and sustained thereby. She was enabled to bear, with Christian patience and cheerfulness, the varied allotments of life. To her it is *great* gain to burst the shackles of mortality, and experience the full enjoyment of the saints' rest.

Died, On the 9th inst., Isaac Lippincott, aged 72 years, a member and Elder of Chester Monthly Meeting, Moorestown, New Jersey.

Our beloved friend was for a long time a great sufferer from a painful disease, but he was remarkably supported in Christian patience and cheerful resignation. He, through life, endeavored to follow his Divine master, and fulfil his social and religious duties to the best of his convictions, which he said yielded continued peace in the decline of life. He was (except in a very few instances) diligent in the attendance of meetings, till within about two weeks of his close, though he sat for months under great bodily weakness, and often much pain; often saying on his return, what a favored season it had been, and that his love extended to all, and he longed for the gathering of all, without distinction, into the fellowship of the gospel of Jesus Christ. He had a full assurance of an entrance into that happy state "where the wicked cease from troubling, and the weary are at rest." He passed quietly away, and we feel an evidence that he was gathered in due season as a "shock of corn fully ripe."

——, In Middletown, Bucks County, Pa., on the 3rd inst., of inflammation of the bowels, Franklin, youngest son of Joseph and Elizabeth Watson, in the 13th year of his age, a member of Middletown Monthly Meeting.

——, In Bristol borough, on the 16th inst., Elizabeth Cary, widow of Joseph Cary, aged 71 years, 5 months and 12 days. On the 18th instant her remains were interred at Middletown, she being a member of Middletown Monthly Meeting.

PENNSYLVANIA HOSPITAL FOR THE INSANE.

We have received the Seventeenth Annual Report of the Pennsylvania Hospital for the Insane, for the year 1857, from which we make the following extracts:

At the date of the last report there were 224 patients in the institution, since which 140 have been admitted, and 134 have been discharged or died, leaving 230 under care at the close of the year.

The total number of patients in the hospital during the year, was 364. The highest number at any one time was 248; the lowest was 224; and the average number under treatment during the entire period was 237.

The number of males in the house during the year was 177; and the number of females was 187. The highest number of males at any one time was 122, and of females 127. At the beginning of the year there were 110 males and 114 females; at this date there are 117 males and 113 females. The number of males admitted during the year was 67, and of females 73.

During the whole year a remarkable degree of general good health has prevailed throughout our large household.

Of the patients discharged during the year 1857, were cured, 74; much improved, 12; improved, 23; stationary, 8; died, 17; Total, 134.

Of the patients discharged "cured," twenty were residents of the Hospital not exceeding three months; twenty-six between three and six months; twenty-one between six months and one year; and seven for more than one year.

Among the means employed for the restoration of the patients, the evening entertainments and instruction of the patients is thus noticed by the physician.

The thirteenth annual course of lectures and evening entertainments commenced at the usual period, under very favorable auspices. The interest in this course has been steadily increasing, as our means of illustration have been extended; and the good resulting from it has been so great and unquestionable, that, while I hope to see the means at our disposal greatly augmented, it may safely be said, that, if less is ever done, it should be regarded as evidence of a retrograde movement in the usefulness of the hospital.

The regular course consists of three lectures or entertainments in every week, during nine months of the year. The three months' intermission is in the hot weather, and, during this period, out-door amusements or occasional exercises in the lecture room, but at irregular intervals, are substituted.

In the regular course, two evenings of every week are devoted to an exhibition of very fine views, from fifteen to twenty feet in diameter, and shown on the wall at the extreme end of the lecture room, by means of the hydro-oxygen light, and an excellent dissolving apparatus; and the third evening is appropriated to lectures on philosophical or other subjects, musical entertainments, or to the favors of our friends, who frequently, with great kindness, volunteer their services to add to the variety, interest and usefulness of our course. Our own resources always furnish us with music, as a part of our evening exercises.

The collection of pictures for the dissolving views has now become so large that we are able to use them much more advantageously than was formerly done, and greatly to increase the interest of these exhibitions. These pictures are, this year, made the basis for a very extended

course of lectures, by which no small amount of "instruction," as well as "occupation" and "amusement," is furnished to the patients. They now form the illustrations of a very extensive journey, commencing in "our lecture room," and, after having had explained to them various excellent views of our present structure, as well as that in course of erection, the audience is introduced to many of the prominent public buildings and public men of Philadelphia,—of the past, as well as the present,—thence to Baltimore, the city of Washington, by an interior route to the Falls of Niagara, Canada, the Polar Regions, down again to Boston and New York, where passage is taken for Europe. The voyage to Liverpool gives ample scope for the introduction of much that is interesting in ocean life, the philosophy of the sea, and marine adventure of every kind. From Liverpool the journey is continued over Great Britain and Ireland, most of the countries of Europe, the Holy Land, various parts of the Eastern world, and thence home again.

It can readily be understood, what a scope is thus offered for an interesting course of lectures, that may be extended almost indefinitely, and how much the illustrations and the lectures mutually increase their separate interest. It is not simply the object pictured to the audience that is brought to their notice in the lecture, but the view may be made the text for a notice of all that is most interesting in the history of the locality, and of the individuals and events that have in any way been identified with it.

The introduction of photographic pictures has also tended much to increase our means of illustration, and many of these, to an artistic eye, are so much superior to the ordinary paintings that they will probably hereafter be much used in their stead, especially where a powerful light is used. As they are much less costly than the painted pictures, a greater variety can be secured. They seem to be particularly calculated for architecture, and the likenesses of prominent individuals (whose lives often furnish materials for a lecture), but also often succeed well as copies of fine paintings, engravings and statuary. F. Langenheim, so well known for his beautiful stereoscopic pictures on glass, at my request has devoted considerable attention to this subject, and a large number of his pictures for the magic lantern are now among the most valued in our collection.

Having had, during the past year, several good friends travelling abroad, we have been able to devote certain evenings to "our foreign correspondents," and with the illustrations we have been able to give of the scenes described in their letters, and what we have felt at liberty to say of the writers themselves, few of our lectures have been more relished by our audience.

The immediate care of the exercises in the lecture room has been, as last year, confided to my assistant, Dr. Edward A. Smith, by whom the regular lectures have been delivered, and who, in addition to the performance of his other important duties, has devoted much time and labor to the improvement of our course, and has added greatly to its efficiency and usefulness. His introductory lecture, giving an interesting sketch of the origin and progress of what has now become "an institution" amongst us, received the well deserved compliment of being "published by request of the class."

For the same period as is devoted to the course in the lecture room, we have continued twice a week the entertainments in the most excited wards, for the especial benefit of those who are not able to be regular attendants in the lecture room. These are often also attended by patients from other wards, and consist principally of exhibitions with the magic lantern, and the performances of an amateur band, made up for the purpose by several of the patients and attendants. A large field is still open for the extension of the means for the occupation, amusement and improvement of this class of patients, and for which some special provision is being made in the new building.

Reading to the patients in the different wards is still continued, by the teachers, on different afternoons or evenings, as heretofore.

The average number of patients is a little greater than last year. The average cost per week, owing mainly to the greater amount of repairs and improvements, is rather more than in 1856, being $5.09 per week. The average number of free patients was nearly 36, and the amount expended on this class was $9,383.92.

Extracts from Memorials, Scientific and Literary, of ANDREW CROSSE, *the Electrician.* British Quarterly Review, 1857.

Not far from the town of Taunton there recently dwelt a man who would have been regarded as a kind of enchanter had he lived in a less intelligent age. The superstitious peasant would have quickened his step as he passed along the road, overarched with solemn trees, which ran not far from the mansion of the magician; or if he had stopped, it would have been to direct your eye to the poles fastened to the summits of the tallest trees, and to tell you in a whisper that these were the wands by which the sorcerer conjured up storms, or controlled them, at pleasure. You would be informed that this wonderful being could draw fire from mist, and extract streams of sparks from the drifting fog. He could entice the lightnings from heaven, and put them into his phials, or use them to make sport for his friends. He played with thunderbolts as if they were harmless toys, and handled

the red shafts of the tempest as if he had forged them himself. And this man too, it was said, had learnt many secrets of nature, and could tell how she made her crystals, and slowly formed her minerals in the caverns of the earth—nay, it was rumored that he could beat her at her own work, and had actually fashioned divers substances the like of which had never yet been discovered in the ground. But stranger than all, it was believed that this great enchanter could produce creeping things that had life in them, by means of his mystic arts, for had he not thrown his electrical spells over dead minerals and poisonous liquids, and constrained them to bring forth insects which were perfect in all their parts, and as vigorous as if they had been hatched without any magical compulsion?

Much more, too, you would have heard respecting the deeds of this mighty wizard, all expressed in muffled tones, and doubtless with sundry embellishments such as the popular fancy loves to employ when it approaches the dim region of the supernatural. But in good sooth, Andrew Crosse—that was the name of the magician—was not less remarkable in the eyes of men of science in the nineteenth century than he would have been to a Somersetshire peasant in the days of the Plantagenets. Many a distinguished philosopher listened eagerly, and with unfeigned astonishment, to the accounts of his researches; and those who visited his mansion of Thunder—for such it might be called—gazed with surprise on his gigantic apparatus for gathering the electric fluid from the atmosphere, and watched him with no little dread whilst he operated on the lightnings which lay coiled up in his Leyden jars. True, his name is not extensively known except amongst the followers of science, for Crosse was a modest, unpresuming man, a diligent student of nature, who was more bent upon exploring her secrets than on blowing the trumpet of his own exploits. But careless as he was of public attention whilst living, it is the more necessary that justice should be rendered to his labors now that he is dead; and therefore it is with no small pleasure that we refer our readers to the volume, in which his widow has collected some memorials of his life and researches. Brief and disjointed these certainly are; but the writer lays claim to no literary merit in the execution of her work; and considering how difficult it is for relatives to wield the biographical pen with discretion, we say much when we say that she has produced a judicious and unpretending book.

Andrew Crosse was born in 1784. He was the descendant of a respectable family long established at Fyne Court, in the manor of Broomfield. His chief business in this world, secularly speaking, was to cultivate electricity, and to draw out new uses for its wonderful powers. And if ever mortal succeeded in taming this fiery spirit, and compelling it to drudge like some fettered, but sleepless familiar—if ever, on the other hand, philosopher knew how to exhibit it in its might, forcing it to display its strength in angry, but measured leaps of flame, which burnt or dissipated all that opposed, Andrew Crosse was assuredly the man.

In visiting his seat at Broomfield, the splendid apparatus he employed for extracting electricity from the atmosphere would first arrest the attention. Fancy the electric telegraph of our railways stretching across a forest, with its posts mounted on the tops of the highest trees, and the reader will be enabled to form some idea of the scene in Mr. Crosse's park. Far overhead ran wires supported by poles which rose from the summits of the trees, and were provided with an insulating arrangement to prevent the dispersion of the fluid. The duty of these wires was to fetch in the electricity from the clouds and the fogs, so that it might be examined at ease by the owner of the mansion. Within the building there was a large room with an arched roof, originally intended for a music hall, but now occupied by voltaic batteries, galvanic piles, electrical jars, and other implements of philosophy. It was a place where strange processes were in progress, and where subtle streams of fluid, flowing in silent but ceaseless currents, were busily employed in piling up little mineral fabrics, and compelling the obedient atoms to fashion themselves into exquisite forms of crystal architecture. But it was a place also where the same element might be seen in its pride, and where it might also be heard in its wrath; for all those wires could be made to pour their supplies into a large brass conductor, fixed and insulated on a table in the organ gallery, and fittingly inscribed with the words, *Noli me tangere*. Not far from this conductor was another brass ball forming the extremity of a metallic arrangement by which the electricity might be conveyed out of the building into the moist ground around. There was a contrivance too by which the current, when its strength became perilously great, or when its services were not required, might be turned off altogether, and discharged into the soil without entering the apartment. But if the magician wished to observe the play of the fiery element, it was easy to increase or diminish the distance between the two brass knobs, and thus to regulate the charge to be received by the huge battery employed. Then, if there were any electricity astir in the atmosphere, those balls would be sure to reveal the fact, and a succession of sparks and explosions, augmenting in rapidity as the commotion increased, would enable the observer to see into the storm as it were, and listen to its doings related in its own voice.

The results were surprising. With this noble searching apparatus Mr. Crosse succeeded in ob-

taining an insight into the composition of a thunder-cloud such as no one else had done before him. Imagine a dense mass of vapor approaching the electrical observatory on a sultry summer's day. No sooner does its margin arrive overhead the exploring wire than the brass balls begin to announce the commencement of the fray. A spark is seen, a detonation heard, and these heralds of the tempest are followed by a series of mimic flashes and explosions somewhat slowly delivered, for they may not perhaps exceed nine or ten during the first minute of the convulsion. Then there is a pause, but after a while the apparatus gives forth another set of sparks and snappings, equal in number, equal also in force to those which have just been exhibited, but differing in this particular—that if the first consisted of negative electricity, the second will consist of the contrary description. Another pause takes place; and then the sparks begin to leap from ball to ball, but with greater vigor and rapidity than before; these are discharges of negative electricity as at the outset, and, when they have passed, a similar set of positive eruptions invariably ensues. Again the apparatus becomes silent, but it is only for a short interval; a more numerous and brilliant succession of flashes soon announces that another zone of negative vapor is sweeping aloft, to be followed after a brief respite by a corresponding zone of positive electricity. The intervals of repose now grow shorter; and at length a stream of fire is seen to pour from one conductor to the other, broken only by the change from one kind of fluid to its opposite. When the centre of the cloud has reached the spot, and the exploring wires are sucking the lightnings from its heart, the effect is inconceivably fine. With the thunder roaring around the building, the windows rattling in their frames, the rain dashing against the panes, the electric fire bounding madly from ball to ball, and bursting incessantly as if enraged at the presumptuous mortal who had dared to drag it from its native sky, his must be a stout heart who could witness such a scene without some feeling of awe or even of alarm. For there is death in every discharge, if those conductors were rashly approached, and thousands of Richmans might perish in the emptying of a single cloud. But as the excited vapors roll on, the explosions begin to slacken in number, and a series of twin eruptions, alternating with periods of repose, shows that the latter half of the cloud corresponds in its electrical arrangements with the former. Finally, the languid spark, and lazy snap announce that the hurly-burly is nearly done, or that the storm is travelling with the remnant of its wrath to some neighboring locality.

Thus were the thunder-clouds dissected. Mr. Crosse was the first who traced and defined the skeletons of these aërial rovers. To him they were no longer like whales, or weasels, or camels, or anything a Polonius might imagine; but they were masses, having a settled electrical structure, complex indeed, but as regular and harmonious as the belts of the rainbow. Formerly it was supposed that an excited cloud consisted of vapor similarly and equally charged throughout its mass. But now it appeared that there was an electrical nucleus impregnated with one species of fluid, round which ran zones of vapor arranged in pairs, each pair exhibiting positive and negative action in turn, and alternating with what seemed to be rings of repose. Further, it was manifest that the strength of the cloud lay in its centre, for the fury of the discharges gradually increased as it approached, and diminished as it receded. This circumstance was not at all in keeping with what was known respecting the dispersion of the fluid on insulating plates or globes made of a conducting material. There, the electricity is most abundant at the rim or superficies of the body: indeed, in a solid sphere it disposes itself as a thin shell or atmosphere on the exterior, leaving the inner parts perfectly unexcited. But here, in the cloud, the conditions appear to be reversed, and the fluid augments in power from the circumference to the centre.

How explain this unexpected fact? Mr. Crosse made it the topic of frequent consideration. None of the solutions he could devise seemed to afford him much satisfaction until one day, whilst shaving, the puzzled philosopher cried out, *Eureka!* and darted into his electrical hall with the lather still ornamenting his chin. He proceeded to try some experiments—for theory was nothing with him until embalmed in facts—and speedily convinced himself that his surmises were correct.

The shaving discovery was this. A cloud is not a solid conducting mass, but a congregation of vesicles separated from each other by little intervals. The watery globules, if closely packed together, would convey the electricity from one part to another with the greatest facility, but being estranged by the action of caloric, the fluid can only be propagated to a small distance by direct communication. Induction, however, commences where transmission ceases. Hence, if we suppose electricity to be developed in any particular spot in such a medium, it will spread itself circularly as far as its energy will enable it to push through the interspaces between the surrounding vesicles. Then it will begin to act inductively through the air, calling up the opposite kind of fluid in a ring or zone of watery particles, which ring or zone will be concentric with the excited nucleus. This, in its turn, necessitates the formation of another belt charged with the contrary species of electricity, and thus the whole cloud is mapped out into a series of electrical rings, arranged in pairs, with barren intervals, and a central mass, which is the me-

tropolis of the storm. If the distribution of the fluids could be rendered visible, and their presence denoted by different colors vying with those of the rainbow in brilliancy—the interspaces being left in their natural condition—what an impressive spectacle such a cloud would present as it rose above the horizon, mounted to the zenith, and then spread its huge folds over the heavens, like some monster serpent. In the absence, however, of these pictorial aids, some of Professor Faraday's experiments afford a species of illustration which may assist the reader's conception of the case. If a number of small pails or vessels are arranged within each other—all being insulated by the interposition of sheets of shell-lac or some other nonconducting substance—and if a ball charged with electricity be suspended within the innermost vessel, its inductive effects upon the whole set will express in some degree the action of the storm-nucleus upon the remainder of the vaporous mass.

Nor is the interest of such a many-zoned cloud* at all lessened by the fact that it produces a corresponding disturbance, and a corresponding distribution of the electricity in the earth beneath. Point for point, ring for ring, and nucleus for nucleus, it calls up an answering tide of fluid in the ground by virtue of its inductive powers, the only difference being that the positive parts of the vapor above are represented by negative below, and *vice versâ*. Thus, whilst a storm is raging, we are helplessly stationed between two excited masses, and if we were relatively as light as the paper figures or pith balls which frolicsome young electricians delight to see dancing between two metallic plates, we might almost expect to be turned into moveable conductors, and kept mounting and descending until the troubled equilibrim was restored. Thus, too, whilst the storm-cloud courses through the atmosphere, its electrical rival is travelling along the surface with equal rapidity, as if it were but the shadow of the tempest above; and now and then the vivid flashes, darting from one nucleus to the other, or from one zone in the sky to another in the earth, seem like the shots which armies moving by parallel paths sometimes exchange in their wrath or in their wantonness.

(To be continued.)

*It is scarcely necessary to remark that in speaking of this adjustment into zones, it is not the vapor, but the electricity that is meant.

THE DARK HOUR ERE THE DAWNING.

She rocks her baby to and fro,
Crying aloud in anguish wild:
"I cannot bear that deadlier wo,
So, God of mercy, take my child."
Poor soul! her act belies the prayer
She breathes into the midnight air—
It is before the dawning.

For while she speaks, her arms enfold
The babe with a still tighter clasp;
As fearing death so stern and cold,
Should hear and rend it from her grasp.
She knows not—were that dark hour past—
Of hers, 'tis doomed to be the last,
The one before the dawning.

You had not wondered at the prayer,
If you had seen that hovel poor,
And known what *she* had suffered there,
Since first the grim 'wolf' forced the door:
But the prayer sped; the widow's pride,
Of sickness—not of hunger—died,
An hour before the dawning.

Half thankful, half remorseful, now
This only treasure, hers no more—
Tears raining on its marble brow,
She lays upon her pallet poor,
Then whispers, "Would *I too* might die,
And so together we should fly
To seek a brighter dawning."

The dawning came, and with it brought
Tidings of friends, and wealth restored;
They fell scarce heeded, as she sought
The little corpse, and o'er it poured
Her wild lament, her ceaseless moan
That such had found her all alone—
No child to share the dawning.

And now she murmurs day by day:
"O God, that I had learned to wait;
'Tis so much harder than to pray,
As I have found, alas! too late,
I might have deemed the worst was past,
And that dark hour *must* be the last,
The one before the dawning."

RUTH BUCK.

Chambers' Journal.

VALENTINE JAMERAY DUVAL.

(Continued from page 784.)

The sale of the hares and woodcocks to the furriers, hatters and cooks was lucrative beyond our young hunter's utmost expectations. In a few months he had made from thirty to forty dellars. With this large sum, as it seemed to him, he ran, with the permission of the hermits, to Nancy, the city of learning and the arts, some six leagues off. For he had heard that there, more valuable books and in greater abundance were to be bought than in Luneville, where the patronage of the court was more eagerly sought than that of the Muses. For him, every book that could teach him anything, had a priceless value; but what its value might be, commercially regarded, he knew not. A novice in trade, he used, therefore, to lay his money on the counters of the booksellers, begging them to take no more from his poverty than the books selected by him, according to a reasonable, Christian estimate, were worth. There was alas! but one among these trades-people, who honestly resisted the temptation of the money thus offered, and who took no advantage of the unbounded confidence of the inexperienced youth. This gentleman was Mr. Truain, who, born in Bretagne, had established himself in Nancy. He treated the

true-hearted lad as a generous friend, let him have all the books he desired at the lowest possible price, and when his money gave out, trusted his honest countenance for several books which he wished. Mr. Truain guessed not at this time that the rustic youth, who stood there before him, would in a few years have in charge the royal library of Lorraine, and would then be in a situation richly to reward his kindness by selecting him as chief purveyor for the same.

Among the literary treasures, which, at this time Duval procured were translations of Pliny, Theophrastus and Livy with notes by Vigenere, and also the history of the Incas, Las Casas' description of the cruelties practised by the Spaniards in America, Lafontaine's fables, Louvois' Testament, Rabutin's letters, and several maps. The books above named, with some others, formed a dear burthen for our hermit in more senses than one. He had joyfully given all the money he had obtained by hunting for these books, and taken yet others from Mr. Truain on credit. With joy he took the burthen on his stout shoulders and bore it, resting from time to time, on the same day to his hermitage, distant a good journey from Nancy.

The cell which had been given to Duval for his sleeping and sitting room, was almost too small to hold both its inmate and his property at the same time. It now became a world in little, for the ceiling was ornamented with the representation of the heavens, the celestial chart, and the walls were adorned with the maps of the different quarters of the globe.

Among the four old residents of the hermitage, there was one who differed in many respects from the other three, and especially from the gentle brother Paul. This individual, Antony by name, was a native of Bar, whose inhabitants are generally reputed to be easily irritated and quarrelsome. Although he was the oldest in years and the most zealous in the exercises of devotion, he had not wholly conquered his naturally irritable disposition. He was severe and strict in the treatment and care of his own body, and at the same time severe and strict in his judgment of others, so that when he spoke, brother Paul liked best to be silent. This somewhat stormy brother, as the oldest of the little company, exercised a sort of authority over the rest. He perceived with great vexation that Duval was less zealous in the social religious exercises, since he had become so much taken up with books and maps, and that he was employed about things which appeared to be neither necessary nor wholesome for a pious person. He reproached himself for having lent the young man his compass, and thereby perhaps contributed to his errors, yet he hoped that his admonitions would on that account have more influence with him. As he saw, however, that Duval gave himself up from day to day ever more devotedly to his thirst for knowledge, he was resolved to get at the bottom of his employments, and so took the opportunity when the young Jack-at-all-trades was absent, to penetrate into his closed cell. How amazed was good brother Antony, when he descried things, such as he had never before seen in the cell of a devotee, and which, therefore, might well seem to him altogether suspicious. What was meant by the celestial globe made of pasteboard with its white and black circles, which Duval had with great pains made to represent the Ptolemaic system; what signified the terrestrial globe prepared of bent hazel-twigs; what were the strange (geometrical) figures and numbers, which the curious Duval had copied and transcribed from a borrowed mathematical book? But more than all these things, brother Antony was horror-struck at a single word which he read upon a large chart of Tycho Brahe's, filled with astronomical figures and calculations. The inscription ran thus: *Calendarium naturale magicum.* . . . "Magicum!" murmured our old hermit full of fright. "Here in a place consecrated to God, will he study magic, that is, sorcery and witchcraft? It must not any longer be allowed."

In the first ebullition of his horror, the old man betook himself to Luneville, to the confessor, a man of distinguished character and learning. To him he gave so strange a description of the pursuits of Duval, and of what he himself had seen in his cell, that the confessor became curious to look into the affair with his own eyes. Duval, who, in the mean time, had come home, allowed the intelligent father confessor to see and examine every thing in his cell, answered freely every question put to him, and the end of the examination was, that the good father showed brother Antony, with a smile, his ignorance, and the groundlessness of his suspicions, while he commended Duval, encouraged him to persevere, as such learning might some time be of use.

For a while peace appeared to be restored, but brother Antony could not get over being laughed at on Duval's account by the father confessor. In every look of the free-hearted youth, he fancied he saw a reflection of that reproach, and so he cherished a real dislike of Duval. In this unhappy state of mind, the threat once escaped him that he would tear up the maps and take away Duval's books, a threat, which the blind zealot looked as if he meant to put to execution. To allow these treasures, the possession of which had cost so much care and trouble, to be destroyed—what warm young blood could have endured the thought without violent excitement! For the first, and so far as known, for the last time Duval fell into such a violent rage that he lost all control of himself. As a weapon of defence against such a barbarian assault upon his beloved books, he seized the fire-shovel, and presented himself with such a wild, determined

aspect before brother Antony, this imitator of the destroyer of the Alexandrian library, that the old man cried aloud for help. The three brothers, who were at work near by in the field, came to his assistance. The young man, still in fear for his books, drove them with the mere threat of his fire-shovel out of their own dwelling, locked the door, and then watched the movements of the enemy through the window.

It was a fortunate coincidence, that just at this moment the Prior of the Eremites arrived on a visit at St. Anna. He saw and heard the tumult, heard the complaints against the young rebel against the authority of age, but Duval told his story at the same time from the window. The Prior listened with a quietness which restored to the youth his composure, who received the grave reproof which the Prior administered to him as silently as brother Antony received his. Nevertheless, Duval, like a commandant about to surrender his fortress to besiegers, declared that, before the door was opened, he must require security on the following points: 1. An entire amnesty for the past. 2. An allowance of two hours every day for his scientific labors, an indulgence which he would relinquish at seed time and harvest. On the other hand, he promised on his part to serve the community of hermits for ten years, simply for board and clothing, with all his powers, and with conscientious fidelity. This treaty was accepted, the doors were opened, and on the following day, the agreement reduced to writing was signed by one party with his written name, by the others with a cross.

Peace was now completely restored among the inhabitants of St. Anna, and with peace flourished again for Duval the usual fruits of peace, the arts and sciences. His inquisitiveness led him, indeed, not infrequently in wrong paths, which conducted him to no goal of true knowledge, for with uncommon perseverance he read through works, such as Raymond Lully, several times, word for word, and tormented himself for weeks long to find a rational meaning where no meaning was. The books purchased at Nancy and elsewhere, he had not only read, but as far as it was possible thoroughly digested. He began to think how he should procure additional nutriment of the same sort. The game of the forest were partly annihilated, and had partly strayed away. While he was seeking some other method of supplying his necessities, a way of obtaining what he wanted opened itself before him unsought. One day in autumn as he was walking in the wood, pushing before him the fallen leaves with his foot, he saw something shining. It proved to be a finely wrought gold seal, with an uncommonly beautiful coat of arms. Duval, who knew that such armorial bearings often related to family incidents, and who had made himself familiar with the principles of Heraldry, through Menestrier's Introduction, examined the different parts of the escutcheon, without being able to interpret them. On the next Sunday he caused the seal to be advertised from the pulpit at Luneville, and after a few days, an Englishman, equally rich in outward and in inward goods, presented himself as the lawful owner of the seal. Mr. Forster, so the gentleman was called, had resided some years in Luneville, devoting himself to scientific inquiries and honorable pursuits. Duval was ready to give up the seal, but he first required as a condition that the meaning of the coat of arms should be explained to him. How this young man, in a poor peasant's frock, should take any interest in such matters, Mr. Forster did not understand. He accounted the request an expression of ignorant curiosity. He complied, however, with the condition of the honest finder, and was not a little astonished, when he perceived, from the questions and observations of the young hermit, that he was thoroughly acquainted with history and its auxiliary sciences, and even with heraldry, and even better skilled in these things than most boys of his age who were taught in the schools. The curiosity of this youth was indeed touching. It proceeded from such a pure, inward longing for knowledge and truth, it received so gratefully what was offered to it, that the kind Englishman, instantly at the very first interview, took a hearty liking to Duval. He rewarded him with a generous sum of money, and invited his young friend to visit him every Sunday and Friday, at Luneville. In these visits, Duval, with his quick apprehension, learned more in an hour than many students in weeks' and months' attendance in the schools, for Mr. Forster had seen the world, he was not only a lover and promoter of science, but was himself versed in history and antiquities. Besides, the benevolent Englishman, was not satisfied with bestowing the spiritual gifts, with which he enriched his eager pupil, but at almost every visit presented him with money.

Thus, all at once, was again opened to Duval a rich source of revenue, not a cent of which did he ever spend on himself or his clothes, but all went to gratify his thirst for knowledge. As he never went in any dress but his hermit's frock, never, even on his long day marches to the bookstores of Nancy and back, ate any thing but the bread which he took with him, or the food taken by poor people, his library grew to contain four hundred volumes, and among them, since Mr. Forster had directed the selection, works of considerable intrinsic value. In wood and field, by day and partly by night, our young hermit was busy with his books and maps. How thankfully now did he esteem the privilege of having always been employed chiefly in the tending of the cows of the hermitage, just the employment the most favorable to his scientific pursuits. In the quiet of the woods, and in the grotto of the deserted

quarry, there was nothing that could distract him, or divert his attention from the subject of his studies. Here he learnt to concentrate his thoughts in a way, that, for his whole subsequent life, gave him an advantage over thousands of others, so-called scholars. For Duval read then, not with a divided attention, like others, whose minds are wandering in the most diverse directions among the distractions, cares and pleasures of the world; but his whole soul, all his thinking and imagining, was fixed upon that which appeared to help him to penetrate into the domain of knowledge. The edifice of his knowledge rested not on the sand, but on the foundation of a love, of rare fervor, for truth and a rational apprehension of things.

But in the midst of the still enjoyment of his present happiness, there stirred in the young solitary a desire that drew him forth into communion with men, into the world. The inward impulse which had hitherto moved him, had not yet reached its resting point. Through the food which he found in books, his wings had only grown and become strong. He would go further and further on. Formerly, when that impulse led him away from the sheep-fold of Clezantaine, did the wandering herds-boy know, why it was he wished to go forth and onwards? But now he knew more distinctly what the aim of his inclinations, what his true calling, was. He would devote himself wholly to science.

How distant, how unattainable must such an aim have appeared to the poor lad, had he listened only to his own understanding, and not rather rested in the devout faith of his heart! The deliverance from death by starvation and cold, which he had experienced just at the right moment in the sheep-fold of the poor farmer, the happy restoration from severe illness by such strange and yet most salutary means, the childish and yet fortunate device that had led him to Lorraine, the good hand of his God, which here in a strange land had wonderfully led and blest him in all his ways, made it clear to him that his inward as well as his outward life was under a Providence that knew how best to complete every work that it has begun. This Providence had supported him in scarcity and hunger, had provided for his body, on his painful wanderings, shelter and aid; why should it not also furnish means to allay the hunger and longing wants of the mind, which it had itself formed and nourished?

Amidst these thoughts, Duval felt like one who crosses over a deep abyss upon a narrow trunk of a tree, and dares not look down into the depth, lest he should become dizzy. For ten years' service for board and clothes, he had bound himself to the hermits. At the end of this time, he would have as little money for books as he had now. His honest heart could imagine no possibility by which that written contract could be cancelled. Nevertheless, this thought caused him no care or trouble. When he meditated over the many years which must elapse before the agreement was fulfilled, they seemed to him but as so many days. It did not occur to him that he would be older also. His entrance into a school or college, where he could form himself for the calling to which he felt himself destined, appeared to him as a thing that would happen of itself, and prove as easy as his journey from Champagne to Lorraine, or from Clezantaine to La Rochette. His vivid imagination represented that, which was yet distant, as if it were to take place to-morrow or to-day. The hope of a youth is like a good powerful telescope, which brings the distant object so close within the sphere of vision, that it seems as if one could seize with his hand the mark, which a ball from a gun could hardly reach.

(To be continued.)

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues depressed, prices, however, remaining steady. Shipping brands are still held at $4 37 a $4 45 per barrel. Sales to retailers and bakers at from $4 50 to 4 56 for common and fancy lots. Extra and fancy brands, at from $5 25 to 5 75. Rye Flour is steady at $3 12, and Corn Meal, $2 87 per barrel.

Grain.—There is little inquiry for Wheat, and prices are dull and drooping. Sales of good red at $1 00 a $1 05 per bushel, and small lots of white from $1 20 to 1 30. Rye is firmly held. Sales of Pennsylvania at 70 c. Corn—small sales of good yellow at 61 cts. in store and in the cars. Oats—Penna. brought 35c, and Delaware 34c.

Cloverseed is unchanged. Sales at $4 74 per 64 lbs. Timothy sells slowly at 2¼ a 2½, and Flaxseed at $1 30.

FOR SALE—A BARGAIN.—The large Copper Plate from which the Friends Marriage Certificates have been printed. Size, 12 by 24.

These Certificates can be sold at a handsome profit. Apply to PARRISH & BRADSHAW,
Wall Paper Warehouse, N. E. cor. Third and Arch.
2nd mo. 20th—3 times.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, ad ress
JANE HILLBORN & SISTERS,
Byberry P. O., 23d Ward, Philada., Penna.
2d mo. 6, 1858—3m.

FRIENDS' GRAMMAR SCHOOL.—For Boys and Girls.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— Hannah M. Levick, 532 Dillwyn St.
Jane Johnson, 533 Fourth St.
David Ellis, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

Merrhiew & Thompson, Prs., Lodge St, North side Penna. Bank

FRIENDS' INTELLIGENCER.

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MEMOIRS OF JAMES COCKBURN.

(Continued from page 788.)

On the 12th of the 8th month, I attended Radnor Monthly Meeting; and a few weeks after, was at their First-day meeting on my way to attend Uwchlan Monthly Meeting. I was also at Sadsbury Monthly Meeting, which was large, and it was very satisfactory to see Friends so comfortably settled in maintaining the order of society.

9th mo. 10. Left home and proceeded to Samuel Livezey's at Plymouth, where we lodged. The recollection of past feelings proved a source of present enjoyment, in the interchange of those sympathies so cordial to the sincere heart. Next day went on to Exeter, and thence winded our way among the Oley hills to Maiden Creek meeting, where we had a comfortable and strengthening opportunity to the encouragement of Friends. Thence by way of Pottsville to Roaring Creek Valley, where we attended a small Monthly Meeting and had an exercising time; but by patient waiting some relief was obtained, and a tender feeling accompanied us to the close, which was grateful in a low state of society. Thence we travelled by way of Berwick, Wilkesbarre and Wyoming Valley, to Friendsville meeting in Susquehanna county, where we had a tender and strengthening season, to the comfort and consolation of Friends. After visiting several families in the neighborhood, we returned to Pottsville and had a meeting which was characterized by great stillness and decorum, and some interesting views were introduced to their consideration. Thence, taking Maiden Creek Monthly Meeting on our way, we reached home the 1st of 10th month, having been out on this journey three weeks, and travelled about five hundred miles.

In the 6th month, 1831, I visited the Monthly Meetings constituting Salem Quarter, and in the 9th month following, those of Shrewsbury and Rahway Quarter. These were mostly small, and claimed my near sympathy with Friends, scattered over a considerable extent of country.

The following essay of a letter, found among James Cockburn's papers, is without an address.

Philadelphia, 3d mo. 10th, 1834.

Very dear friend,—Having been for several weeks confined by intermitting fever, my bodily powers are subjected to great debility; but my mind remains in vigor, quiet and tranquil. In the recollection of times that are past, thou art often brought near to my feelings as one who took an early interest in my welfare, and as one who has deeply participated in the tribulations incident to our passage through time.

Thou knowest many years of my life were spent under the influence of a solitary and settled gloom. My present purpose is a little to analyze the conditions I have passed through, if peradventure it may be corroborated by thy experience, and rendered useful to our fellow pilgrims, or to those who may follow in the same path.

The organization of human nature certainly rests upon permanent and immutable laws, wisely adapted to our physical, moral and intellectual being. The recognition and observance of these laws, on the part of man, must constitute his conservative wisdom, and prove the surest basis of future comfort and enjoyment. Proper attention to his bodily constitution will greatly tend to preserve health, and increase muscular strength. The realization of equity and justice, in doing to others as he would they should do to him, invigorates the moral faculty, and disposes to a healthy tone of mental feeling, productive of virtuous action. By frequent retirement of mind and abstraction of spirit, the intellectual powers being unobstructed will freely imbibe the reception of good from its native Fountain. And thus, by revolving in the light and heat of the Sun of his system, man might fulfil his high destination in the discharge of his varied duties, and in an increasing qualification for devotional enjoyment in worshipping his Creator.

The above is a short outline of what I conceive to be the pristine position of man on the scale of being. The consideration of his actual condition seems to confirm the view I have taken. The complicated mass of affliction and distress, which, under the agency of man, has rolled as a

torrent over the abodes of human life, stands in my view as all resolvable into the misapplication of the primary laws of his nature.

Embraced in the fundamental laws constituting humanity, the liberty of choice stands pre-eminent. Power of discriminating, judging and deciding, distinguishes the rational nature of man; the liberty of choosing, willing and acting, renders him a responsible agent. Thus constituted, according to the nature of his being, man possesses the power of misapplying the greatest good committed to him, and thus converting it into an evil. Moral evil results from the reversion of the moral law, inherently written in the being of man: it seems, therefore, a contingent effect of causes, unwisely and improperly directed. From this view, moral evil does not seem to have any separate or essential existence in itself. Being merely the effect of causes good in themselves, but illegitimately applied, it possesses no local habitation nor essential power of agency by virtue of any fixed principle. The origin and spread of moral evil appears, therefore, to be dependant on human agency. Man's evil is generated within himself, and he may certainly overcome it with good, by recurring to the primary laws of his nature, which stand as a medium of access to the fountain of Divine Good. Evil being the reverse of good, can only be overcome by it. Balancing, or correcting evil with evil, only multiplies it: but overcoming it with good extinguishes it. Ought not this view to become the basis of all legislation and civil jurisprudence? Alas! how little has been done to prevent crime! What enormities have been perpetrated to punish it!

But although the general systems of men are founded in error, and become consolidated by selfish interest in connexion with ignorant popular feeling and assumed power;—although the general body of human beings are subjected to great privations and much circumstantial distress;—yet the stream of Divine good, in its operation, is constantly cancelling the effect of evil, by secretly moving in every heart, softening its asperities, drawing it to contrition of feeling, and raising the devotional powers through the various symbols of external worship, towards a state of resignation and hope in the one Supreme Good. This view reconciles me to my species—I feel every man as a brother, a partaker of the same privileges, and all through their different symbols of external worship centering toward the same enjoyment of immutable and everlasting goodness.

After the remarks made, I need not dwell long on my former conditions of life, wherein "melancholy seemed to mark me for her own." My gloom and despondency probably arose from physical infirmity, moral defect, or intellectual weakness. By physical infirmity, I mean that nervous depression which operates as a distorted medium for the excitation of unreal apprehension and groundless fears. By moral defect, I allude to the want of sufficient fortitude, firmness and decision, to sustain the reversal of circumstantial affairs: and by intellectual weakness, I refer to the habit of implicitly receiving unexamined dogmas, and yielding to their influence in connexion with traditional, superstitious practices. These combined, or some of them, wove a web which long held my mind in bondage. Every approach to the true Light tended to dissipate the gloom, although the power of habit still indicated its presence. I am now fully satisfied, that whatever of darkness or incertitude I passed through, it originated with myself, and not from any unavoidable cause. Through all the changes which have marked my progress in life, I have always found the stream of Divine good to remain unchanged. My hope is therefore fixed, that when my last change takes place, the Fountain (of whose stream I have so freely partaken) will prove everlastingly unchangeable.

The Author of life and being must be immutable, without variableness or shadow of turning; and consequently whatever proceeds from him must be consistent with his essential attributes.

However the understanding of the creature, from various causes, may become darkened,—or however the intellectual feelings may become blunted, the source of Divine good remains permantly the same. There cannot be in the Divine Being more favor at one time than another. This feeling belongs exclusively to the creature, who often ignorantly and unwisely attributes it to the object of worship. Alas! how dark, bewildered, and oftentimes how presumptuous, is man! When the causes of darkness subside, when obstructions are removed, the stream of benign good will invariably be found flowing in its native placid channel. The consolatory feeling resulting from this settled belief, inspires an ardent desire that all the sons and daughters of voluntary affliction may be drawn to the means of relief, cherishing and improving every internal motion of good, which eventually will prove to them the light, virtue and liberty of Truth. This will give joy for mourning, and gradually concentrate and strengthen the intellectual powers to control and govern the mere animal feelings, as well as purify and refine the moral dispositions. Comfort and happiness can only be found in connexion with those primitive virtuous principles in our nature, which stand legibly written in the constitution of our being, as the ordinations of Supreme wisdom, power and goodness.

Being of late much relieved from fever, there seems some probability I may regain my usual strength. With feelings of renewed gratitude to thee, and attachment to thy family, I remain thy friend, JAMES COCKBURN.

On the occasion of transcribing a part of the

early history of his life about the beginning of the year 1835, James Cockburn made the following remark by way of introduction :

"In the fifty-ninth year of my age, I look back upon my past progress through life with feelings of calm tranquillity. If the mirror of my memory represents many circumstantial occurrences which tend to mortify and humble, it exhibits also the softening shade of uniform endeavors to do the best practicable under existing circumstances."

To L. Griffith, St. Johns, New Brunswick,
Philadelphia, 7th mo. 13th, 1835.

Esteemed friend,—Being drawn to reflect on thy present situation, I have repeatedly felt an inclination to communicate to thee such sensations as may arise in my mind towards thee on the occasion. Having literally long experienced what it is to be a stranger, I can readily sympathize with thee under thy present circumstances. I am very desirous that thy mind may be stayed and settled in that kind of due consideration which will greatly tend to guard thee against the disadvantages and dangers connected with being a stranger in so distant and isolated a district of country as that thou now occupies ; and that thou mayst appreciate all the advantages which a new and solitary position may afford. In estimating the dangers and advantages connected with occupying the place of a stranger, I principally refer to those moral feelings which influence and regulate our actions. An individual, being placed in a new and distant location, becomes entirely encircled with new trains of associates ; and every circle in which he moves, must more or less affect his moral feelings, and those feelings insensibly prepare for action. There are, perhaps, few inexperienced minds that can resist the impressions resulting from the continual operation of actions around them : hence the danger of being subjected to witness the habits of others who are more under the influence of passions or unregulated appetites, than reason or principle. An unwise compliance with, or yielding to, any habit which tends to infringe the purity of moral feelings, stands as a cause from which very many have had to date their deviation from moral rectitude and propriety, and consequent degradation and unhappiness.

These remarks will be obvious to thy understanding, and perhaps will be sanctioned by what thou hast already felt in being a stranger : —permit me now to draw thy attention to the advantages of being placed in a new and solitary situation. It cuts off from the lap of infantile repose—it neutralizes every previous dependance for the time being, and places the mind on its own resources—it brings into action every faculty calculated to promote confidence in itself, and establish individual independence in relation to its proper sphere of action. A stranger, placed in the bosom of a new society and awakened to his true condition, will naturally exercise particular attention to, and observation on the habits and manners of those with whom he necessarily associates. The powers of discrimination and understanding will be brought home to the judgment ; and on this basis, resolution will come in to the help of moral feeling. Thus, the mind being stayed on its true centre of *moral purity*, will not only be preserved from deviation, but will advance in moral elevation, and habitual stability. This attainment, acquired by experience, greatly tends to open the whole mind to mental as well as literary improvement. In proportion as the mind comes to know itself, and depend upon its own resources for enjoyment, its energies will be unfolded, and it will readily seize upon the development of coincident circumstances, as furnishing the progressive means of practical and beneficial knowledge. With the acquirements of discriminating judgment, as applicable to the practicable intercourses and operations of life, the consolations of genuine piety are neither few nor small to the mind of the stranger. Truth is immutable—it is the effect of essential wisdom and goodness ; wisdom, goodness and truth, form the pristine element of intellectual being ; and amidst all the vicissitudes incident to local habitations, the rational mind responds to its native element, and finds an asylum in the bosom of its Father and its God.

Thus it may be seen that experimental devotion and practical piety stand connected with the proper exercise of the rational powers, and form a pedestal on which the proper illustration and true dignity of the human character must ever stand. In confirmation of this view, recur to the precepts and sayings, to the practice and example of Jesus Christ ; the whole forms a vivid illustration of the applicabitity of our constitutional powers in their native element, to answer the intentions of the beneficent Creator. Mark the final scene of our holy Pattern, "He bowed the head (in token of submission to the Divine economy extended to the government of our nature) and gave up the ghost." Thus, connected with the right fulfilment of our functional duties through life, it becomes our last office to die—the physical organization is to be decomposed in the bosom of the earth from which it has been fed, and the spirit, enshrined in its native element, returns unto God who gave it.

These views have been gradually unfolded to my understanding for thirty-five years past, when far removed from my father's house and the face of my kindred ; and upon the whole, perhaps I have cause to be thankful that I experimentally knew the heart of a stranger.

To conclude, at present, allow me to caution thee against those doubts and fears which gene-

rally, through the infirmities of the flesh, and not unfrequently, even in well disposed minds, settle into feelings of dismay and despondency. Let us endeavor to approach our Divine Original in the light which cometh from him, and the shadows and darkness hovering over our mixed nature will flee away, and our minds come to settle in an experimental feeling that our heavenly Father eternally remains to be unchanged goodness. JAMES COCKBURN.

[To be continued.]

Some account of the last illness and death of HANNAH DUDLEY, *contained in an appendix to the life of Mary Dudley.*

The following account was drawn up by the Editor at the time, and has been circulated in manuscript among the cotemporaries and friends of the deceased. Her dear mother having left a written request, that if any memorial of *her* life were ever prepared for publication, this should be added to the work, it now seems proper to premise a few particulars respecting the character of one who was but little known beyond the circle of her immediate connections. Hannah Dudley was the third daughter of Robert and Mary Dudley, and born at Clonmel, in Ireland. Her disposition was amiable and tender, combined with a degree of reserve, so that, although naturally cheerful, she shrunk from observation, and was peculiarly diffident in her manner. She was seriously thoughtful from a child; fond of reading the Holy Scriptures, and remarkable for the solidity of her demeanor in religious meetings, which she delighted to attend. As she advanced to youth, the favorable impressions thus early made upon her mind were in some measure counteracted by indulgence in self-gratification, and she took greater latitude with respect to dress and reading than was consistent with her education, though not to an extent which would be generally deemed reprehensible, nor by any means equal to what many young persons of our Society give way to. In the 20th year of her age she had a long and very suffering illness, during which it pleased the Lord so to renew the visitation of his love as greatly to humble and contrite her spirit. In this state she saw the vanity and unsatisfying nature of worldly enjoyments, mourned over the time which she had spent unprofitably, and was brought under conviction for deviating, even in little things, from that simplicity which she then felt it would be right for her to practise, however in the cross to her natural inclination.

She was strengthened to enter into covenant with her heavenly Father by the sacrifice of her will and affections; and when raised from the bed of sickness, the fruits of humble dedication were obvious to others. She continued subject to trying attacks of indisposition, but her patient endurance of pain, increasing watchfulness and stability of conduct, with an evident weaning from worldly objects, proved that the great work of transformation was powerfully, though secretly, carried forward in her heart.

Some papers being found after her decease, which describe the earnestness of her desire for complete satisfaction, it is thought that the following extracts may be a suitable introduction to the particulars of her last illness and death.

Extracts.

Eighth month 25th, 1805. "This day I completed my 21st year; may the succeeding one witness a more perfect dedication of heart to the Creator and preserver of my life, and may He graciously sanctify (if his will) the late severe dispensation with which he thought fit to visit."

Third month 31st, 1806. "Although disease may be permitted to make its advances by almost imperceptible degrees towards a final termination of life, and with it all terrene incumbrances, be pleased to grant, Oh! thou dispenser of every blessing, an entire acquiescence and unreserved submission; but, if consistent with thy holy will, merciful Father! bestow more patience, more perfect resignation of heart, to every dispensation of thy Providence. Thou alone canst afford ability in the moment of trial to rely on thine unfailing arm for consolation and divine support. Teach me then, I beseech thee, teach this unsubdued will, to bend unreservedly to thine. And, O Lord! if so mean a suppliant may be suffered to cast a petition at thy footstool, in abundant condescension be pleased, Creator and preserver of my life, to continue near when pain and weakness prove almost too much for the small grain of faith, for thou alone, dearest Father, canst afford strength in such a moment."

First month 1st, 1809, 1 o'clock First day morning:

> "Another year for ever gone
> Proclaims the end of time."

"May the succeeding one be passed more circumspectly, and an increase of knowledge be acquired on subjects worthy the pursuit of an immortal soul! But resolutions formed without mature and necessary reflection, and perseverance, steady unvarying perseverance therein, can avail but little, alas, how little!"

Eighth month 25th, 1809, Sixth day. "The first of which I have ever attempted to set down the occurrences, and the last I have to spend of my twenty-fifth year; a year in which there has been little or no progress made in what ought to be the grand pursuit of my life, and is designed to be the end of my being. O Thou! whose ways are not as our ways, nor thy thoughts as our thoughts, grant that I may experience (if permitted to measure another year in this state of probation) an increase of *desire*, and stability

in that desire, to follow more implicitly, more resignedly, thy holy commandments; to watch more guardedly over a disposition naturally prone to be too easily excited, by the occurrence of trivial circumstances, to what is improper and reprehensible, both in my feelings and language. Oh! be pleased to teach me the way most suited to curb, if not overcome, the propensity I have so frequently to combat with, indulgence in imaginary prospects which never *can* be realized, and which tends more than any other weakness to alienate my mind from devotedness to Thee, thou great source of light and life. And ere I close this weak attempt to petition for further strength and support at thy footstool, thou God and Father of my life, be pleased to grant the humble request of one of thy most unworthy creatures, that *this* effort to acquire some improvement in the most essential point may be blessed."

Twenty-sixth, 1809, 7 o'clock, 7th day morning. "This day I enter a new year. Oh may the numberless blessings conferred on so unworthy an object during the preceding one, as well as every other of my life, be thankfully had in remembrance, and with sincere humility of heart considered of every rising and setting sun I may be permitted to behold. But, more often than the rising or setting sun, may I be strengthened to return thanks to his name who has been the preserver of my life, who would be the enlightener of my eyes, did I permit them to be opened to revealed conviction. Through His adorable condescension am I still preserved; but were I more devotedly to resign every selfish, sordid, low propensity, and substitute for them the meekness, humility, and self-denial of the true follower of a crucified Redeemer, of how much more the instrument of good to others should I be permitted to become; and how much larger a portion of that peace which the world cannot give, neither take from its happy possessor, should I be frequently blessed with."

On the 15th of the 1st month, 1810, my precious sister was attacked with violent pain in her face, to which she had been liable since a long illness five years before, so that we did not feel alarmed by it. Lying in bed that day, and using proper care, seemed to have the desired effect, and she was so much better the two following days as to bear sitting up for a short time. On the 18th the pain returned with much severity, and was attended by symptoms of fever, and inability to sleep, which she remarked was very trying. Towards noon her spirits became much affected, but after being relieved by weeping she lay in a composed state, though still without sleeping, and said, "My poor dear Thomas seems continually before my eyes."* At night she grew more easy, and fell into a sweet sleep, which lasted nearly five hours; on awaking, however, she felt no way refreshed, though tolerably free of pain; and expressed such great anxiety at my not going to bed, that to satisfy her I lay down for an hour or two.

The next evening she was sweetly collected, and we had some very interesting conversation. She observed, "how just is that line of Young's, 'All men think all men mortal but themselves;'" and added, "how apt we are to forget that we are not to continue here. I have been thinking of the 91st Psalm, as applicable to our dear mother; does it not end with 'I will bless him with long life, and shew him my salvation?'" She then asked me to read the whole of it, which I did, apparently to her comfort: when I came to the last verse, she cheerfully said, "that is not one of the blessings I desire," meaning long life; her mother answering, "but, my love, thou hast no objection if such be the divine will?" "Oh, no," she replied, "if it be the Lord's blessed will." That night, while in great pain, she said she was afraid of being impatient, to which I replied that she had always been much favored with patience when tried by illness, which indeed was the ease in a very striking manner; she sweetly answered, "the Lord has never laid more on me than he enabled me to bear; we should be poor creatures without his help." She then calmly said, "I think I shall not recover this illness." Being told that she had been worse in former attacks, she replied, "yes I have, a great deal worse and been restored, and I may be now; but somehow I think I shall not, and if it be the will of the Almighty I should rejoice, at least I hope I should. Is it in the Romans that passage is? 'We are troubled on every side yet not distressed; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.' 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'" Soon after this, mentioning a relation who had lately died; poor "——," said she, "had a bustling life; I trust she is at rest. Oh! if people did but consider rightly, I often think how insignificant those things would appear which now make us anxious and uneasy.

'Ah! what is life, that thoughtless wish of all,
A drop of honey in a draught of gall.'"

I remarked that the next line was also striking:

"A *half* existence, or a waking dream."

"Yes, indeed," she replied, "we do not *exist* here; it is in eternity we shall have our existence." After awhile she again spoke on the improbability of her recovery, and mentioned her absent brothers with much tenderness, de-

* A brother who had died in his 21st year, about two years before, and to whom she was very tenderly attached.

siring that when any one wrote, her love might be given them; adding, "I think I shall never see them again, but I don't know, of course none of us can tell; but if not, we must be satisfied; His holy blessed will be done!"

On my saying that I hoped such a sorrow as losing her did not await us, after all we had gone through, she cheerfully repeated, "*Sorrow!*" I replied, "that it will not be sorrow to thee, my love, I can readily believe, but it will be a sore privation to us." She sweetly answered, alluding to the term *sorrow*, "I hope not, I trust in the mercy of a gracious Saviour, and rely on his merits only." I think it was on First day evening, that, being in great agony, she elasped her hands, as in the attitude of prayer, and exclaimed, "Oh! merciful Father! thou hast never laid more on me than thou enabled me to bear." Presently after she queried where is that expression, "The Lord hear thee in the day of trouble;" her mother repeated the verse to her, which is the first of the 20th Psalm. "Yes," said she, "but there is something more." The whole passage was then repeated. "Send thee help from the Sanctuary, and strengthen thee out of Zion; grant thee according to thine own heart, and fulfil all thy counsel." "Yes, yes," said she, "that's it; Oh, merciful Goodness!" On getting a little ease she quickly told us she was better, being always anxious to say any thing calculated to relieve our minds, and sweetly added, "what a favor this is." Upon asking whether her mother was gone to bed, "my poor care-worn mother," said she, "does she take nourishment? you should make her take as much as possible, now she has so much to bear." Her amiable, affectionate solicitude for those she loved never seemed more acute, and she often expressed her fears of our being overdone by watching with her, frequently saying, "I am not worth half the trouble you have with me." Hearing some noise in the street, which we told her was owing to a ball being in the neighborhood, she remarked, "how giddy the world is, and how serious every thing appears to one who is not likely to recover;" then lying still awhile, she looked at me with inexpressible sweetness, and said, "Come, let us join with angels round the throne!"

When she had been about a week ill, the doctor proposed our calling in further medical advice; but feeling very delicate of alarming her, though convinced that she was fully aware of her own situation, we avoided speaking of it until the second physician was in the house. Her kind attendant then told her that he had brought his friend Doctor —— to see her, not because he thought her worse, but that it would be a satisfaction to him to have his own judgment confirmed. She calmly answered, "I have no objection, he may come in (though I have full confidence in thee,) but I cannot answer many questions. Thou art trying to make me think I am not in a dangerous disorder, but I know I am, and *you* can do nothing for me. I do not depend on physicians; thou need not be afraid to tell me." When both the doctors had withdrawn she enquired of me, "what do they say my complaint is?" I told her they called it inflammatory rheumatism. "Ah," said she, "it is more than that," and signified that she felt the disease very deeply seated. Her mother saying that she hoped the means used for her help would prove effectual, she sweetly answered, "but, my dear mother, if the means are not effectual, I want thee not to be depressed; thou art too good, too good to us all. I cannot say that I have an *evidence* that it will be so, but the *impression* that I shall not recover remains." Her mother answering that she had heretofore been wonderfully sustained and brought through severe sufferings, she replied, "The Lord is all goodness, all mercy, all mercy." She seemed religiously to comply with every thing proposed for her benefit, though some very painful means were thought necessary. She usually suffered much from the application of blisters, and had an uncommon dread of them; so that when it was proposed to put a large one to her neck, where the pain was very severe, she objected, and seemed to think she could not bear it; yet after a few hours she called me to her and said, "thou had better put on that blister; if I grow worse I shall blame myself for refusing it."

Complaining that she felt very heavily loaded with illness, yet could hardly tell where her pain was, she said, in a solemn and impressive manner, "It is in seasons like this we find the necessity of exerting all the little religion we may be favored with; *every other support fails me now.*" The Scriptures appeared to be mostly the subject of her meditations, and the remembrance of them to contribute largely to her comfort. "What a treat it will be to me," she would say, "when I am able to hear thee read a chapter." At a time when her bodily affliction seemed enough to absorb every other feeling, she astonished me by querying, "Dost thou know who is the author of that observation respecting the sacred records, 'They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter.' How just," added she, is the description!" At another time she asked, "Is it the Apostles James who says, 'we walk by faith, not by sight.'" She would frequently observe, "what trouble and care these bodies cost us;" "Oh! the encumbering flesh," &c.; and repeatedly, when undergoing violent pain, which it was often hard for those who loved her calmly to witness, she would say, in an animated and heavenly tone of voice, "What are these sufferings when compared to what the Saviour bore for us. *The sufferings of this present time are not worthy to be compared*

with the glory which shall be revealed." Whenever a little respite from pain was afforded she would mention it is a mercy, and say, "what a favor it was that she had not such or such suffering to struggle with;" or, "thank gracious Providence, *that* pain is lessened." Want of sleep was one distressing feature of the complaint throughout, but she lay so still that we often thought her dozing, until she would break forth in some sweet observation, tending to manifest how her mind had been occupied. On one of these occasions she asked me if I remembered these four lines:

"We've no abiding city here,
We seek a city out of sight;
Zion its name—we'll soon be there,
It shines with everlasting light."

(To be continued.)

For Friends' Intelligencer.

THE THREE HEAVENS.

HEAVEN IS HAPPINESS, OUR BEING'S END AND AIM.

Some seek it in the fancies of the brain,
Some think it through the senses is obtained,
Some penetrate the fields of ancient lore,
Thinking the treasure lies in mental store,
While others gather round the festive board;
More hope to find *it* in their *treasure's hoard*,
Thousands conceive it lies in brilliant fame's award,
When lo! 'tis only found by those who love and serve the Lord.

From a general survey of the multitudinous efforts of mankind to secure this prize, we may infer the expectation fixes in the first instance upon the exterior. The first heaven lies in the realms of fancy, where unreal scenes and fitful visions are continually flitting to and fro in the imagination, raising the expectations to a high elevation. Some acquisition, or possesion is sought with eagerness, supposing its attainment will bring perfect bliss; but in advancing to the very point fixed upon, the desired haven lies as far beyond as in first setting out. Hence disappointment ensues; the gratification of the senses being insatiable, there can be no rest obtained in the undue indulgence of the appetites. When the dominant desire is, "what shall we eat, or what shall we drink, or wherewithal shall we be clothed," wants increase more rapidly than they can be supplied, and a vacuum still remains; neither can amusements fill the void, nor associates dispel the unrest; thus the final result of all these experiments terminates in the conclusion, "all is vanity, and vexation of spirit."

The second attempt to obtain an inheritance in these blissful regions is by arising from ordinary indulgences to an earnest engagement in intellectual pursuits. The fields of science are ranged to enrich the mental powers, and in the mind's storehouse are garnered treasures from the exhaustless springs of literature to embellish the possessors and render their society desirable to the literary and the refined in taste. The fund secured being at all times accessible, may be disbursed at pleasure, to enliven social mingling or furnish food in hours of solitude and leisure. So all absorbing are these subjects, that when the mind is earnestly employed upon them, they swell into an endless ocean, which, as we move slowly down the channel, seems ever widening in perspective, and after years of toil and labor, such a vast arena still lies beyond, that the fact becomes established, the boundary can never be compassed, nor the summit gained. With many, a feverish excitement takes possession, the brain becomes diseased, and after drinking in these rivers of delight, the truth at last reveals itself, "*This also is vanity.*"

All this, however, need not dishearten. There is a reality attainable, embracing more than finite conception can imagine. It springs up in the paths of virtue, and is consummated by regeneration. The work of the Holy Spirit can turn the wilderness into Elysian fields, where buds and blossoms and fruit and verdure exhilarate and cheer the poor pilgrim in his advance from earth to heaven. Beginning at the right point, he ascends to the third heaven. At the first round of the ladder, with his eye fixed upward, every needful assistance is rendered, angels are ascending and descending, and above these stands our beneficent Father with a look of compassion inviting all to come unto him and inherit the substance.

His pavilion is love, he is enshrined in light, yet his eye rests with tenderness upon such as aspire to the habitation of his holiness. Even the high and lofty one, dwelling in a high and holy place, says "to this man will I look, that is poor and of a contrite spirit and trembleth at my word." Thus the feeble sojourner is helped on his way; faith in this word stimulates to persevere; one step taken makes way for another; one lesson heeded, the next is more readily comprehended, and the assent that at first appeared difficult, is found as easy as that which led up into the ancient temple at Jerusalem. This was the most perfect and elaborate structure ever reared by man wherein to worship the great *Supreme*, yet in grandeur and beauty far inferior to the temple he has prepared,—the *heart's sacred altar*, which, by the gifts and graces of his Holy Spirit, is more resplendent and more extended in length and breadth than even Solomon's which was overlaid with gold. When the heart is enlarged in love to God and love to man, and every faculty and power bowed in humble reverence and pure devotion, prayer and praise succeed each other, whether the soul ascends to the third heaven to commune immediately with the Father of spirits, or descends to be buffetted by the thorn in the flesh to prove the important truth, "My grace is sufficient for thee." Here incense is offered that ascends as a sweet savour before God. Instructed by the highest of all teachers we learn, like little children, lessons of

obedience, and draw from wisdom's treasury precious stores of knowledge, stores that never surfeit nor overtax the strength. Their study can never be pursued to injury. Every advance strengthens, and develops greater ability to receive. The actor is benefitted, the mover honored. Such can say, everywhere and in all things I am instructed.

Literature is rendered more lovely. The overspreading canopy above is surveyed with heart and soul uplifted to the great Creator.

"The spangled heavens, a shining train,
Their great Original proclaim."

"The heavens declare the glory of God; the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge." The changing seasons are lovely in all their variations, the elements rise and rush together, and then retire and settle into a holy calm. The earth yields her increase; sea and land teem with living creatures; pearls, diamonds and precious stones abound; mountains raise their spiral forms in grandeur to invite the gaze of mortals, awakening admiration, and all the inner soul ascends in adoration to God who made the heavens and the earth, the sea and the fountains of waters, and all things that are in them; and such as know him in the excellency of his power can say, "Oh, thou bounteous giver of all good, thou art of all thy gifts thyself the crown; give what thou canst, without thee we are poor, and with thee rich take what thou wilt away." Now, by this blessed transformation, this holy elevation, the wilderness becomes as Eden, the desert as the garden of the Lord, wherein is heard thanksgiving and the voice of melody. S. H.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 6, 1858.

In another column will be found a communication respecting Friends' Reading Association. Its meetings have been regularly held since the 1st of 11th mo., and are now closed for the season.

The *social* advantage resulting from such an Association being a prominent object in its establishment, its organization was very simple. Any of the members of our Religious Society, or those professing with us, were entitled to its privileges. A small standing committee was appointed, whose duty it was to select the matter to be read, and the readers: the latter generally offered their names to the committee, and both old and young, and of both sexes, participated in this service. We believe the social mingling on these occasions, between the older and younger members of the Society, has been profitable; tending to increase our interest in each other, and thus strengthen the bond of religious union.

Notwithstanding the large number assembled, good order has generally prevailed, and we hope to see the Association continued next winter, with the advantages of this season's experience.

MARRIED, according to the order of Friends, on 5th day the 18th ult., CHARLES CARROL LIPPINCOTT to ELIZABETH COLSON, both of Gloucester Co., N. J.

———, According to the order of Friends, on 4th day the 24th ult., at 12 o'clock noon, WILLIAM JOHNS, of Woodbury, to MARY ANN DAVIS, of Woodstown.

DIED, at his residence, in Evesham Co., N. J., on the 31st of 1st month, THOMAS BALLINGER, in the 68th year of his age, an esteemed Elder of Evesham Monthly Meeting for near 30 years.

He endured a lingering illness with exemplary patience and resignation, and expressed an earnest desire that the Divine Presence might continue with him to the end, and that an easy passage might be granted him, if consistent with the will of his Heavenly Father, who he desired might comfort his dear wife in all her trials and afflictions, and be with the present company during their stay here, and when done with time receive them to Himself.

For Friends' Intelligencer.

FRIENDS' READING ASSOCIATION.

I have visited with peculiar interest some of the meetings of the Reading Association, held on Fifth day evenings, in the Library room of the new Meeting House building, on Race st. above 15th.

Friends' Library occupies the third floor of the centre building. The east apartment is furnished with cases of neatly arranged books, comprising nearly five thousand volumes, and it is designed to appropriate the west end to a similar purpose. The slight partition formerly separating the rooms has been removed, and a temporary platform erected, commanding a view of both apartments. Here we see an unpretending little desk, in the rear of which are seated the clerk of the Association, the readers of the evening, and a few other friends. At the appointed hour, 7½ o'clock, the company assemble to the number of three or four hundred—the women with their knitting or sewing; a few digital knocks proclaim the commencement of the exercises, the company settle into silence, when the clerk reads the minutes of the previous meeting, which are a simple statement, without note or comment, of the articles read, with the names of the readers. One of the committee of arrangement then announces the different pieces that have been selected for the evening, and by whom each is to be read.

Usually the first piece made vocal for the improvement and entertainment of the rest is an

account of some incident in the history of our early Friends; some noble testimony practically carried out, which peradventure led to suffering and to death; or a legacy of love, in the form of valuable counsel, from some worthy predecessor, which is of general interest; this occupies about twenty minutes. A recess is then announced, when social greetings are exchanged, and the low hum of conversation pervades the apartment.

After a short interval, quiet is restored, and the reading is resumed. This is generally a literary, scientific or biographical essay, often of such deep interest that "the busy steel" loiters in the tardy fingers, as on the spirit of the author we seem for a time transported into his world of thought. The social element is again pervading, and each seeks some remote familiar face; pleasant words and kindly smiles cheer the scene till the gentle tap calls again to silence.

The third article is generally poetry, and often read by a female voice; some of the lays of our own Quaker bards, or other selections tending to elevate the taste and improve the heart.

After a few moments of expressive silence the closing minute is read, and we separate for our own homes, many feeling that they have been mentally and socially profited by the occasion.

H.

THE DIAMONDS OF THE EPHOD.

Dama was a jeweler at Ascalon, and distinguished by many virtues. One day the elders came to him to purchase precious stones, to ornament that part of the costume of the high priest which the Bible designates under the name of Ephod. They explained the object of their visit, and offered him a resonable price for the diamonds they desired. Dama replied he could not let them see any stones at that moment, and he requested them to call again. Desirous of terminating their choice without delay, and fancying that the reply of the jeweler was only a pretext to increase the value of his merchandise, the elders insisted on closing the business immediately.

As some fine stones were absolutely necessary, and as Dama possessed those of the requisite quality, they doubled and trippled the price which they had first offered; but as Dama persisted in his refusal, and resisted their solicitations, they went away in very bad humor. Some hours afterwards, he placed before them the requisite diamonds, for which they tendered the price they had last offered; but he said, "I will only accept the price which you proposed to me this morning, for this is all the stones are worth." "Why then, did you not close with us forthwith?"—asked they in astonishment. "When you came, my father had the key of the chest wherein the diamonds were inclosed, and as the old man was then asleep, I should have been obliged to awake him, to satisfy your demand. At this age, a short hour of sleep does him a great deal of good; and, for all the gold in the world, I would not be wanting in respect to my father, or deprive him of a single enjoyment." The elders affected by these feeling words, spread their hands on the head of Dama, and said, "Thou shalt be blessed by Him who has said, 'Honor thy father and thy mother,' and thy children shall one day pay thee the same respect and love thou hast displayed to the author of thy being."—*Moral and Religious Tales.*

Extracts from Memorials, Scientific and Literary, of ANDREW CROSSE, *the Electrician.* British Quarterly Review, 1857.

(Continued from page 797.)

It does not, however, require a professed thunder-storm to produce stupendous electrical displays. Mr. Crosse's apparatus enabled him to read the secrets of a November mist, and those who have frequently pushed their way through these cold, raw, dreary phenomena will be surprised to learn how often they may have been sheeted in fire, and how calmly they have passed through a furnace more deadly than Nebuchadnezzar's, but without a hair of their heads being singed in the flames. One day, during that dismal month which Hood celebrates in a series of No-es, the philosopher was seated in his hall of thunderbolts whilst a thick, driving fog was darkening the air. For some time no symptoms of excitement were manifested by the exploring machine: the insulators were dripping with wet, and consequently carried off all the electricity the wires received. But suddenly a smart detonation was heard between the two halls; others shortly followed, and then the explosions succeeded each other so swiftly that the ear could detect nothing but a continuous crash. This was interrupted by the transition to the opposite kind of electricity, after which a similar torrent of fluid was poured from one conductor to the other. So vivid was the rush of fire that the eye could not bear to survey it for any length of time. To have touched one of those balls whilst the liquid lightning was gushing forth with such fury would have been instant death. For upwards of five hours this splendid but appalling spectacle continued without any intermission except when the positive fluid was exchanged for the negative. "Had it not been for my exploring wire," says Mr. Crosse, "I should not have had the slighest idea of such an electrical accumulation in the atmosphere; the stream of fluid far exceeded any thing I ever witnessed, except during a thunder-storm. Had the insulators been dry, what would have been the effect? In every acre of fog there was enough of accumulated electricity to have destroyed every animal

within that acre." Who could have supposed that a simple mist contained such potent lightnings ready to be issued whenever the word of command was given, and yet so masked and sheathed that but for the tell-tale apparatus you would as soon have imagined the gentle dews to be saturated with fire? This, however, is no solitary exemplification of the skill with which the Great Forces of Nature are curbed and muffled when their activities would be injurious to man. The sea consists of two gases, which, if released from their combination, would produce the intensest flame and burn up every combustible thing on the surface of the globe. The atmosphere is formed of elements which might easily be transformed into compounds capable of poisoning, maddening, or suffocating every creature that breathes. The clouds, which now discharge their contents in such harmless drops, might pour out their burdens in a deluge as if some huge reservoir had burst in the sky, and crush every object that lay beneath. The winds might sometimes be expected to break loose, and, forgetting their prescribed pace, would gallop round the globe, tearing up our towns by the roots and driving men and trees before them like dust in a gale. The ties of chemical affinity might relax, or the cohesive forces might occasionally fail, and then the earth would crumble into a heap of sand. The internal fires of the earth might master the resistance of the external shell, and shatter the surface at a stroke; or, collapsing in their fury, the ceiling of the gulf might give way and whole kingdoms go down into the burning abyss. Half an hour's slumber on the part of the Almighty would liberate all these great powers from their present restraints, and in that half hour the world would be reduced to a wreck. But He who holds the winds in His fists, hides His thunderbolts in the drifting vapor and chills the very lightnings so that men walk unscathed through the deadliest magazine of mist.

The electrical battery, through whose agency Mr. Crosse was enabled to observe these striking phenomena, consisted of fifty jars with a coated surface of seventy-three square feet. Though it required upwards of two hundred turns of the wheel of a machine with a twenty-inch cylinder to charge it artificially, those half hundred phials could have been filled to their tinfoil brims in an instant during a storm, and recharged as fast as emptied. To prevent the shattering of the glass, however, he adjusted his conductors in such a way that the battery should not be strained to the top of its capacity on such tempestuous occasions. Its reports were like those of a small cannon. Over this apparatus the philosopher's various contrivances gave him perfect command. Whilst sitting calmly at his table, says Dr. Noad, he could watch the movements of the wonderful fluid, "directing it at his will, and with a single motion of his hand banishing it instantaneously from his presence." Need we be surprised if less scientific individuals conceived very grotesque ideas of the hero of these magnificent manipulations? Many were ready to believe in earnest what a learned professor observed in jest—that the lord of Fyne Court had brought into his house streams of lightning as large as the mast of a ship! Some thought him wicked: was it not impious, said a solemn old gentleman, when visiting his mansion, "to bottle the lightning?" "Let me answer your question by asking another," replied Mr. Crosse, laughing. "Don't you think, sir, it might be considered rather impious to bottle the rain water?" And some thought him positively demoniacal.

But Mr. Crosse did not confine his attention to the grander phenomena in which electricity displays its powers: he was famous for the use he made of his favorite fluid in the quiet and protracted processes of crystallization. In this field of discovery, although slightly preceded in some respects by Becquerel, he was entitled to the merit of a great and independent discoverer. Men had doubtless grown much wiser than they were in the days of Pliny, when it was believed that transparent crystals consisted of snow or ice desperately hardened—*crystallus fit gelu vehementius concreto;* but some of the wisest would have laughed as much at the Englishman as at the Roman, had our philosopher asserted fifty years ago that he hoped to produce the most regular and beautiful crystalline forms by means of a simple voltaic current. His thoughts were first turned to this subject about the year 1807. There is a cleft in a limestone rock near Broomfield, called the Holwell Cavern, where the walls and ceiling are covered with a beautiful mineral vegetation of arragonite—a

> "broider'd veil
> Which nature in fantastic freak has thrown
> In snow-like moss upon the rugged stone,
> From which a host of vivid beauties rise
> In unimagin'd forms to lure the eyes."

The philosopher could not help inquiring by what process these elegant figures had been produced. They could hardly be ascribed to the chance dropping of water freighted with carbonate of lime. There must be some attractive forces employed to discipline the particles, and arrange them in true crystalline array. It was natural that an electrician should think there was nothing like electricity. Mr. Crosse did think so, and straightway proceeded to put the idea to the test of experiment. Having carried off some of the Holwell water, he poured a quantity into a tumbler, and exposed it to the action of a voltaic battery. For nine days the operation was continued, but without the slightest perceptible result. He was about to break upthe arrangement, when the arrival of some

friends compelled him to defer the step for a few hours longer. That delay gave the battery sufficient time to establish its character. Visiting the apparatus on the tenth day the delighted electrician perceived, on examining the negative wire with the aid of a lens, that it was speckled with crystals of carbonate of lime. At the expiration of three weeks the whole of this salt had been extracted from the liquid and deposited at the same pole. There could be no doubt that the voltaic current had drawn out the carbonate of lime, for all the particles had eschewed the positive in order to patronize the negative wire, and on applying a proper test to the water no further traces of calcareous matter could be detected. Who would not have rejoiced like Mr. Crosse on obtaining such a glimpse into the laws by which Nature formed her minerals, and who would not have indulged in sanguine anticipations respecting the production of many valuable substances now that a key to the process of crystallization had been found?

Once launched upon the right course of inquiry the philosopher prosecuted his researches with singular shrewdness and success. To imitate Nature closely was the great principle which ruled his operations. He knew, for instance, that minerals were produced in the ground, and that caverns were the nurseries of stalactites, and therefore inferred that the manufacture of artificial crystals should be conducted without access of light. Acting upon this conclusion he contrived to cover a copper wire, immersed in lime water, with brilliant crystals of carbonate of lime in six days when the experiment was tried in the dark, whereas ten days were required when it was performed in open day. Indeed, when the crystals, born of the night, were afterwards exposed, they "entirely disappeared in the course of about six weeks," as if long concealment in the obscurities of the earth were essential to the consolidation of the finer mineral forms, just as solitude is often essential to the ripening of a genius which might languish if prematurely pushed into public note.

By thus scrutinizing the conditions under which nature worked, Crosse endeavored to approximate as far as possible to her processes and —we need not scruple to say it—to her perfections. From his voltaic forge came specimens of quartz capable of scratching glass, arragonite, chalcedony, carbonates of strontia, barytes, lead, and copper; sulphurets of lead, iron, copper, silver, and antimony; with many other compounds equally interesting in their character. "I have produced," said he, "about two hundred varieties of minerals, exactly resembling in all respects similar ones found in nature, as well as some others never before discovered in nature or formed by art." Only think of that! Going beyond nature herself in the elaboration of mineral shapes! "A specimen which I have made of a subsulphate of copper is an instance of this." And again—"I have also produced an entirely new mineral in brilliant octohedral crystals now forming upon a coil of platinum wire. These crystals are composed of oxygen, silver, and copper, and such are not known in nature." Nay, the philosopher grew more audacious in his expectations, and ventured to express a belief that the day would come when diamonds would be fashioned by voltaic art, and when, in fact, every species of mineral would be brought within the reach of human skill. And yet this same individual, with his large anticipations, was so simple in his experiments that, to use the language of Dr. Buckland, he made some of his "great discoveries in crystallization by the use of a brick with a hole in it immersed in a pail of water."

Still more surprising rumors, however, were soon afloat respecting the doings of the Somersetshire magician. Not long after the public announcement of his researches in regard to mineral formations, it began to be whispered that he had actually produced strange insects by means of the potent fluid brewed in his batteries. The truth was this. Mr. Crosse had contrived a little apparatus for the deposition of crystals of silica on a lump of stone, through the agency of a voltaic trough. After the lapse of a fortnight he observed a few small whitish specks on the surface of the electrified stone. On the eighteenth day these specks had expanded, and from the surface of each seven or eight filaments were thrown out, but without exciting any surprise on the part of the observer, for embryo minerals exhibited similar phases in their passage to the crystallized state. Soon, however, the swelling specks assumed the aspect of insects standing erect on the bristles which formed their tails, and on the twenty-eighth day Mr. Crosse distinctly saw them move their legs. Imagine the surprise of an experimenter who had come looking for a simple mineral, but had found—life! There could be no mistake about the matter. The creatures were no mocking simulacra—mere insect apparitions—for in a few days they detached themselves from the stone and began to roam about like other independent animals. Loathsome things they certainly were, for they belonged apparently to the genus *acarus*, which is famous for its ugliness, and which numbers some of the most nauseous parasites in creation in its ranks. But they continued to increase, and in the course of not many weeks at least a hundred were charmed into life. How, was the question? To this Mr. Crosse attempted to give no decisive answer. "I have never ventured an opinion," said he, many years afterwards, on the cause of their birth, and for a very good reason—"I am unable to form one. The simplest solution of the problem which occurred to me was, that they rose from ova de-

posited by insects floating in the atmosphere, and hatched by electric action. Still I could not imagine that an ovum could shoot out filaments, or that these filaments could become bristles; and moreover I could not detect, on the closest examination, the remains of a shell. Again, we have no right to assume that electric action is necessary to vitality until such fact shall have been most distinctly proved. I next imagined, as others have done, that they might have originated from the water, and consequently made a close examination of numbers of vessels filled with the same fluid: in none of these could I perceive a trace of an insect, nor could I see any in any other part of the room."

The experiments were repeated in various ways, and with numerous precautions to prevent the introduction of extraneous matter. Still the insects appeared. They were developed under circumstances which seemed to be totally adverse to the manifestation of animal life. They grew up beneath the surface of liquids in which they could not afterwards exist. They did so in fluids which were caustic or absolutely poisonous. They were extracted apparently from materials which had been fused in a heat exceeding that of melted iron, and from solutions poured whilst boiling into the apparatus. They were engendered under an atmosphere impregnated with chlorine, or charged with muratic acid gas. Similar experiments, too, were afterwards undertaken by Mr. Weekes of Sandwich, who was still more solicitous, if possible, to exclude all foreign elements of vitality, but the acari laughed at his pains, and after a lapse of twelve or eighteen months invariably presented their unhandsome forms for his inspection.

What could be said? It seemed obvious that electricity exercised some peculiar influence in the developement of these uncouth little creatures. But in what way and to what extent? There were persons who did not scruple to conclude that the insects were really originated by voltaic power, and that this marvellous agent could, under certain circumstances, inspire dead matter with the principle of life, and mould it into breathing, moving forms. There were others who resolved the phenomenon into some *lusus naturæ*, in which the observer was misled by the mimicry of vitalized acts, just as the operators on the dead body of a criminal could scarcely refrain from believing that the galvanic convulsions of their patient indicated the return of the spirit to its forsaken tabernacle. Philosophers and men of science were puzzled by the intelligence, which flew over Europe like wildfire. Southey, whom the electrician met on the Quantock Hills soon after the discovery, was staggered by the account he received, and exclaimed, "Well, I am the first traveller who has ever been stopped by so extraordinary announcement." But the bigots, the men of starched souls—they whose judgments were strangled by a thousand prejudices, and who looked at all science through the smoked glass of their own conceit—were furious at the father of electrical acari. Mr. Crosse was arraigned as if it were wicked to send a voltaic current through a silicious fluid. He dealt with unhallowed apparatus, and was always trying profane experiments. He must be an atheist. He was an atheist. He pretended to create insects. Such a man ought to be suppressed. Who knew but that if he professed to make mites he might also attempt to produce butterflies, sparrows, cats, spaniels—animals of all descriptions—by the same unlawful means? Nay, should we not hear some day of hopes being entertained that little boys would ultimately appear at the positive, and little girls at the negative, poles of his diabolical batteries? One worthy individual took the trouble to write to the impious philosopher denouncing him as a "disturber of the peace of families," and a "reviler of our holy religion." "I have met with so much virulence and abuse, so much calumny and misrepresentation, in consequence of these experiments," remarked Mr. Crosse, "that it seems in this nineteenth century as if it were a crime to have made them." And painful as it is to think that in such an enlightened age as ours it should be necessary for a scientific explorer to parry the strokes of such vulgar spirits, it is nevertheless true that this excellent man had to declare, for the satisfaction of the public that he was neither an "atheist nor a materialist, nor a self-imagined creator, but a humble and lowly reverencer of that Great Being of whose laws his accusers seemed to have lost sight."

After all there was no real foundation for this abuse. That the ova of the insects were derived from the atmosphere, or conveyed into the apparatus by some natural means, whatever fostering influences the electric fluid might be supposed to exert, was a point which Mr. Crosse did not positively dispute. He did not know how to reconcile that view with the precautions he had used, but the idea of an electrical creation was one which such a man could never have entertained. It is enough, however, to say that the more recent experiments of Professor Schulze, of which the biographer is not probably aware, have shewn that where more stringent measures are taken to prevent the introduction of animal germs, the *acari Crossii* are *not* produced.

(To be concluded.)

The spiritual life is nothing else but the working of the spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hinderance of that good which we can only have from hearing what the spirit and voice of God speaketh within us.

Law.

THE OLD BURYING GROUND.

BY JOHN G. WHITTIER.

Our vales are sweet with fern and rose,
Our hills are maple-crowned;
But not from them our fathers chose
The village burying-ground.

The dreariest spot in all the land
To death they set apart;
With scanty grace from Nature's hand,
And none from that of Art.

A winding wall of mossy stone,
Frost-flung and broken, lines
A lonesome acre thinly grown
With grass and wandering vines.

Without the wall a birch-tree shows
Its drooped and tasselled head;
Within, stag-horned sumach grows,
Fern-leafed with spikes of red.

There, sheep that graze the neighboring plain
Like white ghosts come and go,
The farm horse drags his fetlock chain,
The cow-bell tinkles slow.

Low moans the river from its bed,
The distant pines reply;
Like mourners shrinking from the dead,
They stand apart and sigh.

Unshaded smites the summer sun,
Unchecked the winter blast;
The school-girl learns the place to shun,
With glances backward cast.

For thus our fathers testified—
That he might read who ran—
The emptiness of human pride,
The nothingness of man.

They dared not plant the grave with flowers,
Nor dress the funeral sod,
Where with a love as deep as ours,
They left their dead with God.

The hard and thorny path they kept,
From beauty turned aside;
Nor missed they over those who slept
The grace to life denied.

Yet still the wildling flowers would blow,
The golden leaves would fall,
The seasons come, the seasons go,
And God be good to all.

Above the graves the blackberry hung
In bloom, and green its wreath,
And barebells swung as if they rung
The chimes of peace beneath.

The beauty Nature loves to share,
The gifts she hath for all,
The common light, the common air,
O'ercrept the graveyard's wall.

It knew the glow of eventide,
The sunrise and the noon,
And glorified and sanctified
It slept beneath the moon.

With flowers or snow-flakes for its sod
Around the seasons ran,
And evermore the love of God
Rebuked the fear of man.

We dwell with fears on either hand,
Within a daily strife,
And spectral problems waiting stand
Before the gates of life.

The doubts we vainly seek to solve,
The truths we know, are one;
The known and nameless stars revolve
Around the Central Sun.

And if we reap as we have sown,
And take the dole we deal,
The law of pain is love alone,
The wounding is to heal.

Unharmed from change to change we glide,
We fall as in our dreams;
The far-off terror, at our side
A smiling angel seems.

Secure on God's all-tender heart
Alike rest great and small;
Why fear to lose our little part,
When He is pledged for all?

O, fearful heart and troubled brain!
Take hope and strength from this—
That Nature never hints in vain,
Nor prophecies amiss.

Her wild birds sing the same sweet stave,
Her lights and airs are given
Alike to playground and the grave—
And over both is Heaven.

VALENTINE JAMERAY DUVAL.

[Concluded from page 800.]

In such a happy state of mind, knowing nothing of to-morrow and its sorrow, but only of to-day and its plays, a certain beautiful spring morning, in the year 1717, found him lying on the ground in the wood with his out-spread maps, studying them with the greatest attention. Suddenly, he heard a man's voice which bade him good day. He looked up and saw a gentleman, on whose countenance a noble dignity joined with gentleness was expressed, and who asked why he was here so busy with his maps. "I am searching for and considering the way," said Duval, "from the coast of France to Quebec in Canada." "To Quebec?" asked the gentleman further. "And what have you to do with Quebec?" "I have read," replied Duval, "that there is a French Seminary or High School there, where many good things are taught, and where the children of poor people are received and instructed for nothing, and, therefore, I am thinking of travelling thither, to study in Quebec." "Indeed!" said the gentleman, "to learn something good and thorough one need not go so far; free instruction for young people, who have the will and the talent to study, may be had here too in our Seminaries and High Schools."

During this conversation, several other gentlemen had approached Duval, whose dress and bearing showed them to be persons of no common rank. They asked the High Steward, Count von Vidampiere, for this gentleman it was, who was talking with the young hermit, about the subject of the conversation and the remarkable boy with whom he talked, and then addressed several questions to Duval, which he answered

with propriety and a noble openness. He dreamed not of what importance, of what consequence for his whole life, the examination would prove, to which he was then submitting; and perhaps this ignorance was to his advantage, for thus his sound understanding, his wit and good humor, the wonderful extent of his reading, (his station in life considered,) were manifested with that freedom from constraint which rendered them all the more pleasing.

The high assembly, in the midst of which an examination was held, which, for this time signified more than any doctor's examination in Paris or London, consisted chiefly of persons from the court of Lorraine. The two young princes, Leopold Clement and Francis, together with their high officers, Count von Vidampiere aud Baron von Pfutschner, represented the examiners, who proposed questions to their candidate in a boor's frock, and received from him answers by which a young school-educated pupil could hardly have gained greater honor than Duval, the nurseling of nature; for in the simplicity of his whole manner it shone forth that he uttered nothing that he did not truly feel and honestly believe.

Baron von Pfutschner, the tutor of the two princes, asked Duval whether he would like to continue his studies in the school at Pont a Mousson. Duval inquired whether in that establishment, which resembled a monastic institution, liberty would be granted to go out into the woods and fields, for he could not always remain in doors. They satisfied him on this point, and at parting the Baron promised to visit him again shortly.

On returning home, the princes told their father, the mild, humane Duke Leopold, what strange game they had met with in their hunt, in the acquaintance they had made with a young cow-herd who had astonished them all by his knowledge of geography and history. It required but a few words to win the good Duke to the plan, of which the baron had spoken. His Grace consented that Duval should enter the institution of Pont a Mousson at his expense, and be maintained there so long as was necessary. At the duke's expense also, he was to be clothed and liberally provided with whatever might be required for his residence there and for the advantages of his education.

Duval was now twenty-two years of age. It was almost eight years, since, as a poor boy, he had come to Lorraine in wooden shoes and dressed in coarse sack-cloth; four years had passed since he entered the service of the hermits of St. Anna as a cow-herd.

With the thought of quitting St. Anna, now so dear to him, and its friendly inmates, he felt for the first time in all its strength what he had here enjoyed and received. He had communicated to the brethren the strange adventure he had met with in the wood. They congratulated him, but also, in their simple undisguised way, gave him to perceive their regret at their probably near separation, a regret awakened by their truly hearty love for their young friend. Here brother Antony was not behind the rest. The love was without hypocrisy with which he silently and with a tear in his eye pressed Duval's hand, and urged upon him as a gift the only scientific treasure which he possessed, the pocket compass. In such violent natures as brother Antony's, the Creator, together with the repulsive characteristic which not unfrequently breaks forth in them, implants in like measure an opposite and attractive capacity of love; so that oftentimes, when a warming sunbeam from above falls into the darkness of their hearts, their hatred grows into fervent love. This excitable power resembles in its working the wine which, in good hours, strengthens the soul to noble deeds, while in evil hours it hurries it to its fall; but at all times it brings with it its dangers.

With such tears as we shed, when we embark on the broad ocean and bid farewell to the shores of our fatherland, Duval looked once more on his seat in the high oak, so like a stork's nest, where the rolling stars of the night awoke in his breast the aspiration for an infinite and eternal world, surrounding us everywhere. With similar emotions he took leave of the grotto in the old quarry and of every old oak or beach, in whose shade he had been at school to the invisible and yet present teachers of ancient and modern times.

Baron von Pfutschner had not forgotten his promise. Only a few days elapsed since his acquaintance with Duval, when he came, according to the custom of the time, in a coach and six, and took the young hermit with him to the Residence. He had passed his examination with success. Now he was to be promoted in the presence of the Duke and a number of ladies and gentlemen of the court assembled out of curiosity. Here also our Duval bore himself with honor. Here were no such dangers or pains to be feared as in battles with wild cats or with biting foxes and weasels. He spoke and answered with child-like openness, and his remarks gave at least as much cause for admiration as for amusement. They found the peasant youth beyond all expectation intelligent, and, in his way, amiable. Some ladies, who, after the promotion, on which the gracious assurances of the Duke had placed the crown, fell into conversation with Duval, admired his white teeth. "It is only an advantage," said the honest lad, "which I have in common with all dogs."

Duval, the history of whose youth is adapted above that of all others, to disclose to us the inborn instinct of the human mind in its whole force and activity, had now arrived at a resting point, beyond which its career becomes less remarka-

ble and unusual. Like a river, which has its source in a rocky, mountainous region, and at the beginning of its course delights the eye with many a picturesque waterfall, but which only when it descends into the plains, where its flow becomes quiet and scarcely perceptible, spreads abroad its blessings through fields and meadows —this remarkable man became note-worthy, on his entrance into the world, more for his influence on the fortunes of others, than for the changes of his own. The kind Duke Leopold took him into his special favor, advanced him a year's income during the two years spent at Pont a Mousson, and afforded him opportunity to visit Paris and the Netherlands. And to such a lover of books as Duval was, what office could have been better adapted and more agreeable than that of librarian, to which, upon his return to Luneville, he was appointed by the Duke. He was at the same time appointed teacher of History and Antiquities in the high school at Luneville. This institution was at that time the resort of many foreigners, particularly of the sons of rich English families. Duval's instructions were, from their vividness and originality, so attractive, the whole manner of the man inspired such love and confidence, that he exercised a very great influence on the young. Among the young Englishmen, who, not only took the deepest interest in his public instructions, but also delighted in his society, was one, of whom Duval prophesied that he would act the no inconsiderable part which he afterwards took in the affairs of his own country. This was the statesman afterwards so celebrated, the English minister, Lord Chatham.

For the supply of his own wants, our former hermit needed very little. In the place of all other pleasure, the delight of an occasional visit to the quiet and lonely woods and fields ever remained the dearest to him. The country was more beautiful to him than all the splendors of Paris. He could never bring himself to give up the retirement and independence of a single life. His scholars and the poor were his children. A faithful friend, of similar tastes and fortunes, gladdened with his society his hours of study. This friend was Mr. Varinge, whom the noble Duke Leopold had taken from the work-shop, in which he was found with a Euclid in his hand, and gave him opportunity to qualify himself as a teacher of mathematics in Luneville.

One portion of the considerable property which Duval possessed through the liberality of his prince and his wealthy pupils, he devoted to acts of pure gratitude for those early favors, the living remembrance of which never forsook him. Especially did he remember his beloved St. Anna. Instead of the decaying wooden dwelling of the hermits, he caused a respectable stone building with a chapel to be erected at his own expense, and at the same time purchased a considerable tract of land, which, divided into pastures and orchards, afforded abundant support to the brotherhood. To the new arrangements, which according to his plan were made at St. Anna, belonged a nursery of trees. In regard to this he directed that the hermits should devote themselves to the culture of trees not merely for themselves, but also for their neighbors. They were required to furnish young trees gratis from their nursery to the inhabitants of the country round to the distance of three leagues from St. Anna; and if it was wished, to set out the same for nothing. They were not even to accept anything to eat, unless the distance was too great for them to go home to dinner. A capital of thirty thousand francs was in this way bestowed upon St. Anna, which long afterwards, particularly by the cultivation of trees, yielded a large income.

Two miles westward from Nancy at St. Joseph's of Messina, there still lived in a hermitage, built by the before-mentioned brother Michael, the aged recluse who had formerly taught Duval the art of writing. His hut was so ruinous, that it threatened to go to decay before the frame of the old man that bowed with the weight of ninety years. Duval, out of gratitude, caused a house to be built for this aged man and his successors, which, by its respectable exterior and its inward conveniences, stood in as striking contrast with the beautiful country as the decayed hut. His birth-place also, Artenay, and his yet surviving relatives, received rich tokens of his generosity. Instead of the poor dwelling of his parents, which had passed into strange hands, he built a spacious building, whose stone walls and tiled roof contrasted strongly with the thatched clay hovels of the barren landscape. This building he presented to the town, to be used as a school-house and a residence for the teacher. A little village, not far from Artenay, stood in need of a fountain, to the great distress of the inhabitants. Duval caused a well to be dug; and if the poor tenant, who had taken him into his sheep-fold in the winter of 1709, as well as the good pastor of the place, had still been alive, the gratitude of their former nurseling would certainly have been manifested towards them.

Duval had, in his first wandering into a strange land, given himself up to an instinctive impulse, which was to him, as he thought, into the country nearer the sun, upon which the winter could inflict no suffering so severe as that which visited his own poor fatherland in 1709. To the east and the south, so had he been told, these regions, favored by nature, might be found, and his former course from west to east had confirmed his previous opinion, and moreover had had happy consequences for his whole life. The force, however, which led him, in his forty-second year, from his beloved Lorraine, at the

beginning of his course, towards the south, but afterwards to the east, to a residence as pleasant as Luneville had proved to be, was different from the first impulse, which resembled the natural instinct of a hungry animal. The father-in-law of the French King, Louis XV., King Stanislaus of Poland, was to be indemnified for his lost throne; the influence of France and the powers in alliance with her, compelled the reigning house of Lorraine to an exchange, which, in many respects, was no disadvantageous one. The Duke of Lorraine was required to give up his throne, (which was in fact continually threatened by the unquiet and dangerous neighborhood of France,) for the government of the rich and beautiful Tuscany. Sorrowful as was the separation on both sides, of the Duke from his subjects, and of his subjects from the Duke, the forced exchange took place in 1737. Duval's paternal friend, Duke Leopold, had died; his successor, Duke Francis, set out for Florence, and Duval and his friend Varinge, allowing no foreign offers to prevent them from remaining faithful to the Ducal house, to which they owed all their success, departed with the Duke for Italy. Duval held the same office at Florence that he held at Luneville. When, a few years after, the Duke married the heiress of the house of Austria and went to Vienna, and when shortly afterwards Duval's most intimate friend, the mathematician Varinge, died, beautiful Florence lost all its charms for Duval. He gladly obeyed the summons of the Duke, who had attained to the imperial dignity, and became the founder and first superintendent of the imperial collection of coins at Vienna. Solitary and unpretending, Duval lived and labored at the Imperial Court. His investigations in the whole circle of knowledge grew ever more earnest. His mind was emancipated from all the prejudices which could obstruct his progress. All his energies, his whole property was at the service of his neighbor. He lived to a serene old age of eighty-one years, retained full command of his faculties to the last, and departed upon his journey into the world beyond the grave as cheerfully and with even better hopes, than when he set out in his boyhood from impoverished Champagne for the beautiful, peaceful Lorraine.

While in the West, two years since, an old nursery man told me he had been setting fruit trees for fifteen years, and those he set in the fall bore annually, while those set in spring were very indifferent bearers. My experience and observation satisfy me that fall setting is much the best, aside from this consideration. They should be well mulched the first winter, to protect the roots from frost, and the next summer, to guard against drought.—*New England Farmer.*

PERTINENT COUNSEL.

In these days when every penny saved is notable, it is good to revive the sage words of Emerson to his wife, for they may impart an idea to some lady's mind:

"O, excellent wife, encumber not thyself to get a curiously rich dinner for this man or woman who has alighted at our gate, nor a bed-chamber made at too great a cost. These things, if they are curious in them, they can get for a few shillings in any village; but rather let the stranger see, if he will, in your looks, accent and behaviour, your heart and earnestness, your thought and will, that which he cannot buy at any price in the city, and for which he may well travel twenty miles, and dine sparingly and sleep little, to behold. Let not the emphasis of hospitality lie in bed and board, but let truth and love, and honor and courtesy flow in all thy deeds.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues firm, but there is little if any export demand. Shipping brands are still held at $4 37 a $4 50 per barrel. Sales to retailers and bakers at from $4 50 to 5 00 for common and fancy lots. Extra and fancy brands, at from $5 25 to 6 00. Rye Flour is steady at $3 and $3 12, and Corn Meal, $2 87 per barrel.

Grain.—There is little inquiry for Wheat, and prices are steady. Sales of 2000 bushels good red at $1 03 a $1 07 per bushel, and small lots of white from $1 25 to 1 30. Rye is firmly held. Sales of Pennsylvania at 70 c. Corn—fren sales of good yellow, in store, at 60 cts. Oats are steady at 34 and 35c. Sales nf Basley Malt at 90c.

Clover seed is unchanged. Sales at $4 75 a 5 00 per 64 lbs. Sales of second hand for export, at $5 25 a 5 37. Timothy sells slowly at 2 87, and Flaxseed at $1 30.

FOR SALE—A BARGAIN.—The large Copper Plate from which the Friends Marriage Certificates have been printed. Size, 12 by 24.

These Certificates can be sold at a handsome profit. Apply to PARRISH & BRADSHAW,

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BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, address

JANE HILLBORN & SISTERS,

Byberry P. O., 23d Ward, Philada., Penna.

2d mo. 6, 1858—3m.

FRIENDS' GRAMMAR SCHOOL.—For Boys and Girls.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— Hannah M. Levick, 532 Dillwyn St.
Jane Johnson, 533 Fourth St.
David Ellis, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank

FRIENDS' INTELLIGENCER.

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MEMOIRS OF JAMES COCKBURN.

(Continued from page 804.)

Memorandum of a Journey in Montgomery and Bucks counties in the 7th and 8th months, 1836, in company with my wife and Isaac Griffith.

Left Philadelphia on the 23d of 7th month, and lodged at Joseph Jobson's, Cheltenham. Next day, attended Plymouth meeting to satisfaction, and the day following, visited several families. Thence to John Jacobs' in Upper Providence, and by way of Gwynedd to Plumstead, where we attended the Preparative meeting. I was enabled to extend such counsel and encouragement as opened on my mind, and left them with peace. On First-day, we were at the meeting lately granted to the Friends who reside in and about Doylestown, held under care of a committee of Buckingham Monthly Meeting. It was a satisfactory opportunity. Next day, we were at the Monthly Meeting at Buckingham, and so on, taking the other Monthly Meetings in Bucks county in course; in some of which I had free and open communication, by which my mind was relieved, although under considerable bodily weakness arising from a renewed attack of spitting blood. From the Falls we returned by way of Bristol meeting on First-day, where some counsel and advice was offered to the youth; but the baptizing influence of the gospel was not so prevalent as at some other times. On the 8th of 8th month, we returned to the city, and set out again on the 13th to attend the Western and Caln Quarters. Were at Concord meeting on First-day, and next day reached the select meeting at London Grove, where I recognised a number of my friends, which was gratifying and reviving to my mind. On the 16th, attended the Quarterly Meeting for discipline, which held near five hours, with abundance of communication. If it was all to profit, much good must have been done. Dined at Benjamin Swayne's, and lodged at Richard Barnard's. Next day attended Caln select meeting in the afternoon, which was a tender, encouraging time. The Quarterly Meeting next day was small but satisfactory. On our way home, we attended the Valley Meeting to satisfaction, and on the 21st returned home. JAMES COCKBURN.

After this, it does not appear that he travelled much from home, except some short journeys into the country. It should, however, be noted that, as his state of health admitted, with the unity of Friends, he performed a very satisfactory visit to the families of Cherry street meeting (of which he was a member) during the summer of 1836. In this family visit, ample evidence of his gospel commission was furnished to many minds, especially of the younger class; and it is hoped this his last labor of love will not soon be forgotten.

James Cockburn departed this life in Philadelphia, on the 25th of the 3d month, 1837, in the sixty-first year of his age; having endured a lingering illness with consumption of the lungs in much meekness and patience. His mind appeared to be sustained with fortitude and resignation, in viewing his approaching dissolution; and the innocence and peace which he enjoyed were manifested by the cheerfulness and calmness which he evinced during the progress of his wasting disease. He several times expressed to those who visited him, that his mind was centred in peace, and he felt an evidence that all would be well with him. He also mentioned that his outward concerns were satisfactorily settled, which was cause of much thankfulness to him.

Thus, whatever clouds or gloominess may have attended his path through life, his sun appears to have set in brightness. His labors in the work of the ministry have left many seals of evidence in the minds of survivors, especially in some of his latter journeys, that he was Divinely clothed with the gospel spirit, and fervently labored to promote the cause of truth and righteousness.

In concluding these Memoirs, the following Essays, written at different times, are thought worthy of preservation.

Thoughts on the Education of Youth.

Perhaps there is no object more important in

itself, or standing connected with a greater number of interesting considerations, than the proper education of youth. By proper education, I mean the union of correct and upright example, with reasonable, prudent and firm discipline,—combined with the exercise of those means, calculated to open the views of the mind—to give proper excitement to idea,—afford correct stimulus, direction, and object to pursuit,—energy and effect to application and perseverance, and, by every possible means, to communicate a vigorous and healthful tone to the general powers of intellect. An education of this kind, under the opening influences of religious principle, could hardly fail to be productive of salutary and beneficial effects; salutary and beneficial to the child or pupil; salutary and beneficial to the parent or preceptor; and salutary and beneficial in relation to the interests of particular and general society. This three-fold view of the advantages of a proper education, I hope will appear of sufficient importance to claim the particular attention of every parent and preceptor; nor be deemed by any, inconsistent with the nature or progress of true religion. To enlighten the human mind; to correct its errors; to meliorate its moral nature; to improve, qualify, and sanctify its intellectual powers for celestial enjoyment,—are objects which stand firmly and unalterably embraced in the nature of gospel design. Next to the influence and agency of the Spirit itself, whose office it is to enlighten, rectify and redeem the mind of man, what can be more promotive of the attainment of these objects, than the extension and reception of a proper education?—an education addressed to the reasonable principles in our nature—illustrated by correct and upright example—confirmed and rendered effectual by the benign operation of religious principle. May we not reasonably hope a Divine blessing will attend our endeavors in these respects; enabling those who sow, and they who reap, to rejoice together,—to rejoice in the conscious discharge of mutual duty—to rejoice in the mutual reception of that cordial sympathy which will always more or less cover minds harmoniously engaged to promote the interests of truth.

In turning our attention to the advantages of a proper education to the child or pupil, we may remember a testimony left on record by wisdom itself, extended through a mind particularly conversant with the theory, operation, and action of the human faculties. "Train up a child in the way he should go, and when he is old he will not depart therefrom." So great is the power of habit, grounded on early impressions in the human mind, that they seldom or never become wholly obliterated. There is reason to believe that virtuous habits, founded on early impressions, have often long restrained individuals from the paths of impropriety and irregularity, even after the obligations of principle had become relaxed on the mind. There is little doubt, even after virtuous impressions and habits have become considerably effaced, they have yet operated as the means of recalling the deviating footsteps of many an unhappy wanderer. Allured by the soft blandishments of sense,—by the deceptive appearances of things,—many a virtuous youth has been overtaken and led in the pursuit of idle or dissipated pleasures: the dark cloud of vice has been ready to gather around, and cover him forever from the radiance of virtue; when lo! in the calm of solitude his recollective powers have been aroused,—he hath remembered the days of other years,—remembered the purity, innocence, tenderness and softness of former feelings;—he hath contrasted his past, with his present situation, and being met with as in a narrow place, the convicting evidences of truth have shined with irresistible power in his understanding, and subjected his will:—the tear of contrition has relieved his swelling bosom and aching heart;—his intellectual powers and moral nature have yielded to the renovating influence of religious principle;—to virtue and piety he has dedicated the remainder of his days. I hope this is no illusive or exaggerated representation. If we could penetrate, or uplift the veil which covers the wide spread ranges of human society, I am persuaded we might see a numerous train of individuals progressing in some one or other of the stages of this representation,—so varied and extensive are the means capable of acting on the human mind, or standing as a medium through which Divine goodness may possibly act. Thus the conscientious parents' and preceptors' care and labors are often like bread cast on the waters, found after many days.

Reflections.

God being essentially and immutably independent and happy in himself, could have no other object in the creation of animated nature, and his rational creatures, than the display and spread of his goodness. Man, therefore, was created in the goodness of God. In the extension of this goodness, he is also preserved through the various changes and vicissitudes of life, until its close. Goodness being the native element of the human mind, doing good must be the certain means of producing the comfort, enjoyment, and happiness of the present modification of our being. The moment we turn from goodness, either through fear of some supposed impending inconvenience, or from some new or novel attraction, we are in danger, sooner or later, of interrupting our satisfactory progress through the varied and mixed scenes of life.

A steady adherence to a good feeling will lead to a good practice. A good feeling and a good practice embrace all that is engaging, pleasing, and lovely, in our social converse, in the fulfil-

ment of our private and official duties. The functions of official duty ought to be particularly regarded, and conscientiously fulfilled; but private feeling and social enjoyment are not to be neglected, nor unduly repressed. The affections of the heart are a sacred deposit, requiring the continued exercise of virtuous perseverance for their defence and safety. On the stability of our virtuous attachments, much of our comfort and enjoyment in life depends. Hence the paramount importance of daily feeling our minds to be in their proper element, with a constant reference unto God as the fountain of goodness. This will open and awaken all the sources of practical devotion, which will prove a never-failing support through the varied scenes of future life.

Some account of the last illness and death of HANNAH DUDLEY, *contained in an appendix to the life of Mary Dudley.*

[Concluded from page 807.]

The fifth of the Second month was a day of extreme suffering to my beloved sister, although when the physicians came they pronounced her not worse, which she listened to without making any remark; but after passing a most distressing night she said to me very composedly, "Surely Doctor —— is too honest a man to tell you I am recovering; I am not, nor do I believe I ever shall; I have never lost the belief that I should not recover this illness. I dreamt last night that I saw my precious father, and remembering that he was gone, I asked him if he was happy? he answered me in the sweetest manner by repeating that passage of scripture which he used to speak of on his death bed, relative to *the general assembly and church of the first-born*, adding, 'thou shalt be with me in a short time; only make thy peace with God, and he will admit thee into his holy presence.'" She wept much while relating this dream, and on my remarking that I trusted her peace was not then to make, she said, "if I only had an evidence, but I trust I shall at last." I reminded her of the manner in which she had been favored at the beginning of her illness, when she had said she could rejoice in the prospect of being taken away. "Yes," she replied, "and I hope I can rejoice; I trust in my Saviour; I have many sins, and I pray they may go before-hand to judgment." She then mentioned that her nights were so trying as to make her dread their approach;" "yet," said she, "I enjoy sweet peace in the night. How do the doctors account for my passing such uneasy nights, and being unable to sleep? but, (as if unconcerned about an answer,) it is an unspeakable favor, that even when I am racked with pain I feel such sweet peace as more than compensates for all I suffer. Oh! what condescension of a gracious Saviour to a poor sinner! this bed is not like a bed of sickness: I feel holy joy."

In the afternoon being asked how she felt, she cheerfully answered, "rather better thank Providence, it is a great mercy that my head is not always so bad as it is sometimes." When the doctor came in he queried whether the pain was more bearable, to which she sweetly answered, "It *ought* always to be bearable, but I think it is somewhat lessened."

Speaking to her mother of her illness, and its probable increase and termination, she said, "If I grow worse my dear mother do not get any other physicians;" her mother replying that she knew her confidence was not in man, but in the Lord, "Ah!" said she, "what poor creatures we should be but for his help!" Her mother observing thou canst say with Job that "painful nights and wearisome days are appointed thee," "yes," she returned, "I suffer much, but what are mine when compared with the sufferings of many others; and though my nights are trying, there are times when my Saviour is near me, I feel him near me!" Her mother again repeating the two first vsrses of the 20th Psalm, added, my soul craves that this may be thy experience, to which she solemnly answered, "my dear mother, the effectual fervent prayer of the righteous availeth much, and if I have thy prayers they will be such." After the doctor had paid his visit at night, she said, "I pity that poor man when standing by the bed; he is very affectionate, and wishes to help me I believe, but it is out of his power, and I do not depend upon *them*; the opinion of any physician is not of the weight of a pin with me. I know the Lord is able to do all things; he can raise me up if he pleases, and he can grant me patience, though I fear if it lasts much longer (meaning her illness) mine will be worn out;" her mother saying thou art favored with patience, it is renewed to thee, "*It is renewed*," she emphatically replied. On my begging her to try for rest, "ah! my dear!" said she, in her own placid manner, "I believe there is not much rest for me on earth." As the night advanced her pain and restlessness increased, and on my querying where her uneasiness was, she replied, "my head is very bad, but it is a mercy my senses are preserved, I think I have had a sight of heaven." She then spoke of her death, and said, "tell my dear brothers not to grieve like those who have no hope, "I trust we shall meet in another and a better world; take care of our precious mother." Finding that this conversation affected my feelings, although natural emotion was generally suppressed in her chamber, she sweetly said, "Is it not our Saviour's language? *Daughters of Jerusalem weep not for me; but weep for yourselves and for your children:* thou art doing too much, heaven bless thee for all thy kindness to me, but what should I do if thou wast sick?"

then correcting what might seem like selfish consideration, she added, "but it is more for thy own sake than mine I speak, do go to bed, perhaps I may get a little sleep." This she often said with a view of allaying our solicitude; for notwithstanding any little temporary amendment, from which those about her were at times willing to cherish hope, her opinion that she was in her death illness remained unshaken. And the whole tenor of her conduct evinced, that she was patiently waiting her Lord's time for an admittance into that mansion of rest which she confidently, though humbly, believed was prepared for her; and it was indeed an unspeakable favor, considering the pain of body she endured, that she was spared those mental conflicts, which many experienced Christians have been tried with. Her prospect of a glorious fruition appeared to be unclouded. Whenever she mentioned any thing that she wished done, or spoke of any little alteration, it was with this provision, "please Providence my life is spared, I hope to be moved into the other bed to-morrow," &c. One night she enquired whether she was to take medicine, or have any thing done for her, I replied no, that she had nothing to do but to try for sleep. "Only," she returned with great sweetness, "*to pray for patience.*"

At one time she suffered much from the use of a painful prescription, which seemed almost too much for her exhausted state, and she frequently exclaimed, "mercy! mercy!" When somewhat relieved she called me to her, and said with much tenderness, "I was very unguarded awhile ago, I was impatient." I replied that we had not observed it, but thought she was much favored with patience. "*I felt it,*" said she, with emphasis. "I was unwatchful."

Thus was the "swift witness" attended to by this happily instructed spirit, and no allowance made for emotions which perhaps few would deem culpable under such distress as was allotted her. Her nurse once mentioning how hard it was to bear such agony, and that it would have been better never to have been born, "Oh do not speak so," said she with earnestness, "it is good for us to suffer."

Second month 17th. For some days past the increased illness of my precious sister rendered her unable to speak much, but the little she did utter clearly evinced that the Lord still sustained her in holy confidence amidst the storms and tempests of a peculiarly trying season. Many times, when a sentence could hardly be connected, the language of supplication was heard, and her patient acquiescence with the divine will manifested in words like these, "Oh Lord, look down upon thy poor child; heavenly Father! not my will but thine be done," &c. &c.

Eighteenth. Her weakness and debility this morning seemed greater than at any time before, so that she was scarcely able to articulate; yet on being asked whether she had got any sleep, she answered, "very disturbed sleep, but it was a sweet, peaceful night." Her bodily sufferings throughout the day were extreme, and she appeared to think herself hastening to the close; once on calling me to her she said, "Pray, pray, pray," and soon after, "this is an awful day, preparation for a final change." Her mother saying that she did believe her soul was anchored on the Rock of Ages, and that the Lord was her Father and Helper, she said in an animated manner, "Come, then, holy Father! Lord preserve me. Oh the encumbering flesh."

Nineteenth. About five o'clock this morning her sufferings of body were such as nearly to overcome her, and desiring I might be called to her she described her sensations as peculiarly distressing. On finding that I was greatly afflicted at being unable to relieve her, the different means prescribed proving ineffectual; she affectionately held my hand, and said with sweet composure, "be content, whatever way I am taken be content, the Lord *is* near me. He *is* near me, my God and Saviour!" Soon after, while under great conflict, she raised her eyes, and awfully exclaimed, "My blessed Redeemer!" Her brother coming into the room she spoke very tenderly to him, saying that it was a mercy they were permitted to hear each other's voices again, (for the room was necessarily kept so dark that he could not see her,) and in strong terms expressed her love for him. After he left the chamber she called me to her and said, "It is surprising how my affections are loosened from every earthly object; I seem weaning from all of you, and oh that God may be all in all to all of us." Every tie seems fast loosening; if I am taken this will be a mitigation of my sufferings; but perhaps when the time comes it may feel harder." I remarked that every thing had been made easy to her during her illness. "Oh yes," she emphatically answered, "from the very first. I sometimes forget that I am on a sick bed; the serenity I feel is so great that at times I fear it is carnal security, and think it is presumptuous in so poor a worm to *trust* as I do; but no! *He* cannot deceive me, none ever trusted in the Lord and was confounded." She often said she was not half thankful enough for the blessings she enjoyed, so superior to what many poor creatures under bodily suffering are favored with. In the night while her pains were very acute she repeated the following lines of a favorite hymn;

Hide me, oh my Saviour hide,
Till the storm of life be past,
Safe into the haven guide,
Oh receive my soul at last!

"Ah that is it," said she, "if I be but safely landed." In the intervals of pain she prayed in these words, "Oh my God! help thy creature who depends on thee." Turning to her mother, she said, "when thou hast access pray for me.

I have often thought, my dear mother, that I could not bear to see thee go, that I could not bear to stay behind thee, and now it looks as though I should be spared that trial." At another time, when speaking to her mother respecting the nature of her disorder, she signified how unimportant it was what name it might be called, adding "we must all have something to bring us to our end;" and then turning to the subject which appeared to her the *only* one worthy of attention, she spoke of her strong confidence in the mercy of a Redeemer, and said that her hopes of salvation were grounded on that alone, observing, "Oh my dear mother, what could works do for me now?" her mother replied, "nothing my precious child, all we have to trust to is the mercy of God in Christ Jesus."

On the night of the 21st she was affected with something of a spasm, which we were apprehensive might prove the *last* struggle, and she seemed herself to have a similar idea, for clasping her hands and raising her eyes, she solemnly said, "Now Lord for an evidence!" and presently after "yes, yes; peace, peace, peace." When a little recovered she observed, alluding to the Pilgrim's Progress, (which she had read through a short time before her illness.) "poor Christian said, though I walk through the valley and shadow of death I will fear no evil, for thy rod and thy staff they comfort me;" then with a more cheerful voice, "poor *Feeble-minded* too got over the river, and so may *I*."

She lay during the whole of the 22d in a state of great suffering, being generally unable to say more than yes or no, and even that effort frequently produced distressing symptoms. About eleven o'clock at night we were surprised by her reviving so as to call us all by name. Finding that only her mother and sisters were in the room, she asked for her brother, who quickly came in, and we all sat round the bed; when to our admiration she was strengthened to approach the throne of her heavenly Father in the language of solemn supplication, praying for us individually, and commending in a strain of Christian confidence, yet deep humility, all and each of her near connections to his protecting care: and then for herself. "Oh gracious Lord and Saviour, if I do not weary thy throne with petitions, look down upon thy poor dying sinner, favor her with an evidence that she shall be received up into glory; but thou hast already, my God and Saviour, nearly done so. Oh! accept my humble thanks for thy preserving care throughout my life, and for the last five weeks that thou hast been near me and supported me. Thou hast answered my petitions. Oh my Saviour! *posture* is nothing, thou hearest prayer!" She then sent messages to her absent brothers, and sweetly addressed her sisters in the language of serious advice, concluding with, "comfort our dear tried mother, console and support her." Observing that some of us were affected, and indeed it would have been hard to restrain the tide of feeling on such an occasion; "Suppress nature," said she very forcibly, "I endeavor to do so." After we had all remained some time silent, she enquired, "who are here?" Her mother answered, "none but thy poor mother, thy sisters, and brother, and *the Shepherd of Israel.*" *He is here,*" she replied, "He is near me." After a while she addressed her nurse in an affectionate and grateful manner, and added, "I am dying, and it is a very awful thing to die. Oh be circumspect, we must all die, but the presence of the Lord supports me, his presence is near me." Then dismissing the servant, she said, "Give my love to Doctor ——, tell him I am much obliged to him for his kind attention, but that the knowledge of this world gendereth to bondage. I am afraid he is too fond of vain philosophy to think enough of religion." She next gave me a message to a relation at a distance, comprising much important counsel in a few words and mentioning the attendance of places of amusement, she said in a plaintive and lamenting tone, "Oh it is a pity, a great pity, a sin, and waste of time." After lying still a few minutes she broke forth thus—"What is life! a bubble; five and twenty years and a little more, and all is over; but I am taken in great mercy, oh! in great mercy I do believe, from the evil to come. The grass withereth, the flower fadeth, but the word of our God shall stand for ever!" Remaining awhile quiet she said, "I hope I have not said more than was given me," her mother telling her that she need not fear, as it was evident her lips had been touched with a live coal from the holy altar. "It is the Lord's doings," she replied, "it is His doings, oh what mercy! He hears and answers prayer!"

It is worthy of remark, and proved an undoubted evidence of her having been strengthened for the occasion, that although my beloved sister had spoken so much more during this solemnly interesting scene (which lasted for about two hours) than at any time of her illness, yet she did not seem at all exhausted by it, nor to suffer afterwards from such great exertion of voice: for notwithstanding her weakness was such that we generally had to lean over her in order to gather what she said, she spoke while thus engaged in so clear and distinct a manner that she could be heard in any part of the room.

For about two weeks after this memorable period her debility was such that she could seldom bear to be touched, or have any one very near the bed, and usually made signs for what she wished done, the distressing sickness at her stomach rendering it hard to her to speak a word. Yet ejaculations were sometimes heard which manifested that her mind was still kept in confidence, and her faith in the sufficiency of her Almighty Helper preserved unshaken. One

evening during this sore conflict, after her mother had supplicated at her bed side, and was engaged to petition that the Lord might preserve her amidst all the suffering he saw meet to dispense, in steady reliance upon himself, and grant that patience might have its perfect work, &c. &c. "Amen! Amen!" said she with uncommon energy and sweetness, and then made this appeal. "Thou hast told me that mine eyes shall see thy salvation. Thou hast told me so in the secret of my heart; only Lord keep in the patience, until it is thy good pleasure to set the spirit free. I am afraid the spirit is too anxious to get free?" During exquisite distress of body the following aspirations were distinctly heard, though uttered in a weak and broken voice. "Gracious Father, remember I am but dust! Oh, my Saviour, look down with compassion upon thy poor sufferer, take her this night if it be thy good pleasure; yet not my will but thine be done!"

Speaking one time of the dying expressions of dear Sarah Grubb, she seemed comforted by her mother's repeating that part relative to the grain of faith being mercifully vouchsafed, amidst deep conflict of flesh and spirit, &c., and afterwards mentioned the account of a young woman who had made a very happy end, saying, "How apt we are when in health to scan over records of this kind, without considering their value and importance, though they are calculated to do much good." She several times mentioned dear Deborah Darby, (of whose death we did not inform her, though it occurred during her illness,) saying, she had dreamt of her, and often remembered her and her companion's sweet visits to our family when last in Ireland; remarking what a favor it was to be noticed by the messengers and servants of the Most High; but that his vists to the soul were beyond all. She sent a message to a beloved and intimate young friend on the subject of reading, which at that awful period she saw required great caution, and lamented that much precious time was often wasted in perusing works of imagination. "Tell her," said she, "to read the Holy Scriptures," intimating that the more she did so, the less she would feel disposed for perusing books of an unprofitable tendency.

About a week before her death, she said, one evening while in great pain, "I pray that the Lord may terminate my sufferings before my patience is exhausted, and I believe and trust he will." On my querying where her pain was, expressing surprise at her having such constant uneasiness; "Oh! death, death!" she calmly replied, "in how many forms does death approach; it is hard work to die." She once or twice asked her mother, "dost thou think it can be long?" meaning her continuance in suffering. At a time when we thought she scarcely noticed any sound, she remarked the death-bell tolling, and said, in an animated manner, "some one escaped from life; a spirit released."

Third month 14th. Her sufferings and consequent debility were very distressing, so that we were often apprehensive that she had really ceased to breathe; yet on a little revival, it was evident that her faith and patience continued in lively exercise. She said with great sweetness and composure, "how pleasant it will be to get home after all these conflicts into the arms of Jesus! how trifling they will then appear, though so hard to poor mortality; but the Lord is near; oh what an eminent favor, what an unspeakable mercy that he is so near: from the very first he has seemed to overshadow me; all my impatience he passes by and forgives, he remembers that I am but dust, he smiles, he comforts, he cherishes me." I remarked that her bodily sufferings had been very great almost throughout. "Yes," she answered, "In the beginning I had great conflict, and felt my pain very trying, but at length I got to resignation, and by prayer could say, *Thy will be done;* and now I have desired that when I am taken it may be in a calm and tranquil moment, that the pangs may not be such as to preclude the possibility of my nearest connections being around me, but the Lord's blessed will be done. He is all goodness to me, and will relieve me in his own good time."

For the last two days of her life she spoke but seldom, and that with difficulty, apparently owing to the oppression and hurry of breathing; which were such, that except when some one fanned her, she dared not venture to doze, feeling, as she herself expressed it, that without that artificial air she could not breathe at all.

On First day evening she had a little of that rambling which results from extreme weakness, and did not seem fully to know those about her; but this quite subsided, and she was next morning perfectly clear, yet did not say much, being mostly in great pain and suffering, more so under the approaches of dissolution than we thought could be the case, considering her exhausted state. But about four hours previously to her release, as if permitted to shew us that the bias of her mind remained firm even at that awful moment, she said, with strength and clearness, "thank merciful Goodness, *that* pain is better." She appeared once or twice after this to be engaged in prayer, but the words could not be understood: and so peaceful was her close, that those around her knew not the precise moment when she entered her everlasting rest; though her nearest connections were witnesses of the solemn, and to them deeply afflictive scene, about half-past eight o'clock on Second day evening, 19th of 3d month, being exactly nine weeks from her first seizure. The desire of her soul was thus remarkably granted, and the last enemy disarmed of his sting. May she, "*being dead,*"

yet speak with availing emphasis the awfully instructive language, "*Be ye ulso ready.*"

E. DUDLEY.

For Friends' Intelligencer.

To commemorate some of the peculiar acts and sayings of the righteous that have departed this life, when rightly qualified and clothed with a revealed knowledge of the Divine will, or spirit of prophesy, may on certain occasions be due to their memory, and prove an incentive of good to the rising generation. I have, therefore, been induced, from an apprehension of duty, to record a circumstance of this character that occurred in early life, of which I am the only surviving witness. It had a tendency to seal, deep and lasting instruction on my mind; to confirm and strengthen my own belief in the reality of the fundamental principles of the true Christian faith, the revelation of the internal-word or light of Christ within.

When quite young in years, it was often my privilege, under the guardian care of concerned parents, to mingle in social circles of elderly Friends, where I frequently heard it remarked that a certain Friend, a member of Nine-Partners Quarterly Meeting, was at times remarkably led, whilst addressing public assemblies of a religious character, and more especially in family opportunities, to speak to the peculiar state and condition of some one or more present.

This was abundantly confirmed in my own experience in after days, when I became a member of the same Particular meeting with which the Friend alluded to was united. When about 18 years of age, perhaps in the year 1809, I saw this Friend at Nine-Partners for the first time, except once at a public meeting, and the solemn impressions made on my mind at that time were not easily erased nor forgotten. I was at Nine-Partners in order to attend that Quarterly Meeting, in company with a neighboring young friend, 25 years old or upwards, whose parental education and zealous restraint rendered him, to all outward appearance, a consistent example of primitive simplicity, and a strict observer of the good order of society. At that time we were both members of Cornwall Quarterly Meeting, and were both entire strangers (as to any personal acquaintance) to the Friend heretofore alluded to. On the morning previous to the Quarterly Meeting, it being the time of holding the Quarterly Meeting of Ministers and Elders, as we were walking from the meeting house, we saw on the opposite side of the street this Friend walking directly towards the meeting house and had he continued in the same direction it might have left him some three rods to our left; but as he came near, he turned directly towards us, his countenance clothed with such solemnity and reverential awe that every feeling of the mind was brought into profound stillness; his whole attention appeared so firmly fixed upon the young man by my side, that I remained in silent admiration, an observing spectator almost unnoticed. Taking the young friend by the hand, he was moved to speak in the fear of the Lord, and with trembling, saying thou hast been a young man highly favored of the Lord, and that from thy youth up; thou hast had the counsels and admonitions of pious parents and concerned friends. Thou hast often been visited with the day-spring from on high the light of truth hath clearly pointed out the path of duty before thee, and at times and seasons thou hast known of walking in it. And if thou art faithful to manifested duty, the revealed will of the Heavenly Father, he will continue to bless thee and to prosper his work in thy hands.

But, oh! dear Friend, the word of the Lord through his unworthy instrument to thee is, take heed, gird up the loins of thy mind, watch and be sober, for a trying day is approaching; the adversary of man's happiness is lying in wait to deceive with his alluring baits of temptation on the right hand and on the left; and if thou neglects to keep a single eye to the light of Christ within, which hitherto has been a light to thy feet, and a lantern to thy path, thy spiritual vision will become eclipsed, clouds of thick darkness and despair will overshadow thy path, and cover the head of thy tribulated mind, and thou therefore be left to wander in the by and forbidden paths of the wilderness of this world, and to stumble as at noon day.

If there is not a returning from this prodigal state to the ark of safety, thou will become a reproach to thy concerned parents, a dishonor to thy profession, be disowned from the right of membership, and thy days will be few and sorrowful.

But remember, dear friend, there still remains to be an open door of escape, an unfailing source of Divine preservation from all the alluring snares and besetments, as thou art diligently engaged day by day to seek after it. And my fervent desire and prayer is, that thou may ever be disposed to flee unto it, and find safety. I will omit giving the history of this dear young man, any further than simply to say, that those things which were so remarkably revealed in this case, in the course of a few years were proclaimed on the house top, or literally fulfilled. Like as the prodigal formerly, he left his father's house and departed from his counsel, was disowned from his right of membership, and his days were indeed few and sorrowful.

D. E. GEROW.

Fairfield Co., (Con.) 2nd mo. 17th 1858.

ONE reason why we meet with so few people, who are reasonable and agreeable in conversation is, that there is scarce any one who does

not think more of what he has to say, than of answering exactly what is said to him. Even those who have the most address and complaisance, think they do enough if they only seem attentive, at the same time that one may perceive in their eyes and minds a distraction as to what is addressed to them, and an impatience to return to what they were saying; not reflecting that to be thus studious of pleasing themselves, is a bad way to please or convince others; and that to hear patiently and answer precisely, are the greatest perfections of conversation.—*Rouchefoucault.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 13, 1858.

Married, According to the order of Friends, on 5th day the 25th ult., Job S. Haines, of Cedar Lawn Farm, Gloucester county, N. J., to Ellen B. Holmes, of Pedricktown, Salem county.

Died, On Second day, the twenty-second of last month, at the house of her nephew Nathan Jenkins, in Chatham, Columbia county, New York, Molly Green, widow of David Green, aged eighty-four years.

The deceased was a member of Chatham Monthly Meeting, of which she was a diligent attender, until prevented by infirmities, which for several years she bore in much meekness, patiently waiting for the summons to "depart and be at rest."

——, In Mendou on the 24th of 2d mo. 1858, after a severe though short illness, Nathaniel Russell, a member of Rochester Monthly Meeting and of Mendon Particular Meeting, aged 63 years 7 months and 28 days. When as in the present instance, we are bereft of one who filled so fully and so well the various relations of a kind and tender husband, an indulgent yet exemplary father, a faithful friend, and a valuable member of our religious society, it is befitting the occasion that we should indulge in a reasonable grief.

He was a diligent attender of meetings and the gravity of his deportment and tenderness of spirit there manifested, evidenced that he was concerned to centre home to the pure fountain of life within himself and to draw the sustenance from these to sustain him amid the varied conflicts of life. His kindness of heart was manifested in his sympathy for earth's suffering ones, and his ever ready hand was oft outstretched for their relief.

Though making no great pretensions, yet the acts of his life, as well as the preparation for death so clearly evidenced at his close, though the call was sudden and unexpected, showed clearly that while he exercised a proper care for the necessary things of earth, the higher duties of his life were not neglected, and this makes our loss so keenly felt even while we feel that it is his eternal gain.

Stricken down while in the enjoyment of full health, and to all human foresight many years of usefulness in reserve for him, the lesson is forcibly impressed upon the mind of the survivors that it is absolutely necessary to prepare for so great a change now while the opportunity is granted us, (for we know not the hour when the solemn call shall be sounded in our ears,) that we too, like the subject of this memoir, may be enabled to say, "all is well, all is well, there is nothing in our way; thrice happy is the hour."

The funeral took place at the meeting house in Mendon, on the 27th inst., and was very largely attended, and the gospel was freely and livingly opened to the people, showing that the religion of Christ is simple and easy to be understood, and that the mysteries by which it appears to be surrounded have their origin in the disobedience of man to the known law of his God.

J. J. C.

For Friends' Intelligencer.

A CHAPTER ABOUT JESUS, THE PROMISED MESSIAH.

The child Jesus, the son of the Virgin Mary, was the child of a miracle, or somewhat out of the common order which is termed miraculous, being foretold by an angel unto Mary. There had been before this event, several manifestations of the power of Omnipotence in cases similar to that of the Virgin Mary, but not quite so extraordinary.

One notable instance is recorded of the patriarch Abraham, and Sarah his wife. The Lord promised Abraham that Sarah should bear a son unto them, and that his name should be called Isaac. Which promise was fulfilled, and Sarah had a son in her *old age*. Another remarkable circumstance was that of the angel of the Lord appearing and promising a son to Manoah and his wife, and telling them also how to order the child, and that he should be a Nazarite unto God, and should begin to deliver Israel. The child they called Sampson.

There was also something extraordinary in relation to the parents of John the Baptist. When Zacharias was executing the priest's office in the temple of the Lord, there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him, "fear not Zacharias; for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost from his infancy; and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared of the Lord."

And Zacharias said unto the angel, "whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering, said unto him, "I am Gabriel, that stands in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the day these things shall be performed, because thou believest not

my words, which shall be fulfilled in their season."

All that was spoken and foretold by the angel to Zacharias was fulfilled; and Zacharias was dumb, and not able to speak until after the child was born.

The three foregoing accounts partake almost as much of the miraculous as does that of the Virgin Mary. All requiring an exercise of the power of Omnipotence. And the Lord was pleased to give, in the circumstances attending the conception of Jesus, a lively and apt representation of the divine life, or Christ in the soul. For when the angel Gabriel was sent with a message to Mary, she said unto the angel, "How shall this be?" and he said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, the holy thing which shall be born of thee shall be called the Son of God; and behold thy cousin Elizabeth, &c.; *for with God nothing shall be impossible.*" And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." Thus, when all within her was fully resigned and given up, in that very moment the conception took place, purely in the will of God. This interesting and sublime narrative of facts cannot be spared from the record, being a beautiful and clear representation of the conception of the Divine life, or Son of God, in the soul, which cannot take place but by the overshadowing of the power of the Highest. And it is requisite that the creaturely will and all of self be fully resigned and given up to the will of God—be it with me according to thy word—then in that very moment the blessed new creation is begun.

Luke, 2d chap.: "There were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel, a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.' The shepherds came with haste and found the babe lying in a manger."

Matthew, 2d chap.: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the East, and have come to worship him.' Herod gathered all the chief priests and scribes together, and demanded of them where Christ should be born. They informed him, in Bethlehem of Judea, &c. And Herod sent the wise men to Bethlehem. When they had heard the king they departed, and lo, the star which they had seen in the East went before them, till it came and stood over where the young child was. When they were come into the house they saw the young child, with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh. And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

Thus we may see what ample testimony is borne that the child Jesus was the promised Messiah. And all these extraordinary occurrences and manifestations took place in the will and wisdom of the Supreme Ruler of the Universe, who hath put it into my heart to draw these things close together, that they may be seen at one view, as it were, and appear plainer and more striking than when spread over a large space.

The Lord promised through Moses, Deut., 18th chap., that He would raise up unto Israel a prophet from the midst of them, of their brethren, like unto Moses; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, "Let me not fear again the voice of the Lord my God, neither let me see that great fire any more, that I die not." And the Lord said unto me, "They have well spoken that which they have spoken. I will raise them up a prophet from amongst their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." In Acts, 3d chap., Peter, in his sermon says, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." Jesus is believed by the apostles, and by all Christians, to have been the prophet promised, the Messiah, the Christ.

Matthew, 3d chap.: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.' After this Jesus was tempted, tried and proved; but he yielded not to any of the temptations, but rose above them, and was unhurt thereby; and angels came and ministered unto him."

After this Jesus began to preach, saying, "Repent, for the kingdom of God is at hand." He preached the Gospel of the kingdom, spake many instructive parables, making use of visible things, things familiar to the outward senses, to give an idea of the spirituality and reality of the heavenly things pointed at, likening the kingdom of Heaven to many things, and using many comparisons, so that if one did not appear clear and instructive to the understanding, another happily might. Likening it to treasure hid in a field, which, when a man findeth, he selleth all and buyeth the field. Also to a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it. Also to a grain of mustard seed, which is very small, yet when cared for it became the greatest among herbs. Also to a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened. The meal being passive to the operation of the leaven, became leavened. So when *the will, the reasoning powers and the understanding* become passive to the operation of the leaven of the kingdom, then all within is brought to partake of its own heavenly and divine nature.

Jesus also taught many sublime precepts, put forth many divine sayings, injunctions and doctrines, forbidding all oaths, wars, hypocrisy and deceit, all high-mindedness, self-conceit and exaltation, teaching by example, humility and resignation to the will of God, and was a blessed and perfect example of all the heavenly virtues.

He went about doing good and healing all the maladies of the people who came unto him in faith, opened the eyes of the blind, unstopped the ears of the deaf, caused the dumb to speak, raised the dead to life, wrought many miracles, not by his own power, but by the power of his his heavenly Father, who worked in and by him, both in the words which he spake, and in the works and miracles which he performed. He was finally betrayed by one of his disciples to the chief priests and scribes, &c., his enemies, was crucified and buried, and was raised from the sepulchre on the third day by the power of God, seen by faithful witnesses after his resurrection, received into glory by Him who raised him up.

Jesus said, "The things which are impossible with men are possible with God." Paul said in his defense before Agrippa and others, "Why should it be thought a thing incredible with you that God should raise the dead."

SAMUEL COMFORT.

16*th day of* 2*d mo.*, 1858.

He who visits the widow and the orphan in their distress, and relieveth the poor in his distress, is a far better Christian than a man who contents himself with the shadow of good things.

EPISTLE III.—1677.

1. Then agreed, that the Yearly Meeting of one or two from each county, (as formerly agreed upon at a General Meeting in London, upon the 29th of the Third month, 1672, appointed yearly to meet about public affairs of Friends some time in the week called Whitsun Week, until further order; and afterwards agreed to be discontinued from the 21st day of the Third month, 1673, till Friends in God's wisdom should see a farther occasion for it) be again revived, and begin this time twelve-month; and then Friends to advise about the continuance thereof, as they in God's counsel shall see occasion. And accordingly this meeting offers it as their advice to the Quarterly Meetings in the respective counties throughout England and Wales, according to the former agreement of the said General Meeting, held as aforesaid the 29th of the Third month, 1672, which was for a General Meeting of Friends to be held at London once a year, in the week called Whitsun Week; to consist of six Friends for the city of London; three for the city of Bristol, two for the town of Colchester, and one or two from each and every of the counties of England and Wales respectively; and that the preceding Quarterly Meetings take care to nominate and appoint the Friends to be present at the General Meeting aforesaid; and that the Friends so chosen be desired to be at London by the Second-day, at night, at farthest, in the Whitsun Week so called; and that a competent number of country Friends meet with the six Friends of the city, to appoint the time and place for the assembling of the said General Meeting, to be holden in the said week for the service of the truth.

And it is desired, that the Friends who shall come up, out of the several counties, be such as understand the sufferings and affairs of their respective counties.

2. That Thomas Rudyard, Ellis Hookes, &c., take a list out of the Exchequer of persons convicted upon the statute against recusants; in order to find out the names of Friends thereon, for application to be made to some in power on their behalf.

That the Friends of each county bear the charge respectively, as Friends out of divers counties have undertaken for their respective counties, which charge the Quarterly Meetings are desired to defray, as it comes before them respectively.

3. That it be recommended to Friends of each Quarterly Meeting to appoint a Friend or two, that is of capacity in such cases, to attend every assize and sessions in the respective counties, to take notice what persons are there presented, indicted, convicted, or otherwise proceeded against; and as much as in Friends lies, to prevent any inconvenience or damage to Friends thereby.

And in case any shall happen to be convicted, that Friends transmit a list of names of such so convicted, to the Meeting for Sufferings at London.

4. The matter about dispersing a proportion of Friends' books to each county by this meeting; it is agreed, That it remain as it was formerly stated by the Friends appointed to take care on that case, until the General Meeting, when Friends come up out of each county; except any Quarterly Meeting shall in the mean time write to the Friends in London that were appointed, and desire to be eased in that matter, which they may do as they find cause.

Signed on the behalf of the said Meeting, by

ELLIS HOOKES.

A REVIVAL OF THE SLAVE TRADE.

A telegraphic despatch from New Orleans, as given in our last, announces a startling piece of intelligence. The *Delta*, which has long been an earnest advocate of the revival of the slave trade, now affirms that the inhuman traffic has been re-opened, and that a regular depot has been established in Mississippi, on the Pearl river. It is added that cargoes of slaves have been received and sold, and are now at work upon the plantations of their purchasers. But we can scarcely believe this story to its full extent. There must be some qualification. We have already alluded to two propositions before the Legislatures of Louisiana and Mississippi, for the introduction of free laborers from Africa, and now, according to the *Delta*, all disguise has been thrown off, and the slave trade has been revived, despite the Act of Congress, which exists upon the subject, and the criminal clause, of which is as follows:

"That from and after the first day of January, 1808, it shall not be lawful to import or bring into the United States or the Territories thereof, any negro, mulatto, or person of color, with intent to hold, sell, or dispose of such negro, mulatto, or person of color as a slave, or to hold such to service or labor." Act March 2, 1807.

We shall await the issue of this new movement with no little interest; and while we confess our doubts as to the truth of this entire statement, we feel satisfied that it has some foundation.—*Inquirer*.

The following paragraph is the one alluded to above, from the New Orleans Delta:

THE SLAVE TRADE RE-OPENED—CARGOES ALREADY LANDED.

NEW ORLEANS, Feb. 26.—An editorial article in the *Delta* of to-day asserts, that the South have already opened the slave trade, and that a regular depot has been established in Mississippi, on the Pearl river. Cargoes of slaves have been received, sold, and are now at work upon the plantations of their purchasers. The *Delta* says the slave vessels generally sail under the French flag, because the English cruisers do not trouble vessels covered by it.

FOR THE CHILDREN.

Instinct.

It is the custom in boarding houses to give notice of the hour of meals by ringing a bell. A cat belonging to the house, being accustomed to get his food in the dining room, soon became attentive to the sound that summoned the family to the parlor. It happened one day that he had been shut up in a room, and was therefore prevented from attending to the voice of the anxiously expected bell; and on being released from his prison, some hours after, he immediately hastened to the dining room, but unfortunately every thing had disappeared, and the poor cat found himself obliged to go without his breakfast. Towards the middle of the day the bell was suddenly heard ringing; and on the servants running out to ascertain the cause, they found the cat hanging by the rope, and pulling it with all his might, in hopes of summoning the family to a second repast.

An anecdote of the same nature is told of a dog that was brought up in a religious establishment. When it happened that any of the community came in late, and wished to have something to eat, he rang a small bell, on which the cook passed him out his portion by means of a sliding box which turned in the wall. The dog had attentively observed these movements, being in the habit of watching at the spot in hopes of getting some bones as his share. Not, however, being satisfied with these chance meals, he took it into his head, one day that he had been rather scantily supplied, to pull the bell by dragging the cord with his mouth. The cook, supposing it was one of the persons of the house, passed out a portion, which the dog instantly took possession of, and thus satisfied his appetite. His amusement so struck his fancy, that he repeated the trick the following day, and thenceforth paid his court to no one, depending upon his own ingenuity for his meals. The cook, however, observing that he was daily called upon for an extra portion, made a complaint upon the subject; and after repeated examinations and inquiries on the subject, our thief was caught in the fact, just as he was pulling the bell after his usual manner. The director of the house was so pleased with the animal's ingenuity, that he ordered the cook to prepare a portion on purpose for him, thus allowing him to continue to enjoy the fruits of his industry.

Another dog, of no less intelligent a disposition, was trained by his master to execute seve-

ral commissions. When his master wanted him to go to the tavern, he made certain signs, which the dog understood, and immediately set off to bring home whatever the tavern keeper put into the basket intended for his master. He went on in this manner for some time without any accident—when one evening, as he was returning with some hot pies for his master's supper, two dogs in the neighborhood, attracted by the inviting smell of the pastry, took it into their heads to attack our faithful messenger. Guele-Noire instantly dropped his basket on the ground, and placing himself before it, flew with determined courage at the first that advanced; but while he was thus engaged in fighting with one, the other dog ran to the basket and began to devour the pies. This was an embarrassing case for the poor messenger. After a moment's apparent reflection, seeing that it was impossible to preserve the *pastes* for his master, he determined at least to have them for himself, and accordingly, without any further hesitation, he darted upon them, and despatched all that remained.

For Friends' Intelligencer.

Review of the Weather, &c., for SECOND *month.*

	1857	1858.
Rain during some portion of the 24 hours	6 days	2 days
do. all or nearly all of the day, . . .	1 "	0 "
Snow, ...	4 "	9 "
Cloudy without storms, ...	6 "	4 "
Ordinary clear, ...	11 "	13 "
	28	28

TEMPERATURES, RAIN, DEATHS, &c.

	1857.	1858.
Mean temperature of the month, per Penna. Hospital.	41.03 deg.	29.35 deg.
Highest temperature during the month, ...	70 deg.	52 deg.
Lowest temperature during the month, ...	9 deg.	10 deg.
Rain during the month, . . .	0.79 in.	2.28 in.
Deaths during the month, . .	994	746
Average mean temperature of Second month for 69 years past,		30.03 deg.
Highest mean temperature of Second month for 69 years past, (1857,)		41.03 deg.
Lowest mean temperature of Second month for 69 years past, (1815, 1836 and 1838,) . . .		24 deg.

WINTER TEMPERATURES.

Mean temperature of 3 winter months of 1856 and 1857, ...	32.04 deg.
Mean temperature of 3 winter months of 1857 and 1858, ...	36.44 deg.
Average temperature of 3 winter months for the past 68 years, ...	30.99 deg.
Lowest temperature of 3 winter months during the past 68 years (1814, '15, '35 and '36,)	26.66 deg.
Highest temperature of 3 winter months during the past 68 years (1827, '28, '50 and '51,)	38.33 deg.

The present winter having elicited considerable remark, it may not be amiss to give the following comparative statement of the mean temperature of the winter months of *this* and *last* season, viz:

12th mo., 1856, 32.72 deg.	1st mo., 1857, 22.37 deg.
12th mo., 1857, 40.25 "	1st mo., 1858, 39.72 "
2d mo., 1857 . 41.03 deg.	
2d mo., 1858 . 29.35 "	

From the above it will be seen that the high temperature of the winter just closed has not been unparalleled, although last First month occupies that position in a comparison extending through a period of *sixty five* years, with but *two* exceeding it during a period of *sixty-nine* years, four years further back.

The *decrease* in the number of deaths for several months past is also worthy of remark, as per following statement, viz:

12th mo., 1856, . . . 956	1st mo., 1857, . . . 1387
12th mo., 1857, . . . 663	1st mo., 1858, . . . 907
2d mo., 1857 994	
2d mo., 1858 746	

To make the comparison for First month a fair one, 248 must be deducted from the record for 1857—*five* weeks having there been computed; it will then stand:—For 1857, 1089, and for 1858, 907 deaths, showing a *decrease* in the three months named in favor of the *present winter* of seven hundred and thirteen.

Philada., 3d mo., 1858. J. M. E.

THE CHILDREN.

BY MARY HOWITT.

Beautiful the children's faces!
Spite of all that mars and sears:
To my inmost heart appealing;
Calling forth love's tenderest feeling;
Steeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look, which saith,
Save us! save us! woe surrounds us;
Little knowledge sore confounds us;
Life is but a lingering death.

Give us light amid our darkness;
Let us know the good from ill;
Hate us not for all our blindness;
Love us, lead us, show us kindness—
You can make us what you will.

We are willing; we are ready:
We would learn, if you would teach:
We have hearts that yearn towards duty;
We have minds alive to beauty;
Souls that any height can reach!

Raise us by your Christian knowledge:
Consecrate to man our powers;
Let us take our proper station:
We, the rising generation,
Let us stamp the age as ours!

We shall be what you will make us;
Make us wise, and make us good!
Make us strong in time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude!

Look into our childish faces;
See ye not our willing hearts?
Only love us—only lead us;
Only let us know you need us,
And we all will do our parts.

We are thousands—many thousands?
Every day our ranks increase;
Let us march beneath your banner,
We, the legion of true honor,
Combating for love and peace!

Train us! try us! days slide onward,
They can ne'er be ours again;
Save us, save! from our undoing!
Save from ignorange and ruin;
Make us worthy to be MEN!

Send us to our weeping mothers,
Angel-stamped in heart and brow!
We may be our fathers' teachers:
We may be the mightiest preachers,
In the day that dawneth now!

Such the children's mute appealing!
All my inmost soul was stirred;
And my heart was bowed with sadness,
When a cry like summer's gladness,
Said, "The children's prayer is heard!"

Extracts from Memorials, Scientific and Literary, of ANDREW CROSSE, *the Electrician.* British Quarterly Review, 1857.

(Concluded from page 812.)

These were, perhaps, the most remarkable investigations in which Mr. Crosse engaged. He was a man, however, who carried on so large an electrical business that it would be impossible to describe his proceedings adequately, even if ampler details existed. Unfortunately, the philosopher wrote little, or his memory was so tenacious that he could recall all his experiments, and therefore seldom committed the particulars to paper. Amongst his numerous projects may be mentioned his attempts to employ electricity in the extraction of metals from their ores, not by operating upon them in a melted condition, as Mr. Napier's processes required, but through the medium of chemical action. He tried raw gold—gold in its native condition—and found that by connecting the mercury used for amalgamating the precious metal with the negative pole, and keeping up a gentle stream of the voltaic fluid for some hours, the work of separation was greatly facilitated. He tried copper also, and having devised an elegant and ingenious arrangement by which the metal was dissolved in sulphuric acid, and then transferred to the negative pole in a disintegrated state, he succeeded in obtaining it in a perfectly pure condition. The results, indeed, were so decisive that the only question appeared to be whether the expense of the battery would admit of its employment for such a purpose at large. That was always the difficulty with Crosse. Could he have invented a battery combining cheapness and power with durability, "he might say with Archimedes, that he could move the world."

At another time he was engaged in inquiries respecting the influence of electricity on vegetation. This is a subject on which the most equivocal results have been obtained, one set of experiments contradicting another when brought into the court of science, just as witnesses are accustomed to do when brought into a court of justice. In some cases, however, Mr. Crosse appeared to elicit very striking conclusions. When potatoes were operated upon with a view to ascertain how far electricity was concerned in the production of their peculiar disease, it was found that a specimen planted in negatively electrified earth contracted the distemper, emitted a putrid smell, and was beset by the insects which are characteristic of the complaint. The positive potato escaped all these afflictions, but when removed from the earth it proved to be destitute of stem and root, and looked like a shrivelled apple. So far as his observations extended, Mr. Crosse inferred that negative electricity was hurtful to all vegetation except that of the fungi, but that the positive fluid, on the contrary, was favorable to the interests of plants, probably because it attracted from the soil such particles as were nutritious, or repelled such as were unsuitable.

Then, too, Mr. Crosse applied himself to plans for purifying liquids by electrical means. He contrived an apparatus for converting sea water into fresh. A couple of metallic cylinders, placed in porous earthenware tubes, and duly connected by a copper riband, where plunged into a cask of brine (once distilled,) and rendered it perfectly good and potable in the course of a single night. The liquid, thus rectified, was kept in an open cask for fourteen months, and at the expiration of that time was as sweet as at first. He also tried many experiments on the antiseptic properties of the electric fluid. Water which had been subjected to the current of a battery was found not only to preserve many substances, liable to decomposition, but it restored putrid pieces of meat to a sweet and inodorous condition:—

"Milk has also been kept sweet for three weeks in the middle of summer by the application of electricity. On one occasion Mr. Crosse kept a pair of soles under the electric action for three months, and at the end of that time they were sent to a friend whose domestics knew nothing of the experiment. Before the cook dressed them, her master asked her whether she thought they were fresh, as he had some doubts. She replied that she was sure they were fresh; indeed she said she would swear that they were alive yesterday. When served at table they appeared like ordinary fish, but when the family attempted to eat them they were found to be perfectly tasteless; the electrical action had taken away all the essential oil, leaving the fish unfit for food. However, the process is exceedingly

useful for keeping fish, meat, &c., fresh and good for ten days or a fortnight."

Occupied with these and other pursuits, Mr. Crosse's time was busily and profitably spent. There were few idle hours in his history. He had scarcely any red-letter days in his calender. Work, work, work, in some shape or another, was the burden of his Psalm of Life. Those who heard of him as an amateur electrician concluded that he must have plenty of leisure on his hands, and applied to him for information, without recollecting that science often imposes severer labors upon her unsalaried servants than lucrative professions or highly-remunerated trades. It will be seen from the character of his experiments that Patience and Perseverance were two Virtues who must have presided in Mr. Crosse's laboratory. He thought nothing of undertaking operations which extended over many weeks, or even months. He speaks quite coolly of keeping up a constant electrical action, for a quarter of a year, upon fluids in a state of incessant ebullition, in order to see whether crystals would be formed in a boiling liquid, if never permitted to rest for a moment day or night; and what he describes, he did—watching the process himself with as much fidelity as any old alchemist when the gold was just *expected* to appear. At other times, vessels were put away in corners or cupboards, that their contents might undergo a sort of electrical gestation, lasting twelve or eighteen months; but, long as the period might be, the vigilance of the philosopher was rarely, if ever, at fault. He hung over a group of crystals, and noted their growing proportions, as a man might observe the gradual rise of some huge cathedral or Sydenham Palace. He soon discovered—for his peculiar studies taught him the fact with special force—that nature works with sublime slowness in most of her great operations. "You cannot hurry her," said he; and though from his mercurial disposition a certain amount of impatience might have been expected, never did explorer follow her movements, however tardy, with more respectful step, and in a less precipitate spirit, than Andrew Crosse. It was impossible to enter his house without perceiving at a glance that you were in the worskshop of a philosopher. If those electrical posts in the grounds had not already served as signboards, the apparatus scattered about the mansion would soon have disclosed the occupation of its master. To an uninitiated visitor, the place might well look like a perfect chaos of instruments, troughs, gallipots, furnaces, crucibles, and other scientific gear. The rooms seemed always to be in a transition state, as if resolving themselves into electrical bureaux or chemical cabinets. Spite of the confusion attendant upon these repeated alterations, and even whilst the premises were partly rebuilding, the batteries were kept in continual play, and crystals were tranquilly elaborating in cupboard and cellar, just as they did in olden time, when there was neither man nor beast to break the silence of the infant world. It was only when the sixth or seventh furnace had been erected that the owner considered his house to be properly "*furnished.*" Amongst these he would sometimes toil "like a slave," keeping his fires burning day and night, and "half stewing" himself with the heat, which it was necessary to tend with no less care than a "stoker and poker" bestows upon the railway engine intrusted to his charge.

These experiments could not of course be conducted without great expense. The cost of his apparatus alone must have amounted to many thousand pounds. Had his means been adequate to his wishes he would probably have constructed some monster batteries, capable of achieving electrical wonders, and of dazzling mankind by the brilliancy of their revelations. Having formed a water battery of sixty-three large zinc and copper cylinders, it is pleasant to observe how he fires up at the thought of the glorious exhibition which five thousand of such cylinders would afford, or even at the splendid exploits which might be expected from a single thousand of such plates. But—and there is ever a mournful *but* in the way of a grand scheme—the production of an apparatus on the giant scale first proposed would entail an outlay of five hundred pounds, and five hundred pounds was more than he could then well spare for the project.

It was in a spirit of true veneration, as well as of noble curiosity, that Crosse prosecuted his philosophical researches. He went to his laboratory, or manipulated with his implements, in the "humble hope of benefitting his country, improving his own understanding, and finding unspeakable consolation in the study of the boundless works of his Maker. Often," says he, "have I, when in perfect solitude, sprung up in a burst of schoolboy delight at the instant of a successful termination of a tremblingly anticipated result. Not all the applause of the world could repay the real lover of science for the loss of such a moment as this." But of his own services he entertained a remarkably modest opinion. He regarded his experiments as "feathers," thrown up to show which way the winds of science blew. It is difficult to understand how he could labor for so long a time on the scale of such magnitude, bringing out one brilliant fact after another, and yet manifest such sublime indifference to the celebrity he was entitled to claim. The prizes of distinction were within his reach, but not a finger was extended to make them his own. If honors had been lying thick at his door, he would never have voluntarily opened it to welcome them in. A scientific hermit he would probably have remained to the last, had he not been pushed into fame by his admiring friends. It was not until the meeting

of the British Association at Bristol, in the year 1836, that the electrician was induced to lay the results of about thirty years of sequestered toil before the public. His statements produced a species of delirium in the audience. The simplicity of his manners, and the apparent unconsciousness that he had any thing extraordinary to communicate, gave singular point to the striking disclosures he made. Many a *savant* looked on in amazement whilst he explained how he had formed mineral after mineral by the aid of his little noiseless rivulets of voltaic power. But when this new-found interpreter of nature intimated his conviction that one day men would probably be able to construct every sort of crystallized substance, and amongst these the glittering diamond itself, the excitement, as described by an observer, "became so great, and the applause so general, as to leave an impression on the minds of the dense mass that filled the lecture-room, scarcely to be equalled by any circumstance in their existence." Dr. Buckland pronounced the discoveries to be of the "highest order;" Dr. Dalton had never listened to any thing "so interesting before;" and Professor Sedgwick stated that though Mr. Crosse had hitherto concealed himself in privacy, he must now "stand before the world as public property."

From this sudden celebrity, the electrician endeavored to extricate himself as speedily as possible. He slipped away from the scene of his involuntary triumph more like a culprit than a conqueror. The brilliant honors he had won did not affect him in the least, but he hastened home to his batteries, and continued to enlarge the borders of his favorite science with as much zeal as if he were the lowliest laborer in that interesting domain. His faith in the power of electricity was great. He believed that it was destined to work wonders, and that the time would come when it would produce greater and more permanent alterations in society than any which might arise from political convulsions. He expressed his belief that it would be universally employed "in a vast variety of manufactures over the whole civilized world." That he was so visionary in his opinions may be inferred from the fact that upwards of forty years ago, when dining with some country gentleman at Alfoxton Park, in Somersetshire, the conversation happened to turn upon the discoveries of the day; Crosse, then a shy young man, uttered the following prediction: "I prophesy that by means of the electric agency we shall be enabled to communicate our thoughts instantaneously with the uttermost ends of the earth." Now we who are in the habit of seeing those marvellous wires which are constantly streaming with intelligence, and conveying it hundreds of miles without the slightest perceptible expenditure of time, may think little of such a prognostication; but forty years ago the idea was just as hardy and incredible as it would be now to talk of establishing a line of balloon packets to ply regularly between the Monument and the Moon. And yet in forty years more the earth may be belted round with cables and wires, differences of time may be abolished, and diversities of speech all sunk in, or at any rate subordinated to, one universal language—that spoken by the quivering needles of the telegraph.

But Crosse was not exclusively an electrician. He was a poet as well. Not that he was a bard of the highest order, or as expert with the pen as with the discharging rod. His inspiration has scarcely the smack of genuine Hippocrene. There is a tone of pensiveness about his lyrical pieces which cannot fail to touch the heart of a melancholy reader, and sometimes a tenderness of emotion which made his friend Kenyon say that he could not bear Crosse's verses, because they tore his very heartstrings. But in his statelier compositions the author is partial to the stilts, and exhibits an awkwardness of movement which shows that poetry was not his natural vocation. His verses are too starched, and are stiffened with too much rhetorical material to produce a perfectly agreeable impression. It was certainly not from any belief in his prowess in this line that Mr. Crosse threw off thousands of couplets, and repeated them by the score whenever he could discover a ready and congenial listener. But poetry was one way of investing his superabundant energies and of solacing his mind under a multitude of sorrows. Even here, too, his ruling tastes were frequently exemplified in the selection of his topics, for he was employed at one time in the composition of an "Electrical Poem," and some of the most pleasing and flowing stanzas he penned are those in which Science is invoked as the "Queen of the Earth." Let it be remembered also that Mr. Crosse's effusions were only written for himself and his friends. When he composed a lay he had not the slightest notion of piping it on Parnassus or selling it in Paternoster-row; nor should we omit to remark that some superior judges have spoken favorably of his poetical powers, and even treated him as a born Arcadian. One of his pieces, entitled "Poland," is said to have been highly eulogised by Thomas Campbell, though perhaps as much from sympathy with the subject as from admiration of the effort. And Walter Savage Landor addressed him as one dear to the Muses, and likely to draw tears from their eyes in case he should cease to cultivate their companionahip.

"Although with earth and heaven you deal
As equal, and without appeal,
And bring beneath your ancient roof
Records of all they do, and proof,
No right have you, sequester'd Crosse
To make the Muses weep your loss.
A poet were you long before

Gems from the struggling air you tore,
And bade the far-off flashes play
About your woods, and light your way.
Suppose you warm these chilly days
With samples from your fervid lays ?"

Such, then, was Andrew Crosse. Truly he was a right genuine and estimable man, full of noble sentiment, and alive with honorable emotion. Greatness and gentleness, knowledge and simplicity, wisdom and worth,—the fine sparkling elements which constitute the charm of a lofty and loveable character—all met in him, and brought about the happiest of marriages between the philosopher's head and the Christian's heart. Here was no dry pedantic professor of science with a mind reduced to mummy by long vigils amongst his crucibles and batteries—a man from whose nature all the ordinary viscera of humanity had been extracted—but a being susceptible of every shade of feeling from boyish glee to deathless attachment, and as capable of winning your regard by the fireside as he was of extorting your admiration in the lecture-room and laboratory. Few men have toiled more honestly, and at the same time more modestly, towards the Hill of Truth, and few have exhibited more indifference to the "proud steep" on which the Temple of Fame displays its dazzling front. There can be no doubt that he was perfectly sincere when he wrote to a friend, "You often talk of me as a philosopher. In the Greek sense of the term—a lover of wisdom—I am so, but a very humble and imperfect one, knowing well that little is to be gleaned here, but praying devoutly that I may at some time be permitted to snatch a glance at what true knowledge is. My soul would roam from sun to sun, from planet to planet—inhaling every successive instant fresh portions of the Omniscient."

He died 6th July, 1855, aged 71.—*British Quarterly Review.*

THE EYE.

The nature of the eye as a camera obscura, is beautifully exhibited by taking the eye of a recently killed bullock, and after carefully cutting away or thinning the outer coat of it behind, by going with it to a dark place, and directing the pupil towards any brightly illuminated objects; then through the semi-transparent retina left at the back of the eye, may be seen a minute but perfect picture of all such subjects—a picture, therefore, formed on the back of the little apartment or camera obscura, by the agency of the convex cornea and lens in front. Understanding from all this that when a man is engaged in what is called looking at an object, his mind is, in truth, only taking cognizance of the picture or impression made on his retina, and it excites admiration in us, to think of the exquisite delicacy of texture and of sensibility which the retina must possess, that there may be the perfect perception which really occurs of even the separate parts of the minute images there formed. A whole printed sheet of newspaper, for instance, may be represented on the retina on less surface than that of a finger-nail; and yet not only shall every word and letter be separately perceivable, but even any imperfection of a single letter. Or, more wonderful still, when at night an eye is turned up to the blue vault of heaven, there is portrayed on the little concave of the retina the boundless concave of the sky, with every object in its just proportions. There, a moon in beautiful miniature may be sailing among her white-edged clouds, and surrounded by a thousand twinkling stars,—so that to an animalculæ supposed to be within and near the pupil, the retina might appear another starry firmament with all its glory. If the images in the human eye be thus minute, what must they be in the little eye of a canary bird, or of another animal smaller still! How wonderful are the works of nature!

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market continues firm, but there is little if any export demand. Standard brands are firmly held at $4 50 a $4 62 per barrel. Sales to retailers and bakers at from $4 87 to 5 25 for common and fancy lots. Extra and fancy brands, at from $5 75 to 6 25. Rye Flour is held at $3 12 and 3 25, and Corn Meal, $2 87 per barrel.

Grain.—There is little inquiry for Wheat, and prices are steady. Sales of 2000 bushels good red at $1 06 a $1 08 per bushel, and small lots of white from $1 27 to 1 30. Rye is in demand. Sales of Pennsylvania at 70 c. Corn is firm—sales of good yellow, in store, at 60 cts. Oats are steady at 33 and 35c.

Cloverseed is unchanged. Sales at $4 50 a 4 62 per 64 lbs. Timothy sells slowly at 2 50. Last sale of Flaxseed at $1 30.

A young woman Friend, wishes to obtain a situation as teacher of the English branches, country preferred; or to superintend a house. Reference given. Address F. R., Philadelphia P. O.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring term of this School will commence on the 22d of 3d month, 1858, and continue twenty weeks.

Terms, $60 per session, one half payable in advance, the other at the end of the term. For Circulars containing particulars, address

JANE HILLBORN & SISTERS,
Byberry P. O., 23d Ward, Philada., Penna.
2d mo. 6, 1858—3m.

FRIENDS' GRAMMAR SCHOOL.—For Boys and Girls.—Corner of 4th and Green Sts.

The new session will commence on 2d day,—1st of 2d mo.

Entrance to Boy's School, on Dillwyn St. To Girls, on 4th St.

Reference— Hannah M. Levick, 532 Dillwyn St.
Jane Johnson, 533 Fourth St.
David Ellis, 617 Franklin St.
M. Saunders, 543 York Avenue.

1st mo. 20, 1858.

Merrihew & Thompson, Prs., Lodge St, North side Penna. Bank